A NEW

Ecclesiastical History

OF THE

SIXTEENTH CENTURY:

VOLUME the SECOND.

CONTAINING

An Impartial and Succinct History of the

COUNCIL of *TRENT.*

The State of RELIGION in *England*, *France*, *Italy*, *Germany*, *Hungary*, and other Parts of *Christendom*, in the latter Part of this Age.

SYNODS and *ECCLESIASTICAL ASSEMBLIES* held in that Time.

The SUCCESSION of the POPES.

The Institutions of RELIGIOUS ORDERS.

AND THE

LIVES and *WRITINGS*

OF THE

Ecclesiastical Authors.

Written in French *by* Lewis Ellies DU PIN, *Doctor of* Sorbonne, *and Regius Professor of Philosophy.*

ENGLISHED with great Fidelity. Revised and Improved with Additional Annotations, by a Learned Divine of the Church of *England.*

LONDON:

Printed for *A.* and *J.* CHURCHILL at the *Black Swan* in *Pater-Noster-Row*: And *TIM.* CHILDE at the *White Hart* at the West-End of St. *Paul's* Church-yard. 1706.

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TO THE

Moſt Reverend Father in GOD,

THOMAS

Lord Archbiſhop of *Canterbury*,

Primate of all *England*, and Metropolitan.

May it pleaſe Your Grace,

HAVING undertaken to examine with the Original, this Tranſlation of the *Eccleſiaſtical Hiſtory* of Monſieur *Du Pin* into *Engliſh*, I humbly preſume to offer it to Your Grace. Though its Author be of a different Communion, a Doctor of that Church which Eſteems and Treats us as Hereticks; yet his great Candour and Impartiality may reaſonably Exempt him from the Croud of Writers of his own Church, and give him a Title to our Value and Regard; which Regard is more eſpecially due for his Account of the *Sixteenth Century*, and particularly for this Volume which is now Publiſhed.

This, my Lord, I Pleaſe my ſelf, will not be diſagreable, becauſe a great Part of this Hiſtory owes very much to the Patronage and Aſſiſtance of one of Your Grace's Predeceſſors. For Father *Paul*'s Hiſtory of the Council of *Trent*, upon which this is founded, was firſt Printed by the Procurement of Archbiſhop *Abbot*. So that any future Narrative of the Proceedings of that Aſſembly has a ſort of a Title to Protection from Your Grace's See.

But, My Lord, I do not lay before You a bare Abſtract out of Father *Paul*; Our Author has conſulted all the other Printed Accounts of that Time, and given us alſo Memorials hitherto unpubliſhed of great Importance. So that his may juſtly be eſteemed a New Work, how much ſoever he may be indebted to thoſe that went before him.

If the Subject, therefore, of this Hiſtory be ſuch, as has formerly been thought Worthy of the greateſt Patronage; it will not now be eſteemed improper to inſcribe this Account of it to Your Grace, and it gives me an Opportunity, which I cannot overlook, of teſtifying in Publick, what the Lovers of their Country make the willing Subject of their private Converſations, how happy this Church is, in having Your Grace at this time at the Helm. Leſs Sagacity in diſcerning what was truly for the Advantage of the Church; and leſs Steadineſs in putting proper Reſolutions in Practice, might in theſe latter Years, during thoſe unfortunate Diviſions which have ariſen among our ſelves, have proved very fatal. Whereas now by that Conſtancy and Wiſdom, which even thoſe who unhappily made the greateſt Oppoſition muſt admire; Your Grace has ſecured the Rights of that Church, of which the merciful Providence of God has conſtituted You Primate, and that too, without exaſperating thoſe who have the Misfortune to Diſſent from Her.

This is but one of the many Inſtances of Your Grace's admirable Wiſdom and Prudence: But then this was the moſt proper to be mention'd here, before a Book which gives a particular Account of the moſt Artificial, and, at the ſame time, moſt violent Attempts that were ever made to deſtroy the Privileges of the Epiſcopal Order, by endeavouring to ſubject the whole Eccleſiaſtical Juriſdiction, and that too, by a pretended Commiſſion from Jeſus Chriſt to the ſole Power of the Biſhops of *Rome*.

That Your Grace may long continue to be a Support and an Ornament to the Church of *England*, is the hearty and unfeigned Prayer of,

May it pleaſe Your GRACE,

Your Grace's moſt Dutiful, and

Moſt Obedient Servant,

W. Wotton.

ADVERTISEMENT

BEFORE THE

English Translation.

WHAT *was said by the Way of Advertisement before the Translation of the First Part of the History of this Century, concerning the Usefulness of the Work it self, and the Rules that were followed in Examining the* English *Copy, and Collating it with the Original, will exactly Answer to this Second Part, so that it need not be here repeated; only something must be added peculiar to the Work before us.*

Accordingly therefore, it is necessary to acquaint the Publick, That this History of the Council of Trent *has been compared with Father* Paul's *and Cardinal* Pallavicini's *Accounts of that Council; and, after such a Comparison not negligently made, we are able to attest the Faithfulness of our Author's Relation. The Reasonings of those Prelates, the Speeches of those Pulick Ministers, and the Disputations of those Doctors that laboured for Reformation, and that exclaimed against the Corruptions of the Court of* Rome, *are neither suppress'd nor palliated; and though his Reflections upon the Debates and Decrees of that Assembly are not so long as Father* Paul's, *yet he says enough to convince every considering Man, that the whole Drift of the Popes and their Agents in that Council, was to establish Tyranny and Oppression by Craft and Fraud. He is so little afraid of following Father* Paul, *that he Copies* Amelot de la Houssaye's *Version of his History, which is a very Faithful and a very Judicious One, very often Blindfold, and as often where* Pallavicini *contradicts him, as where they agree. Nay, he scruples not to follow* Vargas, *the King of* Spain's *Agent at* Trent *and* Rome, *whose Letters have as yet been published only by Protestants, which are sharp Invectives upon* Julius *III. and his Ministers at* Trent. *Several Things also he informs us of out of MSS. with which the World before was unacquainted. So that in the whole, this is the largest and most exact Account of all that relates to the Understanding of the Transactions of the Council of* Trent, *that has ever yet appeared.*

The Decrees also and Canons of that Ccuncil are set down at length; and there the Reader is desired to take notice, That the French *Text has been compared with the* Latin *Original, to which this Translation has been adjusted: And therefore, if any Man hereafter shall have the Curiosity to compare this Version of the Decrees and Canons of the Council of* Trent *with the* French *of Monsr.* Du Pin; *if he finds any Variation, let him recur to the* Latin *Copy of those Decrees and Canons: For that there is truly the Original, and as Authentick a one as the Church of* Rome *can make it.*

In the other Parts of his Work, wheresoever our Author speaks of Men or Things, he draws his Account from their own Historians. In his Narration of the English *Reformation under* Edward *VI. and Queen* Elizabeth, *the Incomparable History of the Bishop of* Salisbury *is his Text: When he speaks of the* Lutherans *of* Germany, *the* Calvinists *of* France, *and the* Anti-Trinitarians *of* Poland, *he still Copies the Writers of those respective Sects, though here, as in all the precedent Volumes, he seldom quotes the Authors from whom he takes his Memorials.*

The particular Usefulness therefore of this Volume to a Protestant is evident. The Church of Rome *is an United Body of great Strength and Interest: It pretends to nothing less than Infallibility, and to an immediate Title granted by Jesus Christ, the True Head of his Church, to the Bishops of* Rome *as his Vicars to govern the Catholick Church. Nothing therefore could have been more Providential, than that the History of the Council of* Trent,

Advertiſement before the English *Tranſlation.*

which brought Popery to the Form, in which we now ſee it, ſhould firſt have been written by a Man who lived and died in that Communion, and that in ſuch a manner as a Proteſtant would wiſh to have had it written; that afterwards this Hiſtory ſhould have been faithfully turned into French *by a Profeſs'd* Roman Catholick; *and laſt of all, that his Verſion ſhould have been copied by a Doctor of the* Sorbonne, *and interwoven ſo far as made for his Purpoſe into his own Hiſtory.*

Now, that this Hiſtory might be uſeful to theſe Gentlemen of the Church of Rome, *who, though they will not, or rather dare not, read our Writings, yet will readily read what a Doctor of their own has ſaid; Care has been taken here, as well as in the precedent Volume, that nothing ſhould be added to, or taken from, our Author's Text throughout this whole Work. They have it as it firſt appeared, the Idioms of both Languages being allow'd for, and from the* Paris *Edition approved by Two Doctors of the* Sorbonne, *and ratified with the Royal Privilege; that ſo they may have no Suſpicions in the Judgments they ſhall make concerning that great Aſſembly.*

They are deſired therefore to compare its Negotiations with the Hiſtory of the firſt and pureſt Ages of Chriſtianity. We appeal to themſelves; they muſt at leaſt own, that contrary Courſes were then followed from thoſe which our Saviour and his Apoſtles took, when they preached up that Kingdom which Jeſus Chriſt himſelf ſaid was not of this World.

The Spirit of God at that Time uſed no By-Arts, no Fraudulent or Violent Courſes to eſtabliſh the Viſible Church of Chriſt. Its firſt Preachers ſet its Doctrines before Mankind plainly as they are; and if it was any where refuſed, then theſe Evangeliſts only ſhook the Duſt of one City off their Feet, when they went away for another. Whereas here, How did Popes dread to be Reformed! What Tricks, what Artifices did they uſe to ſtave off a General Council! With what Violence did their Legates intimidate thoſe Divinès who were willing to bring back Epiſcopacy to that Primitive Power, without which no Reformation could be effectually carried on? In ſhort, when this Hiſtory is carefully read, one may ſafely ſay as Joſeph's *Brethren did in another Caſe,* Vide an hæc ſit Filii tui Tunica? Was this Council inſpired by the Spirit of God?

Whether this be the Age in which Popery is to be deſtroyed, and the Goſpel of Chriſt to be preached in its utmoſt Purity throughout the World, Time will ſhew. This may be looked upon to be a conſiderable Step towards it, that now Roman Catholicks *themſelves give up the Calumnies which their Anceſtors caſt upon the firſt Reformers, and upon all they did; and thereby tacitly own themſelves to be aſhamed of their former Practiſes. It would have been fairer indeed for our Author to have owned ingenuouſly from whence he takes his Memorials in every Thing. But that, perhaps, he durſt not do; all Men have not, as Father* Paul *ſaid of himſelf,* The Spirit of *Luther; and perhaps what Monſieur* Du Pin *ſays, may do more Good in* France *whilſt it appears as it does, than it could have done had the People known from whom he took his Authorities.*

Before we conclude, we are deſired in Mr. Wotton's *Name to acquaint the Publick, That he Reviſed the Tranſlations of the Firſt Volumes no farther than to the End of the Fifth Century: That the Three Firſt Volumes were brought to him in Manuſcript, and that he did not look over the Fourth till after the Firſt Impreſſion was ſold off: That he examined them by the* Dutch *Edition of the* French *Copy: That afterwards he never had any concern with the reſt of the Work* before the Beginning of the Sixteenth Century: *And laſtly, That the Copy of the Verſion of the Archbiſhop of* Paris's *Cenſure of Monſieur* Du Pin, *which was lately printed under his Name, was publiſhed without his Knowledge, and againſt his Will: For that Verſion being made from a Manuſcript Copy of that Cenſure, was very faulty, and the printed Copy was not then to be procured in* England: *The Impreſſion therefore of that Tranſlation, which was intended to be prefixed before the Fourth Volume of this Hiſtory, was ſtopt, and had been deſtroyed, if it could have been retrieved out of that unhappy Man's Hands, who was then concerned in the Publiſhing of the* Engliſh *Edition of this* Bibliotheca.

THE

THE AUTHOR'S
ADVERTISEMENT
BEFORE THE
First Tome of this Second Part.

HAving now carried the Hiſtory of the Church in the Sixteenth Century in the Firſt Volume, to the Time when the Council of *Trent* met, we now go on with it, by drawing up the Hiſtory of that Council, to which we have reduced all that was moſt remarkable in *Europe* from its Convocation to its Concluſion. The Subject is conſiderable, and has great Variety, for which Reaſon we looked upon our ſelves to be obliged to treat of it at full Length. And therefore, we have not contented our ſelves with ſetting down the bare Decrees and Deciſions of the Council, but we have alſo entred into the Particulars of what paſs'd in thoſe Congregations, in which thoſe Deciſions were prepared; and we have carefully collected the Diſputations of the Divines, the Opinions of the Prelates, the Diſcourſes and Proteſtations of the Ambaſſadors of Princes, Letters written by Popes, by Princes and by Legates, and, in a Word, all the Particulars which are to be met with in Authentick Monuments, or are ſet down in the Hiſtorians of the Council.

Every Body knows, that among thoſe who have written its Hiſtory, Two are more eſpecially Famous, who have compoſed their Accounts with very different Views: The Firſt is, F. *Paul*, a *Venetian*, of the Order of the *Servites*, whoſe Deſign ſeems to have been to Diſgrace the Court of *Rome*. Cardinal *Palavicini* is the other, who has taken the contrary Part, and turns every thing to the Advantage of that Court. But what is wonderful, is, That theſe Two Authors whoſe Views are ſo oppoſite, yet agree generally in the ſame Facts, though the Inductions they draw from them be directly contrary, and one makes them ſerviceable to Debaſe, the other to Exalt, the Power of the Pope. They both ſhew, that the Pope and his Legates exerciſed a great Authority in the Council. But then the one would infer from thence, that the Council was not entirely free: And the other makes uſe of it, to eſtabliſh the Pretenſions of the Court of *Rome* above Councils. One labours to render the Conduct of the Court of *Rome* odious, by repreſenting it as exerciſing an inſupportable Dominion: The other ſeems to have had no other Aim but to leſſen the Authority of the Council, by raiſing that of the Pope above the juſt bounds. One treats the Divines and Biſhops who were devoted to the Court of *Rome* with Scorn, and magnifies the Opinions of thoſe that were in the contrary Intereſts: The other paſſes over the Opinions of thoſe who were not favourable to the

Pretenſions of the Court of *Rome* ſlightly, and ſets down the Reaſons of the Speakers of the other ſide in their full Extent and Emphaſis. In ſhort, one Blames, the other Praiſes, whatſoever comes from the Court of *Rome*. To conclude; as F. *Paul* undertook to attack the Court of *Rome* in every Place, ſo *Palavicini* made it his Buſineſs to thwart and refute him throughout; upon which account, the Hiſtories of thoſe Two Authors are filled with many uſeleſs Reflections and Diſputes. For our Parts, we have kept our ſelves to the Relation of certain Facts, and have taken particular Care to avoid the Malignity of the one, and the Prejudices of the other. What remains of the Hiſtory of this Century, is much ſhorter. We take notice of nothing but the Principal Revolutions of Religion in the ſeveral Kingdoms of *Europe*, without entring into the Detail of the innumerable Wars and Diſputes, which either accompanied or followed them: The principal Decrees of ſome Provincial Councils; the Regulations made by the Aſſemblies of the Clergy of *France*; the Cenſures paſs'd by the Faculty of Divinity of *Paris*; and the Original of ſeveral Orders, among others, of that of the Jeſuits, of which we have ſaid nothing but what is related by their own Hiſtorians, or proved by Publick Acts.

Advertiſement before the Fifth Book, in the French *Edition.*

Of the AUTHORS.

THE Reader needs only be acquainted in the beginning of this Volume, That it contains the Continuation of the Hiſtory of Eccleſiaſtical Writers of the Sixteenth Century. In the former, the Author mentioned only thoſe Writers that died before the Year 1550: This treats of thoſe that lived till the End of the Century, who yield to the former neither in Number nor Value. He has been obliged, as well in this Volume as in the former, to make choice only of ſome, it being impoſſible to write the Lives and Hiſtory of all. But then he thinks himſelf obliged to acquaint the Publick, That he does not pretend, that the Choice which he has made of ſome Authors ſhould prejudice others. It is poſſible that he may have omitted ſome, who deſerved to have been preferred to ſome of thoſe that here find Place; for beſides, that in this Choice he has followed his own particular Judgment and Inclination, which he does not propoſe as a Rule to others: Chance, and the Eaſineſs or Difficulty of procuring Books, may have alſo had ſome Share in it. He does not think, however, that he has omitted any very conſiderable ones. The Sixteenth Century will ſoon be follow'd with the Seventeenth, which will compleat the Work that he undertook near Twenty Years ago. To God it is that we are indebted for carrying him on ſo far without any Aſſiſtance, and with ſome Contradiction from Men; and it is from God alone therefore that we expect the Recompenſe of our Labour.

A TA-

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APPROBA-

APPROBATION of the ROYAL CENSOR.

BY the Order of My Lord Chancellor, I have Read a Book, Entituled, *A Hiſtory of the Church, and of Eccleſiaſtical Authors, in the Sixteenth Century*; *by* Meſſieur Lewis Ellies du Pin, *Prieſt, Doctor of Divinity of the Faculty of* Paris, *and Regius Profeſſor of Philoſophy*: Containing the Hiſtory of the Church, and of Eccleſiaſtical Authors, from the Year 1550, to the Year 1600; in which I find nothing to hinder its being Printed. Given this 20th Day of *January*, 1703.

BLAMPIGNON,
Curate of St. Merri's.

APPROBATION of the DOCTORS of DIVINITY, of the Faculty *of* Paris.

WE whoſe Names are under-written, Doctors of Divinity of the *FACULTY* of *DIVINITY* of *Paris*, certify, That by the Order of the ſaid *FACULTY* we have Read and Examined a Book, Entituled, *A Hiſtory of the Church, and of Eccleſiaſtical Authors, in the Sixteenth Century*; *by* Meſſieur Lewis Ellies du Pin, *Prieſt, Doctor of DIVINITY of the FACULTY of* Paris, *and Regius Profeſſor of Philoſophy*: And that we have found nothing therein contrary to the Catholick Faith, or to good Manners. In Aſſurance whereof, we have ſet our Hands this 20th Day of *January*, 1703.

BLAMPIGNON,
Curate of St. Merri's.

HIDEUX,
Curate of SS. Innocents.

APPROBA

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THE

THE HISTORY OF THE CHURCH IN THE SIXTEENTH CENTURY.

BOOK III.

Containing the Hiſtory of the Council of *Trent*, and of the things that paſſed in *Europe* relating to Religion, from the Calling of the Council to the End.

CHAP. I.

The Opening of the Council. The Hiſtory of the Four firſt Seſſions.

THE Legates and Fifteen or Twenty Biſhops had now for ſeveral Months waited at *Trent* with great Impatience, when Pope *Paul* III. reſolved at laſt to cauſe the Council to be opened upon the Third *Sunday* in Advent, *December* 13. 1545. *Mendoza*, the Emperor's Ambaſſador, was returned to *Venice*, leaving the King of the *Romans* Ambaſſadors at *Trent*. The King of *France* had not yet ſent any Ambaſſador, and beſides had order'd the Three *French* Biſhops, who had come to *Trent*, to return home. The Legates however ſo managed the matter that none went back but the Biſhop of *Rennes* to acquaint the King; and the Archbiſhop of *Aix* and the Biſhop of *Agde* ſtaid at *Trent*. The Archbiſhop of *Mentz* was the only *German* Biſhop that ſent Proxies to the Council. So that the Aſſembly was as yet made up but of a very ſmall number of Biſhops, and almoſt all of them *Italians* or *Spaniards*. *State of the Aſſembly of the Prelates at Trent.*

The Legates having received the Popes Orders, ſent Diſpatches to *Rome* to get a Bull to enjoyn them to open the Council; and they demanded, That it ſhould be drawn up in ſuch Terms as might let the World know that it was not their fault that *Bull for opening the Council.*

the Council was not opened ſooner. And they added, that it was neceſſary, to preſerve the Authority of the Holy See, that it ſhould be Read and Regiſtred the firſt Seſſion. The Pope diſpatched this Bull, *December* 4. It was received at *Trent* the 11th, and the ſame Day the Legates ordered a Faſt and a Proceſſion for the Day following, and called a Congregation the ſame Day to regulate the things that were to be done the Firſt Seſſion. The Pope allowed the Biſhops of *Germany* to be there by their Proxies.

Congregation I.

The *Bull for Opening the Council* being Read in the Congregation; a Biſhop, *F. Paul* ſays of *Aſtorga*, and *Palavicini* of *Jaen*, propoſed that it would be convenient to have the Bulls for Calling the Council, and the Powers of the Legates, read. The other Prelates were pretty much of that Opinion: But the Legates did not think it convenient.

Opening of the Council

On the 13th of *December*, the Legates and 25 Biſhops, cloathed in their Pontifical Habits, accompanied with ſeveral Divines, the Clergy of the City, the Regulars, the Ambaſſadors of the King of the *Romans*, and a great Crowd of People, went in Proceſſion from *Trinity*-Church to the Cathedral. The firſt Legate Sung the Maſs of the Holy Ghoſt; and *Cornelius Muſſus*, Biſhop of *Bitonto*, one of the moſt florrid Preachers of his time, made a Diſcourſe, for which he took his Text out of the Epiſtle for the Day, *Rejoyce in the Lord alway; again I ſay rejoyce*: To which he joyned theſe Words out of the Sixth Chapter of the Second Epiſtle to the *Corinthians*, *Behold, now is the accepted time; behold, now is the Day of Salvation*; and applied them to this Council thus Aſſembled, which ought to be a Subject of Joy to all the Faithful. Then he ſpoke of the Authority of Councils, and ſaid, That Hereſies were extirpated this way, Manners reform'd, Nations re-united, Schiſms extinguiſh'd, Cruſades decreed, and *even Kings depoſed*. He ſhew'd the neceſſity of a Council in the preſent Conjuncture to ſupport the Faith, and to reform corrupted Manners. He gave a Character of the Pope, the Emperor, the King of *France*, the King of the *Romans*, the King of *Portugal*, the Legates, and the Fathers of the Council; and concluded with exhorting all Nations to come to this Council. He had ſeveral Conceits in his Harangue, which were by no means agreeable to the Gravity of his Subject, or of the Aſſembly: As his Alluſion of the Adverb *Papæ* to the Noun *Papa*; his comparing Councils of Biſhops to the Poet's feigned Councils of the Gods; and the Exhortation which he made to the Biſhops and Doctors to ſhut themſelves up in the Council as in the *Trojan* Horſe.

2 Cor. 6. 2.

The Imperial Ambaſſador's Demand.

When the Biſhop of *Bitonto* had made an end of his Diſcourſe, and the Prayers proper for thoſe Ceremonies had been Read, the Legates having taken their places, and the Fathers of the Council being ſat, the Bull for calling the Council of *May* 22. 1542. and the Breve of the Deputation of the Legates was read. *Alphonſo Zerilla*, Secretary to *Mendoza* the Imperial Ambaſſador, who was abſent, preſented to the Legates of the Council the Emperor's *Mandate*, wherein his Imperial Majeſty demanded that the Council ſhould begin with Reformation, and a Letter from that Prince, wherein he excuſed himſelf for not being at the opening of the Council. The Legates accepted his Excuſe; and as to the *Mandate*, they ſaid they had anſwer'd it already, and that the Council would conſider what ſhould be convenient to be done in that matter.

Acts of Seſſion I.

Theſe Preliminaries being thus adjuſted, the Preſident of the Council demanded of the Aſſembly to *Order* and *Declare*, "That the Holy General Council of *Trent* "*do begin*, and *is begun*, to the Glory of the Holy Trinity, the Encreaſe and Exal- "tation of the Faith and the Chriſtian Religion, the Extirpation of Hereſy, the "Union of the Church, the Reformation of the Clergy and Chriſtian People, "and the Depreſſion and Extinguiſhing of the Enemies of the Chriſtian Name. The Prelates declared their Satisfaction by anſwering *Placet*. Then the Legate ask'd, Whether they would be pleas'd, upon the account of the Chriſtmaſs Feſtivals being ſo nigh, that the next Seſſion ſhould not be held till the Day after *Epiphany*, *January* 7. 1546? They anſwered, That they were pleaſed. *Hercules Sevecollus*, Promotor of the Council, *(a)* order'd the Notaries to make a Publick Act of it. After

[*(a)* What Monſ. *Du Pin* calls *Promotor*, which is the Canon-Law Word, Sir *Nath. Brent* in his Tranſlation of *F. Paul's* Hiſtory of the Council of *Trent*, calls *Speaker*; and that *Engliſh* word does not ill expreſs it; the Office of *Speaker* in our Houſe of Commons comes nearer to the Notion of a *Preſident*; though the Legates who preſided in this Council had Powers of a very different Nature.]

that,

that, *Te Deum* was Sung, and the Legates having quitted their Pontifical Habits, returned to their Palace, accompanied by the Fathers of the Council, and preceded by the Croſs. The ſame Ceremonies were obſerved in the following Seſſions.

Legates Letter to the Pope after the opening of the Council.

The Legates wrote immediately to the Pope, to acquaint him with the opening of the Council, and to know how they ſhould conduct themſelves in the following Seſſions. They prayed his Holineſs to ſend them neceſſary Inſtructions, eſpecially concerning the form of Proceeding, of propoſing and reſolving things in Council; to let them know whether they ſhould begin with Hereſies in general, or with particular ones; whether Doctrine or Perſons ſhould be condemned, or both; if the Prelates ſhould propoſe any Point of Reformation, whether it ſhould be treated of at the ſame time with any Point of Doctrine, or before or after; whether the Council ſhould acquaint the Princes with its being begun, and invite Prelates, and Exhort the Faithful to pray God for its happy Progreſs, or whether the Pope ſhould do it; in what Form the Council ſhould write; what Seal they ſhould uſe; how they ſhould Entitle their Decrees; what Senſe they ſhould declare to have of the Colloquy which the Emperor had called at *Ratiſbon*; whether they ſhould go on faſt or ſlow, as well in propoſing Matters as in determining Seſſions. They acquainted the Pope that ſome Prelates might propoſe to give their Opinions by Nations, and others might raiſe a Diſpute upon the Authority of the Council and the Pope: And laſtly, they deſired that the Precedency of Ambaſſadors might be decided, and the Officers of the Council nominated.

Pope's Anſwer to the Legates.

The Pope having received the Legates Letter, ſettled a Congregation of Cardinals and Officers of the Court of *Rome* immediately to have the Direction of Affairs belonging to the Council; and anſwer'd the Legates, That Points of Doctrine muſt be begun with, what Demand ſoever ſhould be made to the contrary; and Reformation not treated of till Matters of Doctrine were diſpatch'd; that it was convenient to condemn Errors only, without mentioning their Authors; that the Council ought to proſcribe, not only Hereſies in general, but alſo particular Propoſitions; that the Council had nothing to do to write to Princes, nor to invite Prelates, nor to demand the Prayers of the People; the Bull of Convocation, and the Jubilee which he had proclaimed, being inſtead of that Invitation; that in the Letters written in the Name of the Council, the Names of the Three Legates as Preſidents ſhould be ſubſcribed, and they ſhould be ſealed with their Three Seals, or with that of the principal Legate; that the Decrees ſhould begin with this Form, *The Holy, Oecumenical and General Council of* Trent, *the Legates of the Holy See preſiding there*; that they might uſe what Celerity they pleaſed, as long as they had not contrary Orders; that Voting by Nations muſt not be ſuffer'd, it being what was never practiſed but in the Councils of *Conſtance* and *Baſil*, Patterns by no means to be followed; that they had nothing to do, but to obſerve the Orders laid down in the laſt Council of the *Lateran*, whoſe Example would ſtop the Mouths of thoſe that ſhould propoſe others: For their other Queſtions he would Anſwer them when there ſhould be occaſion, and in the mean time they might keep to theſe Preliminaries; that they muſt take care to ſupport the Preſidency with Dignity, and take all poſſible care to diſcontent no Man; but above all they muſt be watchful that the Prelates go not beyond the Bounds of a becoming Liberty, and not loſe the Reſpect they owe to the Holy See: That ſince there were ſeveral that could not ſubſiſt there at their own Expence, he had diſpatched a Breve to exempt all the Biſhops of the Council from paying Tenths, and to allow them all the Profits and Emoluments that they could have had, had they reſided upon their Dioceſes. The Pope nominated the Officers of the Council at the ſame time: *Achilles Graſſius* of *Bononia* to be Advocate of the Council; *Hugo Buoncompagnus*, Abreviator of the Chancery; and *Marcus Antonius Flaminius*, Secretary. *Flaminius* having refuſed that Employment, and ſome Prelates having complained that the Pope took from the Council the Right of chuſing their Officers, the Legate told them, That the Pope only propoſed to them fit Perſons, and left the Council liberty to chuſe their Secretary. *Pruili* was choſen in the place of *Flaminius*; but he alſo refuſing to accept it, *Angelo Maſſarelli*, a Domeſtick of Cardinal *Cervinus*'s, who had been appointed to be an Aſſiſtant to *Flaminius*, performed the Office.

Congregations held after the firſt Seſſion.

Though this Anſwer came not to *Trent* till *January* 5. 1546. yet the Legates held Two Congregations in the mean time. The firſt was held *December* 18. There Orders were made concerning the Conduct of the Biſhops that were at the Council, and of their Domeſticks; and *Pighinus*, Auditor of the *Rota*, was nominated to determine ſuch Differences as might ariſe between the Members of the Council, which were not thought proper to be ſubmitted to the Juriſdiction of the Preſident of the City of *Trent*, who was a Lay-Magiſtrate. The Pope and his Miniſters were charged with the Expences of the Council; and the Choice of a Nobleman to guard the Council, was left to the Cardinal of *Trent*.

Demand of the Biſhops of France.

The *French* Biſhops demanded in this Congregation, what they had demanded already of the Legates in particular; namely, that nothing ſhould be debated till the Ambaſſadors and Prelates, whom the *French* King was to ſend to the Council, were arrived; repreſenting that it was not their fault if they were not come to *Trent* by this time, becauſe the opening of the Council had been ſo often fixed to no purpoſe, that they believed the ſame thing would be done this laſt time, as had been done before. They were asked, When they thought thoſe Prelates might arrive: They anſwered, They could not ſet a time, becauſe of the length of the Journey, and the different Accidents they might meet with. And they were told, It ſhould be conſidered in the next Congregation.

Arrival of Jerome Oleaſter *at the Council.*

Jerome Oleaſter, a *Dominican* Friar, a Man of admirable Worth, preſented Letters from the King of *Portugal*, and demanded to be received in the Quality of Ambaſſador to that Prince, who had appointed him and two other Friars of the ſame Order, who were upon the Road, to act in the Council in his Name, till the Ambaſſadors whom he had named ſhould come. The King of *Portugal*'s Letters were read; and ſince they did not give the Quality of Ambaſſador to *Oleaſter*, nor to his Companions, the Congregation told him, they could not give him the Rank he demanded, but that they would have great regard to him in Conſideration to the King of *Portugal*.

Refuſal to put off the Council.

In the Congregation which was held *December* 22. the *French* Biſhops were told, That the Council ſhould always have all poſſible Regard for his Moſt Chriſtian Majeſty; but that the Honour of God, and the Intereſt of the Church, would not ſuffer them to put off the continuing the Council which was already begun.

Propoſitions made in the Congregation.

Three things were propoſed in this Congregation: What Order ſhould be obſerved in examining Matters of Doctrine, and Matters of Reformation? Whether Abbots ought to have a deliberative Voice? And whether Votes ſhould be taken by Perſons, or by Nations? The Legates, who expected an Anſwer from *Rome* upon theſe Heads, ſaid, That theſe things ought to be examined one by one, that they might be more maturely debated the next Congregation.

Conteſts about the Votes of Abbots and Generals of Orders.

The Legates having received the Pope's Letter, called a Congregation, *January* 5. 1546. in which they read the Breve, which exempted the Prelates that were at *Trent* from paying Tenths. Then it was propoſed, Whether Generals of Orders and Abbots ſhould have a deliberative Voice? The Legates were of Opinion, that before they decided that Queſtion, the Aſſembly ſhould be more numerous, and that in the mean time they ſhould enjoy their Right of Voting in conſideration of their Learning. Several Biſhops oppoſed this Opinion. *Peter Paceco*, Biſhop of *Jaen*, newly made a Cardinal, ſaid, The Biſhops had no Deſign to exclude the Generals of Orders, but only the Abbats, whoſe number was ſo great, that they would make themſelves Maſters of every Queſtion. This Expedient was agreed to. But then there aroſe another Diſpute concerning the three Abbats of the Congregation of *Mont-Caſſin*, whom the Pope had ſent to the Council. Cardinal *Cervinus* would have them be admitted to give their Votes, and aſſiſt at the Council, ſitting with their Croſs and Miter. *Naclantus*, Biſhop of *Chiozza*, oppoſed it, becauſe it would break in upon the Regulation already made, and becauſe it belonged only to the Biſhops to carry a Croſs and Miter. *Cervinus* anſwered him, That ſince the Pope had allowed Abbats a right to carry a Croſs and Miter, they ought not to be deprived of it. The Biſhop of *Chiozza* replied, That theſe Privileges took away from the Biſhops their Prerogatives; and that Councils were called to reſtrain theſe Conceſſions of Popes, and not to extend them. *Cervinus* being in a Heat, ſaid, The Pope calls them, and ſhall we exclude them? This gave occaſion to a Diſpute between *Campeggio* Biſhop of *Feltri*, and *Didaco Alaba* Biſhop of *Aſtorga*, concerning the Abbats who were mentioned in the Bull. At laſt, Cardinal *Del-*

Monte

Monte, to put an end to theſe Diſputes, propoſed, That the Votes of thoſe Three Abbats ſhould go but for one, when they were of the ſame opinion: And this put an end to that Buſineſs. Then they were upon the Point of granting the ſame Favour to *Dominico Soto*, a Dominican, who was ſent by the Vicar-General of his Order to take his Place in the Council; but Cardinal *Cervinus* oppoſed it; though the Pope had granted the Biſhops of *Germany* Powers in a Bull to give their Votes by Proxy in the Council: Yet the Legates did not think it adviſable to produce this Regulation, and would not ſuffer any Proxies to have a Deliberative Voice in the Council. There was beſides ſome Conteſt about the Habits in which the Abbats ſhould aſſiſt in the Council: Cardinal *Cervinus* declared, they ſhould ſit with their Croſs and Miter, and give their Opinions there, to which the Fathers of the Council might pay what Deference they pleaſed.

Diſpute about the Title of the Council.

Then another Diſpute aroſe, which was often renewed in the Council: Cardinal *del Monte* propoſed to publiſh the Regulation, which was made concerning the Conduct, which the Members of the Council were to obſerve. In that Decree the Council was only called *Sacred and Holy*; The *French* Biſhops demanded that theſe Words might be added, *Repreſenting the Univerſal Church*: Several other Prelates were of the ſame Opinion. *Baccius Marcellus*, Biſhop of *Fieſoli*, ſaid, That though the Council of *Trent* was not compoſed of ſo great Number of Prelates as thoſe of *Conſtance* and *Baſil*, who had taken that Title, yet however it had the ſame Reputation and Authority. *Auguſtin Bonucio*, General of the *Servites*, ſaid, That theſe Words, *Repreſenting the Univerſal Church*, were new, and not uſed in former Councils, and conſequently ought not to be uſed. *Pighinus*, Auditor of the Rota, was of the ſame Opinion; and added, That the Terms, *Oecumenical and General Council* were equivalent, whereas the others might cauſe Trouble. Cardinal *del Monte* having commended theſe two Opinions, ſaid, he thought theſe Terms ought to be ſuppreſt, leſt the Lutherans ſhould be provoked; That the Example of the Council of *Baſil* was not to be urged, becauſe that Council degenerated into a Schiſmatical Aſſembly; and the Council of *Conſtance* had a particular Reaſon to aſſume that Title, becauſe their Buſineſs being to extinguiſh a Schiſm, which had for a long time divided the whole Church, they were bound to declare, That the Catholick Church was repreſented entire by a General Council, which was to reunite it by its Decrees. The other Legates were of the ſame Opinion, as well as the Cardinal of *Trent*. The Biſhops ſeemed to be pacified; but they ſoon renewed their Inſtances: However the Legates kept firm, and wrote to the Pope, That they would not ſuffer the Council to aſſume that Title, becauſe of the Clauſe which was added in the Councils of *Conſtance* and *Baſil*; *That the Council holds its Power immediately from* Jeſus Chriſt; *and that all Chriſtians, of what Condition and Dignity ſoever, even Popes themſelves, are obliged to obey it.* The Pope thanked them for thus defending the Intereſt of the Court of *Rome*; and the Title continued as it was.

John Salazar, a *Spaniard*, Biſhop of *Lanciano* in the Kingdom of *Naples*, in maintaining the Opinion of the Legates, remonſtrated, That the Titles uſed in ancient Councils, ſo worthy to be imitated, were ſimple; and he added, That he was of opinion, that even the *Preſidents* ought not to be named in this, ſince none of the ancient Councils had ever done it; That the Council of *Conſtance* was the firſt that ever named them; but if their Example were to be followed, then the Emperor's Ambaſſador ought to be named, ſince the King of the *Romans* and the Princes that were at *Conſtance* were then named. Cardinal *del Monte* replied immediately, That Concils ſpoke differently according to the times; That in former times the Pope had always been acknowledged to be the Head of the Church, and none but the *Germans* had ever deſired a Council independent upon the Pope; That they ought to oppoſe this heretical Raſhneſs, and demonſtrate that they were united with the Pope, their Head, by naming of his Legates.

Demand of the French Biſhops, that the King of France ſhould be named.

The *French* Biſhops demanded, That the King of *France* might be named in that Place where they were to pray for the Pope, the Emperor, and all Kings: Cardinal *Cervinus* did not oppoſe it; but he ſaid, That then other Kings muſt be named, according to their Rank; which would cauſe a Diſturbance, becauſe of their Precedence. The *French* replied, That in the Bull of Convocation the Pope named only the Emperor and the King of *France*, and conſequently either both muſt be named,

named, or both omitted. The Legates ſaid, they would conſider of it, and give every one Satisfaction.

Order of Proceeding in the Council.

As for their Manner of giving their Opinions in Council, Cardinal *Del-Monte* ſaid, he believed it would be convenient to follow the Order that was obſerved in the laſt Council of the *Lateran*, where he aſſiſted as Archbiſhop of *Siponto*; That in that Council there were Three Committees ſettled, in which different Matters were treated of; That when Things had been examined there, they were referred to a General Congregation, in which every one gave his Opinion; That what was reſolved in a General Congregation, was afterwards carried to the Council to form a Decree, by which means the Seſſions were managed with entire Concord; That ſince there would be much more Buſineſs in this Council than was in that of the *Lateran*, there was a Neceſſity to divide their Buſineſſes, and to ſettle a Congregation for every ſort, and to name Perſons to draw up their Decrees, upon which every Man ſhould give his Opinion in General Congregations, where the Legates ſhould only propoſe Matters, contenting themſelves with voting in the Seſſions, that every Man might be left to his Liberty; That this they ought to labour after, in order to begin in earneſt after the next Seſſion.

Seſſion II.

The Second Seſſion of the Council was held *Jan.* 7. The Prelates, cloathed in their ordinary Habits, met at the Principal Legate's Houſe, from whence they went to the Cathedral Church, with a Croſs before them, paſſing between 300 Foot, armed ſome with Pikes, and ſome with Muskets, drawn up in Ranks on both ſides of the Street, with ſome Horſe. When the Fathers were in the Church, the Soldiers diſcharged their Guns in the Piazza, and ſtaid there to guard the Fathers whilſt they ſat. Beſides the Legates and the Cardinal of *Trent*, there were Four Archbiſhops in the Council, Two of which had the Title only, having never ſeen their Churches; namely *Olaus Magnus*, Archbiſhop of *Upſal* in *Sweden*, and *Robert Wanchop*, a *Scotiſhman*, Archbiſhop of *Armagh*, 28 Biſhops, 3 Abbats of the Congregation of *Mont-Caſſin*, 4 Generals of Orders, and 35 Doctors that ſtood; the Ambaſſador of the King of the *Romans*, and the Proctor of the Cardinal of *Augsbourg*, aſſiſted there, with 17 Gentlemen of the Neighbourhood of *Trent*, who were invited thither by the Cardinal of *Trent*; and theſe were ſeated upon the Ambaſſador's Bench. *John Fonſeca*, Biſhop of *Caſtel-a-Mar*, ſung Maſs, and *Coriolanus Martyranus*, Biſhop of St. *Marc*, made a Sermon upon the Corruption of Manners, and the calamitous Eſtate of Religion. After Maſs and the uſual Prayers were over, and the Fathers were ſat, *Angelo Maſſarelli*, who performed the Office of Secretary to the Council, read an Exhortation of the Legates to the Fathers of the Council, compoſed by Cardinal *Pole*, wherein they repreſented what the Council had to do, and exhorted all the Prelates to implore Help from Heaven, to repent, and to reform their Manners, whoſe Irregularity had been the Original and the Cauſe of all their Evils; and to have nothing in their View but the Glory of God. The Biſhops alſo, who were ſent by the Princes, were admoniſhed to ſerve them with all poſſible Fidelity and Diligence, but ſo as to remember that they were Servants of God, and that the firſt Services they were to pay were due to *Jeſus Chriſt*.

Regulation concerning Manners.

After that, the Biſhop of *Caſtel-a-Mar* read the Bull for the opening the Council, and that wherein they refuſed to admit the Suffrages of the Proxies of the abſent Biſhops. When theſe were read, the ſame Biſhop recited the Regulation which the Aſſembly made concerning the Conduct which the Members of the Council ought to obſerve, which was drawn up in theſe Terms: "The Holy Council of "*Trent*, lawfully aſſembled in the Name of the Holy Ghoſt, the Legates of the "Holy See preſiding there, being perſwaded with the Apoſtle St. *James*, That "every good, and every perfect Gift comes down from Heaven, and deſcends "from the Father of Lights, who communicates his Wiſdom bountifully to thoſe "that ask it; exhorts all the Faithful that are at *Trent* to correct their Faults, to "walk in the Fear of God, not to fulfil the Deſires of the Fleſh, to pray without "ceaſing, to confeſs often, to receive the Sacrament of the *Euchariſt*, to frequent "Churches, to fulfil the Commandments of God, and daily to deſire of God "Peace among Chriſtian Princes, and Unity in the Church. It exhorts alſo the "Biſhops and Prieſts, that aſſiſt at the Council, continually to offer up their "Vows and Prayers to the Lord, to celebrate Maſs at leaſt every Sunday, to pray "for the Pope, the Emperor, Kings, and all that are in Authority, and in gene-

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" ral for all Men; to faſt every Friday, and to give Alms to the Poor. It ordains, " that every Thurſday a Maſs of the Holy Ghoſt ſhall be ſaid in the Cathedral " Church, with Litanies and Prayers; and Litanies in other Churches. It forbids " all diſcourſing during the Celebration of the Holy Office: It admoniſheth Bi- " ſhops to lead a ſpotleſs Life, to obſerve Sobriety in their Tables, to cauſe the " Scriptures to be read there, and to keep their Families in Order: It exhorts all " the Members of the Council, and thoſe principally who are converſant in the " Scriptures, to conſider ſeriouſly upon the Means how to diſſipate Darkneſs, con- " demn Errors, and confirm the Truth: It renews the Regulation of the Council " of *Toledo*, concerning that Modeſty and Meekneſs which Biſhops ought to ob- " ſerve when they deliver their Opinions: And, in the laſt place, it declares, that " if any Man ſhould ſit and vote out of his place, it ſhould not prejudice the Right " of others.

Difficulties about the Title of the Council.

When this Decree was read, their Opinions were asked. *William Du Prat*, Biſhop of *Clermont*, demanded, That the King of *France*'s Name might be inſerted: He was anſwer'd, That they followed the Form of Prayer that is uſed upon *Good-Friday*, in which the Emperor and Kings are only mentioned. Some Biſhops of *France*, *Italy* and *Spain*, demanded, That the Title *Repreſenting the Univerſal Church* might be added, which was not allowed. The Decree was approved; and, by common Conſent, the next Seſſion was appointed upon the 4th of *February*.

Congregation of Jan. 13.

There was no Congregation till *Jan.* 13. The Legates complained in the Congregation, which was held that day, of thoſe who declared the laſt Seſſion, That they did not approve of the Title of the Council, unleſs the Words *Repreſenting the Univerſal Church* were added; ſaying, it was not convenient to ſuffer this Variety of Opinions to appear in publick Seſſions; That Congregations were appointed, that every Man might have the Liberty to declare his Opinion in a ſecret place; but that in Seſſions every Man ought to be of the ſame Mind, that no Occaſion might be given to the Hereticks to take Advantage; nothing being more capable to bring them back, and to confirm the Catholicks, than this Union of the Fathers of the Council: That no Title was more proper for the Council than that of *Oecumenical* and *Univerſal*, which the Pope had given it in his Bull: That the Words *Repreſenting the Univerſal Church*, according to the Explication which is commonly given them, are included in the other. Then this Article was farther debated: Cardinal *Paceco* ſaid, the Council might have an infinite Number of Titles; but there was no need it ſhould aſſume any whilſt it was only adjuſting the Preliminaries. The Biſhop of *Feltri* obſerved, That if the Council took the Title of *Repreſenters of the Univerſal Church*, the Church being made up of Eccleſiaſticks and Seculars, it would give occaſion to the Proteſtants to believe that the Laity were excluded. The Biſhop of St. *Mark* ſaid, That Laymen could not be called the Church, and conſequently, that the Council might aſſume the Title of *Repreſenters of the Univerſal Church*. Thoſe that defired this Addition perſiſted in their Opinion; and their Judgments being thus divided, *Jerom Seripandi*, General of the *Auguſtinians*, propoſed an Expedient, which was this, That the Queſtion was not, Whether the Title ſhould abſolutely be excluded? But only, Whether it was not convenient that they ſhould defer giving it to the Council, till it was more numerous, and till they ſhould publiſh Decrees, which ſhould deſerve to have that Title in the Front? Moſt of the Biſhops yielded to this Opinion; and it was reſolved, That *Oecumenical* and *Univerſal* only ſhould be added to the Title *Holy* and *Sacred* Council, which the Pope had given it already.

Difficulties about the Title of the Council renewed.

Propoſition concerning what was to be done in the Council.

Some of the Prelates now demanded, That they might come to ſomething eſſential: The Legates, to content them, ſaid, they muſt endeavour to do the Three Things propoſed in the Bull; to extirpate Hereſie; to reform Eccleſiaſtical Diſcipline and Manners; and to re-eſtabliſh Peace amongſt Chriſtian Princes: That the Fathers of the Council ought to pray to God to inſpire them what Method they ought to take in giving their Opinions in the next Congregation. The Archbiſhop of *Aix*, and the Biſhops of *Feltri* and *Aſtorga*, were nominated in the mean time to examine the Powers and Excuſes of the abſent, and to make their Report to the Congregation.

Debate about the Order of Matters.

Upon the 18th of *January* there was a Congregation held, in which it was debated what Order ſhould be obſerved in the Matters to be treated of in the Council; whether they ſhould begin with Reformation of Diſcipline, or with Deciſion of

of Doctrine? or whether both ſhould be treated of at the ſame time? There were Four Opinions. The firſt was to begin with Dogmes: This was the Opinion of a few Confidents of the Legates, who alledged for their Reaſons, That Faith being the Foundation of Religion, they ought to begin with that; and the Church being like a City beſiged by its Enemies, they were firſt to be repelled by condemning Hereſies, before they thought of making Regulations for their own Citizens. That it was the Uſage of Ancient Councils to begin with defining Dogmes before they made Canons concerning Diſcipline: That it was to be feared, if they laboured after the Reformation of Diſcipline, they would Correct ſome Abuſes of the Court of *Rome*, and then this would renew the Ancient Differences that were between the Councils of *Conſtance* and *Baſil* and the Pope: That in ſhort, the Faith was of the greateſt Importance: That it was a greater Sin to err in Faith, than to fail in Manners; and that the Church had more to fear from Hereſies than from corrupt Manners. The Cardinal of *Jaen*, the Archbiſhop of *Aix*, and the Biſhop of *Bitonto*, were of this Opinion.

The Second Opinion was that of the Cardinal of *Trent*, and of the generality of the *Imperialiſts*, who on the other ſide demanded, That they ſhould begin with Reformation, ſaying, That Dogmes could not be touched to any purpoſe, till the Abuſes which had given occaſion to Hereſies were reformed; That the *Germans* had often deſired this Reformation, and therefore ought to be ſatisfied in this Point, if the Council exſpected that they ſhould own them; that if they began with defining Dogmes, they would provoke Mens Minds, and alienate the Hereticks farther, and make the Re-union more difficult.

Thomas Campegius, Biſhop of *Feltri*, opened the Third Opinion; which was, To treat of Doctrine and Reformation at once, ſince thoſe Two things could ſeldom be ſeparated, there being no Point of Doctrine to which there was not ſome Abuſe annexed, nor any Abuſe which did not draw after it a wrong Interpretation of ſome Point of Doctrine; beſides, that by this means the World would be ſatisfied, and the Council ſhortned.

The laſt Opinion was propoſed by the *Frenchmen*: They were for labouring for Peace in the firſt place, and for having the Council write to the Emperor, King of *France*, and other Princes to that purpoſe; for Thanking them for calling the Council, and exhorting them to ſend the Biſhops of their Dominions, and Ambaſſadors; and for inviting the *Lutherans*, and making Publick Prayers for Peace, and for the Succeſs of the Council.

The Legates having heard theſe Opinions, commended the Prudence of the Fathers, and ſaid, That it being now late, and the Importance of the Matter requiring time, they would conſider at leiſure upon all that had been ſaid, and would propoſe the Points in Queſtion to the next Congregation. And it was ordered, That there ſhould be Two Congregations every Week, on *Monday*'s and *Friday*'s, without any farther Intimation.

Reſolution about the order of doing Buſineſs

In the next Congregation, which was held *January* 22. Cardinal *del Monte* ſaid, That ſince in the preceeding Congregation it had been debated, Whether Reformation and Doctrine ſhould be treated of at the ſame time? the Queſtion now was, What the Fathers Opinion was concerning it, that a Decree might be made about it next Seſſion. The Cardinal of *Trent*, to whom the Intereſts of *Germany* were recommended, was for beginning with Reformation. Cardinal *del Monte* perceiving that the Eloquence of his Diſcourſe, and the Weight of the Speaker, made ſome Impreſſion upon the Minds of the Fathers; as ſoon as ever the Cardinal of *Trent* had done ſpeaking, ſaid, That he thanked God for the Sentiments with which he had inſpired the Cardinal of *Trent*; Sentiments truly Worthy of a great Prelate; that he believed they ought to begin with reforming themſelves; that as he was firſt, he offer'd to give the firſt Example to others, by laying down his Biſhoprick of *Pavia*, by taking away his ſtately Furniture, and by retrenching the number of his Domeſticks; that he did not queſtion, but if the other Fathers of the Council would follow his Example, this would very much contribute to bring other Chriſtians to Reformation; that in the mean time they ought not to defer the handling of Doctrinal Matters, nor to ſuffer the People to continue much longer in the Darkneſs of Error; and that to undertake to reform all Chriſtian Nations was a long and a tedious Work; that the Court of *Rome*, againſt which they cried out ſo much, was not the only place in which there were Abuſes to be reformed; that there

there were some equally great in all other Countries; and that those at *Rome* were only complained of, because they were observed with more Rigour and Malignity. The Cardinal of *Trent* perceiving that his Wealth and State was obliquely toucht at, said, That it was not his Design to tax, or to offend any Man; that he well knew there were some Prelates who could better govern Two Bishopricks, than others could manage one; that he offered to lay down his Bishoprick of *Brescia*; that last of all it was not a particular Reformation which they were to labour after, but a general one. Cardinal *Cervinus* then remonstrated the necessity of treating of Articles of Faith. *Poole* and *Paceco* also seconded his Opinion. At last the Fathers of the Council resolved to treat of Faith and Reformation together, upon the Remonstrance of some, who said that the Emperor in the last Diet at *Wormes* declared, That they ought to see what Progress the Council would make in examining Doctrine, and in Reformation; and that in case nothing was done, he would call another Diet to supply that Default.

Decree concerning the Order in which Matters were to be treated of in the Council.

It was resolved afterwards to write to the Pope, to thank him for calling and opening the Council, and to desire him to exhort Christian Princes to send their Ambassadors to it. It was also ordered, That the Council should write conformably to this to the Emperor, the King of *France*, and the King of the *Romans*. And the Bishop of St. *Mark* was ordered to draw up Letters to be read in the next Congregation.

Legates Letters to the Pope concerning the Decree.

When this Congregation was up, the Legates wrote to Cardinal *Farnese*: They told him, That that Day they had had a severe Battel, the Success of which had been very Glorious to the Holy See, notwithstanding the Efforts of those who would have had them treat of Reformation before they had debated about the Articles of Faith, since they had made them consent to treat of Faith and Reformation at the same time, not being able to obtain that Faith should at first have been solely treated of, though it was earnestly demanded. The Legates who expected to receive nothing but Commendations for what they had done, were exceedingly surprized when they received the Pope's Letters, in which he signified, that he was very Angry that they had consented that Reformation should be treated of; and commanded them to execute the first Orders that he had given them, not to suffer any Matter to be treated of in the Council but those of Faith, notwithstanding the Resolution that had been taken in the Congregation.

Answer of the Pope.

Legates Remonstrances.

This Answer of the Pope's threw the Legates into a great Consternation; well perceiving that if they executed his Holiness's Order, by retracting the Word which they had given, they should become the Laughing-stock of Mankind, and the Assembly would lose all their Credit. They wrote therefore to Cardinal *Farnese*, that they should have exposed the Pope's Authority, if they had absolutely refused to suffer the Council to treat of Reformation; that it passed as it did against their Wills; that it was for the Honour of the Holy See to let the World see that it did not oppose Reformation; that this would stop the Mouths of Hereticks, and of all those who said the Court of *Rome* was afraid of it; that hereby they had a right to hinder the Emperor from attempting any thing upon this Head; that they had it always in their Power to propose nothing but what they had a mind to, and to put off those Articles to another time, which they should not think proper to be debated in the Council; and last of all, that to testify their Submission to the Pope's Orders, they would defer the Publication of this Decree to another Session, or else they would put off this next Session, that they might have time to receive the Pope's Answer. Cardinal *Farnese*'s Answer put the Legates out of their pain: He let them know, that the Pope having considered that they could not Revoke the Decree that was once fixed, without striking at their own Authority and Credit, was contented that they should make no Alterations in the Decree; but that his Holiness wish'd they would defer its Publication as long as they could, and wait for his Orders concerning the Form in which he would have it drawn up.

Cardinal Farnese's *Answer to the Legates*

Congregation concerning the reading of the Council's Letters.

The Congregation of *January* 20. was employed in reading the Letters written to the Pope and the Princes, which occasion'd Disputes about the Titles which were to be given to Princes in them, about the Order in which they were to be read, and last of all, about the Seal that was to be affixed to them. Some would have them sealed with a great Leaden Seal, in which the Holy Ghost might be represented in the Form of a Dove, with the Council's Name. Others would have them

ſealed by all the Biſhops with thier ſeveral Seals. And the Legates declared, That it would be more convenient to have them diſpatched with the bare Seals of the Legates. Theſe Diſputes hinder'd the Letters being ſent in the Council's Name to the Emperor, and the Chriſtian Princes.

Inſtitution of Three particular Congregations.

That Reſolutions might paſs the more eaſily in the General Congregation, the Legates propoſed to appoint Three particular Congregations, compoſed of all the Prelates that were at *Trent*, which ſhould be held at the Three Legates Houſes, where thoſe Propoſitions might be examined, that ſhould afterwards be carried to a General Congregation. *Palavicini* ſays, they gained three Advantages by this Method. Firſt, *The Multitude thus divided into Three Streams was more eaſily managed, than if it could have ſwelled like a great River.* Secondly, *Intrigues and Cabals were by this means broken.* Thirdly, *Bold and Enterprizing Prelates were hindred from leading the Aſſembly by their Eloquence, and their Vehemence, to take any pernicious Reſolution.*

Reſolution about the next Seſſion.

Theſe particular Aſſemblies began *February* 2. in the Legates Palace: It was there propoſed, Whether the Decree wherein it was reſolved that Matters of Faith and Reformation ſhould be treated of, ſhould be publiſhed next Seſſion; and whether they ſhould begin to draw it up? The Legates repreſented, That ſome Prelates deſired that Matters relating to Faith and Religion might be deferred, becauſe ſeveral Biſhops out of *Germany*, *Spain* and *Italy*, the Ambaſſadors of the King of *France*, and the Biſhop of *Padua*, Envoy to King *Ferdinand*, were expected. The Opinion which prevailed in the Three Congregations, was, That the Creed ſhould be recited the next Seſſion: That paſt afterwards in the General Congregation without much Oppoſition; only the Biſhops of *Bitonto* and *Chiozza* remonſtrated, That it was to very little purpoſe to take up a Seſſion in reciting a Symbol, which contained Truths that were not attacked.

Seſſion III.

February 4. The Day of the Third Seſſion the Fathers went to the Church, where *Peter Tugliaria*, Archbiſhop of *Palecino*, ſang Maſs; and *Ambroſius Catharinus*, a *Jacobin* of *Sienna*, made a Diſcourſe, in which he repreſented that the Pope, as Vicar of Jeſus Chriſt, was Head of the Church; ſo that thoſe who did not ſubmit to the Pope, who is the Head, could not be Members of the Body, which is the Church. Then he admoniſhed the Fathers of the Council, not to truſt too much in their own Strength, as St. *Peter* did, who dared to ſay to Jeſus Chriſt, *Lord, I am ready to go with thee to Priſon, or to Death; and yet denied his Maſter at the Voice of two Maid-ſervants.* That they ought to apprehend a like Fall, becauſe we have two Maid-ſervants, who are capable of cauſing us to deny Jeſus Chriſt, namely our own Fleſh and Ambition: The firſt, which is always contrary to the Spirit, drags us into Pleaſures, and thereby gives occaſion to new Hereſies to ſpread themſelves: The Second, which ſeeks for nothing but Dominion, brings forth Hereſies, and then Nurſes them. Then he gave the Fathers warning to beware that *the Powers* did not make them forget Jeſus Chriſt, and that for this intent they ſhould remember the Council of *Ariminum*, and ſome others, and look upon Jeſus Chriſt in the midſt of them as the only Potentate, King of Kings, and Lord of Lords. And therefore if any Prince ſhould pretend to ſubdue the Council, and make it ſerve his own Intereſt, they ſhould have him in Deteſtation, and look upon him as a Man that Sins not againſt Man, but againſt the Holy Ghoſt. He concludes at laſt with exhorting the Fathers, that ſince they have endured the Pains of Travel for Jeſus Chriſt, they would preſent him quite formed to himſelf, that he might receive himſelf in his own Arms like another *Simeon*, and might ſay, *Now, Lord, it is that you will let me die in peace (b).*

The Archbiſhop of *Saſſari* read the Decree of the Creed, containing, "That the "Holy Oecumenical and General Council of *Trent* having conſidered the Impor- "tance of what they had to do, namely, the Exſtirpation of Hereſies, and the "Reformation of Manners, which are the Two Cauſes for which principally it is "called, exhorts all the Fathers in particular to put their Confidence in God, and "to cloath themſelves with Spiritual Arms; and that it might begin this Work "happily, it reſolves to prefix the Profeſſion of our Faith before all that it is to

[(b) To a Man that believes Tranſubſtantiation, as all did, or pretended to do in the Council of *Trent*, ſuch Eloquence as this may paſs: To any other Man it will appear very extravagant.]

"do;

" do; imitating herein the Fathers of the ancient Councils, which uſed to oppoſe " this Buckler to all Hereſies, whereby they often brought Infidels to the Faith, " vanquiſh'd Hereſies, and confirm'd the Faithful in ſound Doctrine: That it was " with this View, that this Council thought it convenient to recite the Symbol " which the Church of *Rome* uſes, as it is recited in all Churches, as being the only " ſolid Foundation, againſt which the Gates of Hell ſhall never prevail.

After this Decree was read, the *Nicene* Creed was repeated, and inſerted into the Acts of the Council.

The Fathers were ask'd their Opinions of this Decree. All accepted it as it was, except Three, who gave in a Paper containing their Demands, which they would not propoſe *Viva Voce*, for fear of raiſing a Diſpute. The Biſhop of *Fieſole* demanded, That the Words, *Repreſenting the Univerſal Church*, ſhould be prefixed to this, and all future Decrees: And the Biſhops of *Cappaccio* (c) and *Badajos* ſet down in their Papers, That they conſented the Words, *Repreſenting the Church*, ſhould be omitted in this Decree, upon Condition they ſhould be inſerted in thoſe that were to come.

This Seſſion was concluded with the reading of another Decree, which aſſigned the next Seſſion to the 8th of *April*; alledging this Reaſon, That ſeveral Prelates were juſt a coming, and ſome were already upon the Road in their way to *Trent*, and that their Deliberations would be more eſteemed if they were authorized by a greater number of Prelates; and that in the mean time they ſhould not fail to labour after the Diſcuſſion, and the Examination of thoſe things which the Council ſhould judge expedient.

Congregation after Seſſion III.

The 8th of *February*, Cardinal *del Monte* held a Congregation, wherein he deſired the Fathers of the Council to remember the Prayer he had formerly made to them, not to give their Opinions anew in the Seſſions upon the Decrees that were publiſhed there; ſince thoſe Decrees having been paſt in the Congregations by Plurality of Voices, this ſerved only, as he had formerly told them, to give the Hereticks an occaſion of talking, when they ſhould ſee that the Decrees that were publiſhed in the Seſſions were contradicted by the Fathers of the Council themſelves.

Then he told them, That he thought the Decree which had been made to treat of Doctrine and Diſcipline together, might be ſuppreſt; becauſe he did not ſee that that was a Subject which deſerved to have a Decree made on purpoſe for it, ſince the Pope had explained himſelf ſufficiently upon that Subject in his Bull, when he intimated that the Council was called for the Exſtirpation of Hereſies, and the Eſtabliſhment of Diſcipline: Or at leaſt they ought to add, to ſhew that the Council did nothing that was ſuperfluous, That in order to have both Subjects treated of according to their Dignity, they ought to ſtay till the Prelates, who were upon the Road, were arrived at *Trent*; which he had already added to the Decree.

Didacus d'Alaba, Biſhop of *Aſtorga*, told the Cardinal *del Monte*, That if he ſpoke, he did it not with a Deſign to contradict him, but to know of him by what Authority he added any thing to a Decree after it had been determined in a Congregation; that he had had the Honour to aſſiſt in ſeveral Tribunals in *Spain*, where the Emperor's Commiſſioners were preſent; that he had never ſeen any Preſident take upon him to add any thing to what had been once concluded. Cardinal *del Monte* replied, That he had done nothing but what the Biſhops might have done themſelves, ſince the Decree was not yet publiſhed; and that before it was, he propoſed to them what he thought might be added, in order to know their Opinions: But if any Man would know what was the Extent of his Authority, he could not explain it in few Words, becauſe it was too great for him to do at that time, let him do what he could; that all that he could ſay upon that Subject, was, that when the Canoniſts ſpeak of the Legates *a Latere*, they ſay that theſe may lawfully do whatſoever a Council can do, and the Pope, from whom they have received their Authority.

After this Anſwer, Cardinal *del Monte* told the Congregation, That they muſt now conſider what they muſt decree the next Seſſion; that he thought they could do nothing better than to extract out of the *Lutherans* Writings, the Articles that

[(c) *Cappaccio*, in Latin *Capat Aqueum*, is a ſmall Town in the Kingdom of *Naples*, near the Gulph of *Salerno*, in the *South Principality*.]

were contrary to the Orthodox Faith, in order to have them examined in the Committees by the Divines; upon whoſe Opinions Decrees might be formed to be preſented to the General Congregations, in which the Fathers might give their Voices, and might determine what ſhould be proper to be publiſh'd in the Seſſions. The whole Council agreed in this with Cardinal *del Monte*.

Propoſitions taken out of Luther's *Books, concerning Scripture and Traditions.*

Theſe Four Propoſitions were taken out of *Luther*'s Books.

I. *That the Chriſtian Doctrine, which we ought neceſſarily to believe, is wholly contained in the Holy Scriptures; and that 'tis a Fiction to add unwritten Traditions as left to the Church by Jeſus Chriſt, and by his Apoſtles, and convey'd to us by the Biſhops their Succeſſors; and that it is Sacrilegious to equal the Authority of theſe Traditions, to that of the* Old *and* New Teſtament.

II. *That among the Books of the* Old Teſtament, *none ought to be received, but thoſe which were owned by the* Jews; *and among the Canonical Books of the* New, *we ought not to reckon the Epiſtle to the* Hebrews, *that of St.* James, *the Second and Third of St.* John, *that of St.* Jude, *and the* Revelation.

III. *That if we would underſtand the Holy Scripture thoroughly, or quote its proper Words, we muſt recur to the original Text, and reject the* Latin *Tranſlation as full of Errors.*

IV. *That the Scripture is very eaſy, and very clear, and that there needs no Gloſs nor Commentary to underſtand it, only the Spirit of the Flock of Jeſus Chriſt.*

It was propoſed at the ſame time, Whether Canons with Anathema's ſhould be drawn up againſt Errors?

Theſe Propoſitions were examined in the Committees, in which Two Prelates, one a Divine, and the other a Canoniſt, aſſiſted to draw up the Decrees. The Two firſt Propoſitions were debated in the Four Aſſemblies held *February* 12, 15, 18, and 20. Upon the firſt all the Divines were agreed, That the Chriſtian Doctrine was partly in the Scripture, and partly in Traditions, and ſeveral Paſſages out of the Fathers were quoted to prove it. But when they came to the manner how they ſhould manage this Subject, their Opinions were different.

Diſpute about Traditions.

Vincentius Lunellus, a *Franciſcan*, ſaid, That ſince the Holy Scripture and Tradition ought to be laid down as the Foundation of Faith, the Church ought firſt to be treated of, which is the principal Foundation of Scripture and Tradition; becauſe the Scripture receives all its Authority from it, according to St. *Auguſtine*'s Opinion; and becauſe Tradition has no force, but by the Authority of the Chuch, to which it belongs to determine what we ought to receive for Tradition. This Opinion was rejected; becauſe it is certain, that by the Church the Eccleſiaſtical Order was always underſtood, or to ſpeak more properly, a Council, and the Pope who is its Head: Whereas this would give the Hereticks an opportunity to believe that the Authority of the Council was ſtill queſtioned, if the Church and its Authority ſhould be the Subject of their Debates.

Antonius Marinarus, a *Carmelite*, ſaid, That Traditions ought not to be ſpoken of; and that in order to determine the firſt Propoſition, they ought firſt to determine, Whether it were a Queſtion of Fact, or of Right? that is to ſay, Whether the Chriſtian Doctrine has Two Parts, one, that which God commanded to be written; and the other, that which he prohibited to be put in Writing, and commanded to be Taught by Word of Mouth? or whether all the Doctrine being Taught, one part was accidentally committed to Writing. He added, That it was manifeſt that under the Old Covenant, God commanded the Faith to be written, and that he wrote it himſelf with his own Finger; but that under the New, Jeſus Chriſt engraved the Evangelical Law in Mens Hearts, yet without forbidding it to be writen; ſo that no Man can ſay, That the Apoſtles having Preach'd and Written as they were inſpired by the Spirit of God, God forbad them to write any particular thing in order to keep it as a Myſtery. From whence it follows, That we are not to diſtinguiſh two ſorts of Articles of Faith, ſome publiſh'd in Writing, and others taught only by Word of Mouth: And if any one, ſays he, is of a contrary Opinion, he will have Two great Difficulties to encounter: One is to determine wherein the difference of theſe Articles do conſiſt: The other, how the Succeſſors of the Apoſtles could put that in Writing which God forbad. To ſay that it was Accident that ſome things were written, is to do God an Injury, who guided the Apoſtles Hands: Whence he concluded, That it was better to imitate the Fathers, who never

never mentioned Tradition, but upon urgent neceſſity; and who alſo took great care not to equal it to the Holy Scriptures; and ſo much the rather, becauſe the *Lutherans* had not yet enlarged upon this Queſtion, though they had ſaid that they would have no other Judge but Scripture. This Advice was not followed; becauſe thence it might be inferred that there was no ſuch thing as Tradition.

Queſtions concerning the Canon of the Sacred Books.

Upon the Second Propoſition it was agreed, That they ſhould Compoſe a Catalogue of the Canonical Books according to the Example of the Council of *Laodicea* under *Innocent* I. and of the Third Council of *Carthage* under *P. Gelaſius*; in which all thoſe Books which are read in the Church of *Rome* ſhould be mark'd, as alſo thoſe which the *Jews* do not admit. And here the Divines were divided into Four Opinions.

1. Some would have Two Liſts made; one, of thoſe Books that are univerſally received; the other, of thoſe which have been formerly rejected or doubtful.

2. Others ſaid, The Books ought to be divided into Three Claſſes; one of which was to contain thoſe which were always look'd upon as Divine; another, thoſe which though they were doubtful at firſt, yet uſage has made them Canonical, ſuch as the Six Apoſtolical Epiſtles, the *Revelation*, and ſome Paſſages of the Goſpels; and a third, thoſe which were never put into the Canon, ſuch as the Seven in the *Old Teſtament*, and ſome Chapters in *Daniel* and *Eſther*.

3. Some again were of Opinion, That no Diſtinction ought to be made; but that the Canon of the Council of *Carthage* ſhould be follow'd, wherein the Catalogue of the Sacred Books was made without any Reflection.

4. The Opinion of the laſt was, That all ſhould be equally declared Canonical in the ſame manner as they lie in the *Latin* Bible.

Reſolution concerning the Canon of the Holy Books, and concerning Traditions.

The General Congregation of *February* 22. unanimouſly concluded to receive all the Books contained in the *Latin* Bible for Canonical. It was conſidered, That the greateſt part of them had formerly been received in the Council in *Trullo*, and in that of *Laodicea*; that the Third Council of *Carthage* had placed *Judith*, *Tobit*, and the *Revelation*, amongſt the Divine Books: And laſtly, That the Council of *Florence* had received them all as Sacred.

Some made Difficulties about the Book of *Baruch*, becauſe it is not in the Liſt of Sacred Books, drawn up by the Council of *Carthage*; whereupon Cardinal *Cervinus* ſaid, That that Council looked upon *Baruch* as Secretary to *Jeremiah*, and ſo comprehended him under that Prophet; and that the Church owned that Book to be Canonical by uſing it in its Offices for *Eaſter*-Eve, and the Eve of *Pentecoſt*.

It was alſo agreed in this Congregation, to declare Traditions to be of equal Authority with the Scripture.

But it not being agreed in what Form the Catalogue of the Books of Scripture ſhould be drawn up, there being Three Opinions about it: The Firſt not to ſpecify the Books: The Second to divide them into Three Claſſes: And the Third to put all theſe Books into One Claſs, and to make them all equal: It was moved, That Three Minutes might be drawn, which ſhould be examined in the next Congregation. That was put off, becauſe *Don Franciſco de Toledo*, the Emperor's Second Ambaſſador at the Council, made his Entry into *Trent* that Day in which it was to have been held.

Accordingly the General Congregation was not held till *March* 15. and of the Three Minutes which were propoſed concerning the Sacred Books, the laſt, which was to make a Catalogue of them all under the ſame Claſs, and to make them all equal, was carried by a Plurality of Voices.

Afterwards the Third Propoſition was debated in the Committees, which was; That if we would underſtand the Scripture well, or quote its genuine Words, we muſt recur to the Original Text, and reject the *Latin* Verſion as full of Errors. In theſe Committees there were very great Diſputes between the Doctors who underſtood *Greek* and *Latin*, and thoſe who had no Knowledge of the Languages.

Queſtions about the Authority of the Text, and the Verſion of the Scriptures.

Aloyſius Catanæus ſaid, That to decide this Queſtion, nothing could be propoſed better, or more convenient for the Seaſons than the Judgment of Cardinal *Cajetan*, who related that when he was Legate in *Germany* in 1523. and ſought how the Hereticks might be reduced and convinced, he found that the true Remedy was to underſtand the literal Text of the Scripture in the Original Tongue, to which he wholly applied himſelf the laſt Eleven Years of his Life, making uſe of very able Men to give him the Conſtruction of the *Hebrew* and *Greek* Texts, Word for Word, which

which he did not underſtand; becauſe to underſtand the *Latin* Text, was not to underſtand the Word of God, but the Word of the Tranſlator, who might Err: And that St. *Jerome* had reaſon to ſay, That to propheſy, and to write Sacred Books, was the Effect of the Holy Spirit; whereas to tranſlate them, was the Work of a Humane Spirit. This Doctor added, That no Verſion could be approved without rejecting the Canon, *Ut veterum Diſt.* 9. which commands Men to examine the Books of the *Old Teſtament* by the *Hebrew* Text, and thoſe of the *New* by the *Greek*. That if the Council would correct any Verſion by the true Text, the Holy Ghoſt, which directs the Council in Matters of Faith, would hinder it from falling into Error, and that a Verſion ſo made might be called Authentick; whereas, without that he durſt not ſay, That it could approve any one, and be aſſured of the Aſſiſtance of the Holy Ghoſt. But this being too long a Work to be done in a Council, it was better to leave things as they had been for 1500 Years.

Moſt of the other Divines, on the contrary, ſaid, That that Verſion which for ſo long time had been Read in Churches and Schools, ought to be eſteemed Divine and Authentick; that otherwiſe they ſhould give up the Cauſe to the *Lutherans*, and open the way to a thouſand Hereſies; that the Doctrine of the *Roman* Church, which was the Mother and Miſtreſs of all others, was almoſt founded upon Paſſages in that Verſion: That if every one had the liberty to examine whether that Verſion be faithful, by examining what the *Greek* and *Hebrew* ſay, they would ſoon ſee Grammarians ſet themſelves up for Judges of the Faith.

To theſe Reaſons, which were received with applauſe, others added, That if God has given an Authentick Scripture to the Synagogue, and an Authentick *New Teſtament* to the *Greeks*, it can't be ſaid, without doing Injury to Juſtice, That the Church of *Rome*, his beloved, was deprived of ſo great a Benefit; that therefore we ought to believe that the ſame Spirit which dictated the Scripture, dictated the Verſion too, which was to ſerve the *Roman* Church.

Dom Iſidorius Clarius, a Learned *Benedictine*, ſaid, The Primitive Church had ſeveral *Greek* Verſions of the *Old Teſtament*, which *Origen* put together into one Volume, where they were ranged under Six Columns; that the principal of theſe Verſions was that of the LXX. from which ſeveral *Latin* Tranſlations were made; that ſeveral Tranſlations were made of the *Greek New Teſtament*, one of which, called the *Italick*, was Read in the Church; that St. *Auguſtin*, who valued it, yet owned nevertheleſs that the *Greek* Text was unqueſtionably to be preferred before it; that St. *Jerome* perceiving that the Verſion of the *Old Teſtament* did not give the true Senſe of the *Hebrew*, becauſe the *Greek* Interpreter and the *Latin* Tranſlator were both miſtaken, made his own upon the *Hebrew* Text, and corrected that of the *New Teſtament* upon the *Greek*: That the Credit of that Father cauſed very many People to receive his Tranſlation; but that thoſe who were the moſt obſtinately bent to maintain the ancient Errors, rejected it either for Envy, or through Hatred of Novelty; and that at laſt it was received by all the *Latins*, and called the New Verſion. That St. *Gregory* declared the Holy Apoſtolick See made uſe of both Verſions, but loved the new better, as being agreeable to the *Hebrew*; that in following times one was made out of them both, by mixing ſome of the Old, and ſome of the New together, which was called the *Vulgate (d)*; that the *Pſalms* however were of the Old, becauſe nothing could be changed in them, by reaſon of their being Sung every day in the Church; that the Minor Prophets are of the New Verſion, whereas in the Major Prophets there is a mixture of both; that it was very true, that all this happened by the Permiſſion of God; but yet, for all that, it could not be ſaid, That any thing more than Humane Knowledge was employed in making this Verſion: St. *Jerome* himſelf ſaid, That no Interpreter ever ſpake by Inſpiration; from whence *Clarius* concluded that no Verſion of the Bible could ever be equivalent to the Text, and that the *Vulgate* ought not to be preferred before all others, till it had been corrected by the Original Text, with a Prohibition to make or uſe any others.

Andrew de Vega, a *Franciſcan*, ſaid, That it was true, according to St. *Jerome*, that an Interpreter has not the Spirit of Propheſy, nor any other Gift which makes him Infallible; and that he was of Opinion that Tranſlations ought to be corrected

[*(d)* The *Engliſh Roman* Catholicks do unanimouſly call the Vulgar *Latin* the *Vulgate*, from the *Latin Vulgata*; for which reaſon that Word is retained.]

by

by the Original Texts: But yet this did not hinder the *Latin*-Church from looking upon the *Vulgate* to be *Authentick*, that is to ſay, that it contains nothing contrary to Faith and good Manners, though it be not in every thing conformable to the Original Text, and that it has been uſed by Ancient Councils; that the Learned in the mean time might have Recourſe to the Originals; but that to ſuppreſs this great number of contrary Verſions, which produce nothing but Confuſion, the *Vulgate* alone ought to be declared Authentick.

Reſolution concerning the Authority of the Vulgate.

In the Congregation of *March* 27. the Prelates agreed, That the *Vulgate* ought to be declared Authentick, being touched with the Reaſons which the Divines gave in the Congregations, and eſpecially to hinder the introducing bad Verſions, and to eſtabliſh Uniformity in Lectures and Citations of the Holy Scriptures.

Queſtion concerning the Interpretation of Scripture.

Then they paſt to the Examination of the Fourth Propoſition, That the Scripture is very eaſy and very clear, and that there needs no Gloſs nor Commentary to underſtand it, but only the Spirit of the Sheep of Jeſus Chriſt. There were different Opinions in the Committees: Some looked upon it as a Spiritual Tyranny to hinder the Faithful from exerciſing their Wits according to the Graces which God had given them, and to oblige them to abide by the ſole Senſe of the Fathers; that on the contrary, Men ought to be excited to the reading of the Scriptures, by the pleaſure of Novelty; that if they were debarred this Pleaſure, they would forſake the Study of holy Books, to give themſelves up to profane Learning, and ſo loſe their Taſt of holy Things; that this variety of Spiritual Gifts was the Perfection of the Church; that this Age ought not to be deprived of a Liberty which had produced ſo good Effects in all others; that though the School-men were agreed about the Senſe of the Scripture, yet they had great Differences amongſt themſelves about the Facts of Religion; that it was better therefore to imitate the Ancients, who left the Interpreation of Scripture wholly at liberty.

Others ſaid, That popular Licenſe was a greater Miſchief even than Tyranny; that too free Spirits ought to be kept in with a Bridle, without which we ſhould never ſee an end of the preſent Diſputes; that it was allow'd formerly to write upon the Bible, becauſe they wanted Commentaries, and there was nothing to be feared from the Men of that time, who had quiet Minds, and lived Holy Lives; that afterwards, when the School-men ſaw that the Scripture was ſufficiently explained, they took another Method to treat of holy things; and that ſince Men took delight in diſputing, it was thought adviſeable to employ them in examining the Reaſonings of *Ariſtotle*, whereby the Reverence was preſerved to the Scripture that it deſerved, whilſt it was not ſuffer'd to be the Subject of the Studies and Diſquiſitions of the Curious.

Richard du Mans, a *Franciſcan*, went farther, and ſaid, That the School-men had ſo well explained the Doctrines of Faith, that we need no longer learn them from the Scripture; that whereas formerly it was read in Churches to inſtruct the People, it was now read only as a Form of Prayer, to which purpoſe it ought ſolely to ſerve, and not to be ſtudied, and that herein conſiſted that Reverence which every Man owes to the Word of God; that this Study ought at leaſt to be forbidden to all that are not School-Divines, becauſe the *Lutherans* got ground upon none but thoſe that ſtudied the Bible. Theſe Opinions had ſeverally their Adherents.

Some ſaid, That the underſtanding of the Scriptures ought not to be attributed to the Fathers alone, whoſe Interpretations were for the moſt part Allegorical; and beſides, that thoſe who interpreted them Literally, ſpake according to the manner of their own times, and that their Expoſitions would not agree to ours; that according to Cardinal *Cuſanus*, the Underſtanding of the Scripture ought to be accommodated to Times and Cuſtom; and therefore one ought not to be amazed if the Church expounded it one way in one time, and another way in another; that thus the laſt Council of the *Lateran* is to be underſtood, when it Ordains that the Scripture ſhall be interpreted according to the Senſe of the Fathers of the Church, and according to the Uſages introduced by time; and in ſhort, that new Interpretations ought not to be rejected unleſs, they are contrary to the Senſe commonly received.

Dominico Soto, a *Jacobin*, diſtinguiſhed Matters of Faith and Manners from other things; ſaying, That in Matters of Faith and Manners, it was very reaſonable to reſtrain Mens Minds, but that in other things there was no Inconvenience in leaving to every Man a liberty of Writing and Thinking, provided it be done without

out hurting Piety and Charity; that the Fathers never pretended to lay a neceſſity upon Men to follow them, but only in things that are neceſſary to be belived, and to be done; that when the Fathers explained ſome Texts of Scripture in their Decretals, they left Men a liberty to affix any other reaſonable Senſe to them; that without this Diſtinction we ſhould run into Abſurdities, becauſe of the Contrarieties, and even Contradictions, which are found in the ſeveral Expoſitions of the Ancient Fathers.

Reſolution of the General Congregation concerning the Interpretation of Scripture.

This Reſolution was carried with the Opinions of the Divines into the General Congregation, which was held *April* 1. where Cardinal *Paceco* ſaid, That the Scripture had been explain'd by ſo many able Men, that it could not be hoped that any thing better could be done; and that new Senſes given to Scriptures had produced new Hereſies. That the Licentiouſneſs therefore of the Spirits of this Age ought to be ſtop'd; and they ought to be reduced to the Government of the Ancient Doctors, and of the Church, or at leaſt kept from troubling the World by publiſhing ſingular Opinions. This Advice was follow'd by moſt of the Fathers.

Debate about pronouncing the Anathema.

The Divines were not a little buſied in diſputing about the Fifth Propoſition, Whether Canons ought to be formed with Anathema's againſt the preceding Propoſitions? becauſe they thought it belong'd to the Council to make Statutes.

But the Prelates in the Congregation of *April* 1. could not tell what to reſolve. To omit the Anathema entirely, was to ſuppreſs the Decree of Faith; and immediately to break the Order that was at firſt eſtabliſh'd to treat of Faith and Reformation together; and on the other ſide, to condemn every one that would not own the *Vulgar-Latin*, in every particular and perhaps inconſiderable Paſſage, as an Heretick; or if through lightneſs he ſhould publiſh any new Explication upon the Scripture, to be accuſed of Hereſy, appeared too rigid. At laſt it was reſolved to make Two Decrees; one, preciſely containing all that related to the Catalogue of the Holy Books and the Traditions, and to conclude that with an Anathema; and the other, concerning what belonged to the Tranſlation, and the Senſe of the Scripture: The firſt as belonging to Faith, and the other to Reformation.

Diſcourſe about the Abuſes of the Scripture.

In the Congregations of the 3d and 5th of *April*, much was ſaid concerning the Abuſe of the Words of Scripture, and the Enchantments which were uſed to find Treaſures, and to execute immodeſt Deſigns; concerning the ſuperſtitious Practice of carrying the Goſpel, or the Name of God, in Writing about with them, to prevent or cure any Diſeaſe, to avoid Evils, or to obtain good Luck; and of repeating the Goſpel over Arms, to give them greater force againſt an Enemy: The evil Uſe of Sacred Words in Libels, Lampoons, and Paſquinades, was alſo mentioned. All the Fathers agreed, That the Word of God could not be uſed with ſufficient Reſpect; that it was not only indecent to employ it in the Commendation of Men, even Princes and Prelates, but to uſe it profanely was ſinful; But that the Council ought not to dwell particularly upon theſe things, ſince they were not met to remedy all Abuſes; and that all that they could do, was to condemn thoſe Abuſes in general, and to remit the Puniſhment to the Diſcretion of the Biſhops.

Reſolutions taken in the laſt General Congregation before Seſſion IV.

April 7. the laſt General Congregation was held, where the Two Decrees that were to be publiſh'd in the Seſſion that was to be held the next Day, were read. The Biſhop of *Aſtorga*, and the Archbiſhop of *Palermo*, ſaid, The Church had nothing to do to condemn thoſe that ſhould diſobey its Decrees, to a pecuniary Puniſhment: But they were anſwered, That herein *Leo* X's Decree in the Council of *Lateran* was obſerved. Some others ſpake concerning the Vulgar *Latin*; but that did not hinder the Approbation of the Two Decrees. The Legate deſired the Fathers to obſerve a reſpectful Silence, and not to ſtart Difficulties when theſe Decrees were publiſh'd.

Seſſion IV.

May 8. the Fourth Seſſion was held. After the Archbiſhop of *Saſſari* had Sung Maſs, and the General of the Servites had preach'd, Two Decrees were read. In the former, concerning the Books and Tradition, it was ſaid, "That the Holy "Council having always for its Object the Baniſhment of Errors, and the Preſer- "vation of the Purity of the Goſpel in the Church, which God promiſed in the "Scriptures by the Prophets, which Jeſus Chriſt declared with his own Mouth, "and which was afterwards preach'd by his Apoſtles, as the Fountain of Truth

and

" and of good Manners: And considering that this Truth and these Rules of Holy " Living are contained in the Holy Scripture, and in unwritten Traditions, re- " ceived by the Apostles from the Mouth of Jesus Christ, or inspired by the Holy " Ghost into the Apostles, and preserved in the Catholick Church by an uninter- " rupted Succession: And following the Example of the Orthodox Fathers, declares " that the Books of the *Old* and *New Testament* and the Traditions, which relate to " Faith and Manners, ought to be received and reverenced in the same manner: " That it believes the Catalogue of the Holy Books, ought also to be inserted into " this Decree, that no Man may doubt what Books it receives for such. After the Enumeration of all these Books, it adds, " If any one receives not these Books " for Sacred and Canonical, with all that they contain, as they are read in the " Catholick Church, and as they are in the *Vulgar Edition:* Or if any one despises " Traditions, the Council pronounces an Anathema against him; which Declara- " tion it makes, that all may know what Order the Council intends to observe, af- " ter it has laid its first Foundations by its Profession of Faith, and what Sucours " and Testimonies it intends to use to confirm its Doctrine, and to re-establish the " Discipline of the Church.

The Second Decree concerning the Edition and Use of the Sacred Books imports, " That the Holy Council considering that the Church may draw great Ad- " vantage from the marking which of all the *Latin* Editions of the Books of Scrip- " ture ought to be esteemed as Authentick, declares, and has declared, That the " ancient Vulgar Edition, which for several Ages has been in use in the Church, " and which has been employ'd in publick Lectures, Disputations and Sermons, " is that which ought to be held Authentick; so as that it is not allow'd to reject " it upon any pretence whatsoever; and that to stop wanton Wits, it forbids all " Men whatsoever to explain the Scriptures in things relating to Faith, and the " Doctrine of Manners, by trusting to their own Lights according to their parti- " cular Sense, contrary to the Senses which our Holy Mother the Church has " held, and does hold, to whom only it appertaineth to judge of the Sense and " Interpretation of Scripture; or to explain it in a manner opposite to the Unani- " mous Doctrine of the Fathers, though it should be without any design of pub- " lishing such Explications. Lastly, The Council ordains that the Disobedient " shall be punished by their Ordinaries; and that to repress the Liberty which " some Printers allow themselves to Print and Sell the Books of Scripture with " Notes and Interpretations, without the Permission of their Ecclesiastical Supe- " riors, care shall be taken to cause the *Vulgate* to be Printed correctly, and that no " Man shall Print, or cause to be Printed, Sold, or Dispersed, or shall keep any " Book upon sacred Subjects, without the Author's Name, and if they have not " been Examin'd and Approv'd by the Ordinaries of the Places; which it forbids " under Pain of Excommunication, and the pecuniary Mulct ordained by the " Council of *Lateran:* It also forbids Regulars to Print any thing without the Per- " mission of their Superiors, and condemns those that shall Print or Divulge such " sort of Books, under the same Penalties as Printers: And the Council concludes " with ordaining, That those that shall make use of Scripture Expressions in Matters " of Buffoonery, or Fables, or Panegyricks, or Satyrs, or Superstitions, or Divi- " nations, or Sortileges, or Libels, shall be punish'd by the Bishops, as they shall " judge convenient.

After these Two Decrees were read, which were approved of by the whole Assembly, the next Session was fixed upon *June* 17.

CHAP. II.

Hiſtory of what paſt in the Fifth and Sixth Seſſions, and in the Congregations which were held to prepare Matters for thoſe Seſſions.

Matters propoſed, and Congregations appointed.

SINCE nothing could be concluded upon in the laſt Seſſion, concerning the Abuſes in Lectures of Divinity and Sermons, becauſe of the great Diſputes which happened upon that Subject between the Biſhops and the Regulars; the Legates immediately propoſed this Matter in the Firſt Congregation, which was held *April* 15. That it might be a-new Examined and Diſcuſſed. They propoſed alſo at the ſame time to eſtabliſh two ſorts of Congregations, to proceed the more regularly, both in the Diſcuſſion of Articles of Faith, and in the Buſineſs of Reformation; and that the Firſt Congregation ſhould be divided into Three Committees, which ſhould be held at each of the Legates Houſes; and that when they ſhould Treat of Doctrine, none but Divines ſhould be in the Committees; but in thoſe for Reformation, the Canoniſts ſhould be admitted: That in each of theſe the Fathers might be preſent to hear what ſhould be ſaid; and that every one of them might have one of the Council's Notaries to write down their Opinions: That the other Congreation ſhould be compos'd of Prelates, who ſhould form Decrees of Doctrine and Reformation, to be afterwards propoſed in a general Congregation, where Reſolutions ſhould be taken by a Majority of Voices.

Project of a Decree concerning Lectures and Sermons.

The Lectures and Sermons were accordingly treated of in this Order, and ſeveral Minutes of Decrees were formed and reformed in the Congregation of *May* 2. without being able to give them ſuch a turn as would content every Body. The Biſhops were for taking away the Exemptions of the Monks; the Legates on the contrary were for upholding them, eſpecially thoſe of the Mendicants and the Univerſities. It was hoped that this Difference might have been accommodated in the Congregation that was appointed upon *May* 10. but though it laſted till it was Night, it was never poſſible to make them agree upon ſome certain Heads, becauſe of the Variety of the Opinions of the Prelates themſelves; nor upon others, becauſe the Legates would never conſent to the Suppreſſion or Reſtriction of the Privileges of the Monks.

Cardinal Paceco's *Opinion.*

Cardinal *Paceco* ſaid, That hitherto the Fathers had been more nice in finding out Abuſes, than happy in applying Remedies: That the Council of the *Lateran*, formerly held under *Innocent* III. had propoſed to the Biſhops, but without Succeſs, to ſet up a Divinity-Lecture in their Cathedrals; That this Ordinance conſtantly came to nothing, when it was to be done at his Expenſe who was commanded to put it in Execution; and ſince the Biſhops could not ſet up a Divinity-Lecture, but it would be a Charge to them, it were better to Petition the Pope to give the firſt vacant Prebend to found a Divinity-Lecture; That he could not forbear to repreſent the Complaints which the Faithful made of the *Pardoners*, eſpecially with relation to thoſe Privileges which in *Spain* they call the *Cruſade*; That for the future they ought to ordain that no Man ſhould Preach without the Approbation of the Biſhop. Several approved of this Advice.

Bold Opinion of the Biſhop of Fieſoli.

The Biſhop of *Fieſoli*, who had ſet down his Opinion in writing, roſe up and read it with a good deal of Heat; declaring to the Aſſembly, that if he took ſo great a Liberty, it was only becauſe he thought himſelf obliged in Conſcience to do it: That Biſhops ought never to loſe ſight of the principal Functions of their Miniſtry; that they ought to think of nothing ſo much as performing them themſelves, without having Recourſe to Hirelings; that he could not ſufficiently manifeſt the Grief which he had, to ſee the Liberty which the Regulars allow'd themſelves, to Preach every where without addreſſing themſelves to the Biſhops for a Licenſe; that to ſuffer ſuch an Abuſe, was to let in the Wolves into the Flock, to deſtroy the Sheep; that therefore he conjur'd the Aſſembly, in the Name of God, and of whatſoever elſe was moſt Sacred, to apply ſome Remedy to this Diſorder;

that

that as for himself he would labour all he could to stop it; and if the Assembly were of a contrary Opinion, he wash'd his Hands of it, and appealed to the Sovereign Tribunal of God.

The principal Legate then taking up the Discourse, reply'd to the Bishop of *Fiesoli*, That before Men appealed to the Tribunal of God, they ought to reflect upon what they had to answer for to God, for their Negligence in preserving the Flock of our Lord, which would have been scatter'd, if it had not been for the Care which the Regulars took, to whom the Holy Father thought he did but Justice in granting them their Privileges; that to take them away, would be to take from them their Opportunities of Preaching, and at the same time to do a very great Prejudice to the Faithful.

Congregation of May 18.

The Legates broke up the Congregation, and called another for *May* 18. In that they drew up a Summary of the Canonists Opinions, which they had given in the Committees, that so, said they, from these Opinions they might the more easily form Decrees.

Bold Discourse of the Bishop of Fiesoli.

The Bishop of *Fiesoli* rising up to speak, the Legates asked him, If he would again repeat what he had said before in the precedent Congregation. He replied, That what he had now to say, was not the same with what he had said before; and then resuming his Discourse, he said, That it was a surprizing thing to see Bishops come so far, with so much Pains and Charge, to hear an Extract of the Opinions of some Divines read to them, as if that was sufficient for them to decide the most important Subjects; that for his part, he believed it was absolutely necessary that the General Congregation should hear the Reasons of every Man in their full length, that the Council might decide with all the Dignity, and all the Authority that became them; that nothing was minded, but to form a Decree which should preserve their Name only to the Bishops, but which would in effect deprive them of all their Privileges; and therefore he prayed the Bishops to awake, and consider, that their Inferiors were raised with new Privileges, whilst the Bishops were abased with Impositions and Tenths; that nothing would remain to them more than the bare Name of Bishops; that they ought not to suffer Monks or Fryars to be allowed to Preach in their Dioceses, without obtaining the Ordinary's Permission; that by the manner in which the Decree was drawn up, nothing seems to be left to the Bishops, more than a Right to examine the Superiors Letters; that it was drawn up in equivocal Terms, put in expresly to strike at the Authority of the Bishops. Then directing his Discourse to the two oldest Legates, he said, Remember that formerly you were only Simple Bishops, that you enjoy that Title still, and that it will be Glorious for you not to suffer its Dignity to be abased; on the contrary, it is your part to contribute to its Elevation. Cardinal *del Monte*, offended with this Discourse, asked him, if he persisted in his Appeal to the Tribunal of God, which he mention'd the last Meeting. The Bishop of *Fiesoli* replied, That he had no design in that Speech to derogate from the Authority of the Council, but only to speak, as he usually did, for the Discharge of his Conscience. The Legate asked him if he believed still, as he had said before, That Bishops were Vicars of Jesus Christ upon Earth. *Yes, I believe it*, rely'd he, *and shall believe it till I am shew'd the contrary*. The Archbishop of *Armagh* answer'd, That it was very true that Bishops were called Vicars of Jesus Christ, with relation to their Power of Absolution, and of Exercising their other Functions; but that they were not his Vicars-General, as the Pope is, and that they were called only to one part of the Cares, and of the Labour.

Every one gave his Opinion upon this Subject; which displeased the Legates very much. Cardinal *Poole*, to put an end to this Dispute, said, That the Bishop of *Fiesoli* had explained his Notions with too much Heat; that he had Reason in many things; but that he was in the wrong to reject the Ministry of the Regulars, which was so useful to the Church. A Man cannot be Silent, reply'd the Bishop of *Fiesoli*, when he sees himself robbed.

Cardinal *del Monte*, who was apprehensive lest this Congregation should not have such an end as he desired, said, It was time to rise, because Cardinal *Cervinus* found himself indisposed.

Legates Letter to Rome, concerning the Disputes of the Bishops.

Next Day the Legates wrote an Account to *Rome* of the Disputes that had been between the Bishops and the Regulars, and the Impossibility that there was to make them both agree; and they prayed his Holiness to acquaint them with what they

ſhould do in that Conjuncture, and to remove the Biſhops of *Fieſoli* and *Chiozza* from *Trent*, becauſe they ſpake with ſomewhat too much Liberty in the Congregations, and diſturbed every thing.

Pope's Anſwer. The Pope replied, That they ought to manage theſe Two Prelates, and give them time to retreat when it might be convenient; and acquaint the Biſhops, That they ought to look out for ſome Expedient, for fear of cauſing a Schiſm, if they ſhould carry every thing againſt the Monks, who were in great Reputation with the inferior ſort of People: That it was juſt the Biſhops ſhould have ſome Satisfaction,; but that it was fit the Monks ſhould have ſome Satisfaction too: That if it came to a Determination, they might yield every thing about the *Pardoners*, but do nothing againſt the Monks, without acquainting the Generals of the Orders: That however, they ſhould take care that the Satisfaction which they ſhould give the Biſhops ſhould be ſuch, as that the Orders and the Univerſities ſhould loſe nothing of their Privileges, it being neceſſary that both ſhould depend upon the Pope, and not upon the Biſhops; whoſe Power, if it encreaſed too much, it would not be eaſie for the Court of *Rome* to keep it within Bounds.

Reſolution concerning Preaching. The Legates having received this Anſwer from the Pope, remonſtrated to the *Italian* Biſhops, That it was for the Honour of their Nation that the Dignity of the Holy See ſhould be defended, which was attacked when *Privileges* were ſtruck at; and that they might expect much from the Pope, by the Means of the Legates, if they left to the Regulars a Right which they had ſo long enjoyed: That it was dangerous to diſpiſe ſo many Learned Men, at a time when the Church needed them ſo much, to reſiſt the Hereticks: That the Authority of the Biſhops would be encreaſed, if the Power of approving and excluding Preachers, when they were to preach out of their Convents, were allowed to the Biſhops, and the Preachers were obliged to receive the Bleſſing from them before they preached, even in Churches of their own Order: Beſides, that they might puniſh or interdict theſe Preachers for Hereſie or Scandal; and hereafter the Biſhops would ſtill have more granted to them. Theſe Prelates yielded to the Reaſons of the Legates, as did ſeveral others, whom they ſoon acquainted with them; ſo that they were aſſured that the Decree would paſs upon theſe Conditions.

The Biſhop of *Fieſoli*, who had made ſo much noiſe, ſeeing himſelf the Object of the Indignation of the Legates, and fearing ſome Miſchief from *Rome*, yielded at laſt, and proteſted, That he never had any Intention to oppoſe the Holy See.

Nothing remained now to be ſpoken of, but the Divinity-Lectures. Every one thought it convenient they ſhould be re-eſtabliſhed in Cathedrals and Monaſteries: This ſeemed eaſie to be done in Cathedrals, ſince it was only leaving the Care of it with the Biſhops; but difficult in Monaſteries, for if ſuch a Power were given to the Biſhops, it was to be feared that they might take an Occaſion to attempt ſomething againſt the Privileges granted to Monaſteries by the Holy See. *Sebaſtianus Pighinus*, Auditor of the *Rota*, found an Expedient, which was to give the Direction of this Matter to the Biſhops, as Delegates of the Holy See. This was looked upon as a wonderful Expedient, becauſe it pleaſed the Biſhops, without leſſening their *Privileges*, ſince the Biſhops were to act as the Pope's Commiſſaries, and not as Biſhops. There was ſome Difficulty to know whether all Monks in general ſhould be obliged to read Lectures in their Houſes; and what was to be the Subject of theſe Lectures. *Ambroſius Pelargus*, a Dominican, Proctor of the Archbiſhop of *Triers*, giving his Opinion as a Divine, was for having nothing taught in Monaſteries, but Lectures upon the Scriptures, with theſe Words added to the Decree, *Omiſſis Scholaſticorum Cavillationibus*. *Dominico Soto* made hereupon a large Diſcourſe, That they ſhould be allowed to ſtudy School-Divinity alſo. What he ſaid of the Uſefulneſs of School-Divinity was well enough approved of; but many People remained perſwaded, that the Study of the Holy Scriptures was ſufficient for a Monk. Cardinal *del Monte* put an end to theſe Debates, by remonſtrating, that this did not deſerve the Attention of the Council.

Of the Regulars Right to Preach. The Queſtions concerning Who ſhould have a Right to preach the Word of God publickly? ſeemed to be much more important. It was propoſed, That the Regulars ſhould be allowed a Liberty to preach in their own Houſes, and, when Curates called them, in their Churches, without the Permiſſion of the Biſhops. The Decree forbad both, purſuant to the Conſtitution of *Adrian* VI. Cardinal *Paceco* oppoſed it; and *Scripandus* ſtrongly defended the Privileges of the Regulars. The Biſhops were

were divided upon this Head; but at last Cardinal *del Monte* got this Expedient to pass, That the Regulars might preach in their own Churches, without a License from the Bishop; but that they should not do it in other Churches, without his Leave.

Disputes concerning Residence.

The Obligation which the Council imposed upon Bishops, to preach themselves, caused the Question about Residence to be started. It was agreed, That Prelates were obliged to it; but the Dispute was, by what Right, and what Penalties ought to be imposed on that Head? Several strongly maintained, That Residence was of divine Right, and ought to be declared to be so: Others thought it was only of Ecclesiastical Right. And as for the Penalties upon the Offenders, some were not for having new ones laid, but thought they needed only to put the old ones in Execution; others were for only suspending them for one Year *ab Officio & Beneficio*. Some were for leaving to the Pope a Liberty to lay what Punishment he should think proper upon non-resident Prelates. The principal Legate said, he did not think it convenient to declare Residence to be of divine Right; pretending, that it was an useless Question, started only to take away the Power of dispensing from the Pope: That he had been present at Signings, and yet had never seen Dispensations of this Nature granted: That Bishops themselves took the Liberty to be absent, whereas they need only reside, and the Pope would never concern himself to dispense with their Non-residence. He added, that as for the Cardinals, they were not obliged, being rather Administrators of Bishopricks than Bishops; and besides, their Authority was so considerable, that they governed their Bishopricks better when they were absent, than most Bishops did when they were present: Cardinal *Cervinus* brought the Question to this, Whether they should make a Decree concerning Residence at that time, or defer it? This they put to the Vote; and the Conclusion was, That they should take another time to debate more largely upon that Matter.

Points of Faith to be examined.

The Legates, well pleased that the Business of Reformation was thus ended, and that the Imperialists could not hinder them from treating of Matters of Faith, declared, That they were resolved in this Session to condemn the Errors concerning Original Sin; and they proposed the following Articles to be examined.

I. *That* Adam, *by his Transgression of the Commandment, lost his Integrity, and incurred the Indignation of God, and Death; but that tho' he be fallen from the Perfection in which he was, as well in regard of the Soul, as of the Body, yet he did not transmit Sin to his Posterity, but only corporal Pains.*

II. *That* Adam's *Sin is called* Original, *because it pass'd from him to his Posterity, not by Transgression, but by Imitation.*

III. *That Original Sin is Ignorance or Contempt of God, which makes Man to be without Fear, without Confidence, and without Love of God, subject to Concupiscence, and irregular Desires; and, in short, this Sin is a general Corruption of Man, in his Will, in his Soul, and in his Body.*

IV. *That there is in Children an Inclination to Evil, which proportionably, as their Reason comes to them, produces in them a Distast for divine Things, and a blind Love for the Things of the World; and that this is Original Sin.*

V. *That Children, at least those born of faithful Parents, bring none of* Adam's *Sin into the World, tho' they are baptized for Remission of Sins.*

VI. *That Biptism does not efface Original Sin, but only causes it not to be imputed to us; or, That this Sin, by Means of Baptism, begins to lessen in this Life, and is never entirely rooted out before the next.*

VII. *That this Sin, remaining in the Baptized, retards their Entry into Heaven.*

VIII. *That the Concupiscence, which remaineth after Baptism, is truly Sin.*

IX. *That the principal Punishment due to Original Sin, is that of Hell-Fire, besides Corporal Death, and the other Imperfections to which Man is subject in this Life.*

Opinions of Divines upon the Points of Faith proposed.

Concerning the first Article, the Divines agreed in the Committees, That *Adam* having lost Justice, his Passions rose up against his Reason, which the Scripture calls the Concupiscence of the Flesh against the Spirit: That *Adam* incurred the Wrath of God, and Corporal Death, with which he had been threatned, and Spiritual Death besides: That however none of these Defaults could be called Sin, Sin being formally a Transgression of the Commandment.

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When they came to explain what that thing is, which being tranſmitted from *Adam* to us is called Sin, their Opinions were different.

The Franciſcans, grounding their Notions upon St. *Anſelm* and *Scotus*, ſaid, That ſince Sin is effaced by Baptiſm, and Concupiſcence always remains, we ought to ſay, That that which is tranſmitted to us from *Adam* is a Privation of Original Juſtice, which is given us again, not as it was in *Adam* before the Fall, but in an equivalent manner by Grace.

The Dominicans aſſerted with St. *Thomas* and St. *Bonaventure*, That Concupiſcence in Man was the Material Part of Sin, and Privation of Juſtice the Formal; and conſequently that Original Sin in us is Concupiſcence, deſtitute of Original Juſtice.

Ambroſius Catharinus remonſtrated, That theſe Notions did not explain what Original Sin was: That Concupiſcence and Privation of Juſtice were Puniſhments of Sin, and not the Sin it ſelf; and conſequently what was not Sin in *Adam*, could not be Sin in us: That it was plain that Concupiſcence and Privation of Juſtice were not Sin in *Adam*, ſince they were not *Adam*'s Actions, and conſequently they cannot be Sin in us: That if in him they were only the Effect of Sin, they are only the Effect of Sin in others: And by conſequence that it cannot be ſaid, That the Enmity of God againſt the Sinner, or of the Sinner againſt God, is Sin, ſince it is only the Effect of Sin. He aſſerted therefore, That *Adam*'s Sin was in us only by Imputation, upon the Account of the Covenant which God made with *Adam*.

The Divines were not leſs perplexed when they went to explain how the Sin of *Adam* paſt to his Deſcendants, becauſe St. *Auguſtin*, who firſt gave Occaſion to that Queſtion, did not clearly explain it: However they all agreed in this, That the Soul contracts Sin when it is infuſed into an infected Body, like Liquors which contract ill Smells from ſtinking Veſſels, into which they are poured.

They unanimouſly therefore agreed to condemn the Firſt Article.

The Second Article likewiſe was condemn'd without any Difficulty.

The Firſt Part of the Third Article was cenſured, as it had been in ſeveral Colloquies in *Germany*; becauſe they were perſwaded, That Contempt of God, and want of Love, could not be Original Sin, theſe Diſpoſitions never being in little Children, who are not capable of performing ſuch Actions; and beſides, they are not found even in all Adults.

Upon the Second Part it was ſaid, That if the Proteſtants meant a Privative Corruption, their Opinion might be tolerated: But ſince they meant a corrupted Subſtance, or rather a Tranſmutation of Humane Nature into another Form than that in which it was created; and ſince they reprehend the Catholicks for calling Sin a Privation of Juſtice, and on the contrary pretended, That Sin was a real and a poſitive Thing, which produced Acts of Incredulity, Diſtruſt, Hatred, *&c.* in that Senſe, they abſolutely condemn'd that Article.

They cenſured the Fourth Article, becauſe he that makes Original Sin to conſiſt in the Inclination only, does abſolutely deny it. Upon this Occaſion it was that the Franciſcans demanded, That it ſhould be declared, That the Virgin *Mary* was exempt from Original Sin by a Special Privilege. This the Dominicans oppoſed; and the Diſpute grew ſo hot, that notwithſtanding the Legate laboured all he could to appeaſe it, by remonſtrating, That they were aſſembled to condemn Heretical Notions, and not the Opinions of Catholick Divines, he had very much Difficulty to impoſe Silence upon them both.

As to the Remiſſion of Original Sin, it was unanimouſly ſaid, That Baptiſm blots it out, and makes the Soul as pure as it was in the State of Innocence, though the Puniſhments which follow Sin always remain to exerciſe the Virtue of the juſt.

The Sixth Article was unanimouſly declared to be Heretical, as alſo the Seventh, and the Eighth; though here *Antonius Marinarus* ſaid, That St. *Auguſtin* ſeems to have altered his Opinion in this Matter: For in his Writings againſt *Julianus* he ſays, That Concupiſcence is a Sin; and in his Book to Count *Bonifacius* he ſays on the contrary, That it is no Sin, but the Cauſe of Sin: And ſince this Saint ſays nothing in his *Retractations* of theſe Two Opinions, it is to be preſumed, That he did not take it to be a Matter of Faith. But he was anſwer'd, That St. *Auguſtin* taught Two Concupiſcences, one before Baptiſm, and another after: That the firſt,

firſt, which is a Reſiſtance to the Will of God, is Sinful: And the other, which riſes up againſt Reaſon, is the Cauſe and Effect of Sin. That St. *Auguſtin* might believe that Concupiſcence is a Sin; but he was perſwaded that it ceas'd to be ſo by the Virtue of Baptiſm.

The Ninth Article raiſed a Queſtion, Whether Children that die without Baptiſm, are ſubject to the Pains of Hell-fire? The Opinion of the *Maſter of the Sentences*, and of all the Schoolmen, except *Gregorius Ariminenſis*, That they are deprived of Bleſſedneſs, but endure no Torments, was that which the Divines followed. But there was ſome diſpute between the *Franciſcans* and the *Dominicans*, concerning the State of theſe Children after the Reſurrection: The *Dominicans* held that they ſhould remain in a *Limbus*, a Subterraneous Dark Place; and the *Franciſcans* maintained that they ſhould be upon the Earth, and enjoy Light: The *Auguſtinians* demanded, That this Article ſhould not be condemned as Heretical, though they believed it to be falſe: *Catharinus* inſiſted on the other ſide, That ſince the *Lutherans* had renew'd this Error, and the *Catholick*'s themſelves had faln into it, there was a neceſſity of a Declaration of the Council.

The Cenſure of the Divines upon the Nine Articles was carried *May* 21. into the Congregation, that the form of the Decree might be reſolved upon. The Prelates who compoſed it were very much perplex'd to decide about the Eſſence of Original Sin: All theſe Opinions of the School-men ſeem'd to them to be full of Obſcurities; *Catharinus*'s pleaſed them moſt, becauſe it made them better comprehend how *Adam*'s Sin paſt to all his Poſterity; but they durſt not receive it, becauſe it was not ſupported by the Teſtimonies of the Fathers. *Reſolution of the Congregation upon the Points of Faith.*

As to the Forgiveneſs of Sin, they made no Diſpute but all Men have Original Sin, and that Baptiſm entirely effaces it: And they concluded to damn all contrary Opinions as Heretical; but they believ'd it was impoſſible to define Original Sin with ſo much Circumſpection, as that among ſo many Opinions ſome one ſhould not be condemned; and no one Opinion could be condemned without running the Risk of making a Schiſm.

Andrew de Vega, a *Franciſcan*, remonſtrated, That it was without Example, and without Reaſon, to condemn an Opinion as Heretical, without firſt propoſing the Catholick and Orthodox Doctrine; That no negative Propoſition has in it ſelf the Cauſe of Truth, but is true becauſe the affirmative is ſo; and that no propoſition is falſe, but becauſe the contradictory to it is true: Beſides that the Falſity of one Propoſition cannot be known, if the Truth of its oppoſite is unknown; and conſequently the Opinion of the *Lutherans* can't be condemned, unleſs the Opinion of the Church be beforehand explained. That all the Councils which have treated of Matters of Faith, have always laid down the Foundations of Orthodox Doctrine, before they condemned Hereſies: That therefore it was neceſſary to obſerve the ſame Order in this Council: That if they ſhould come to condemn that Propoſition of *Luther*'s, That Original Sin is Ignorance and a Diſtruſt and Contempt of Divine things, without giving a Definition of Original Sin; every one would ask what is this Original Sin? and what is the Catholick Opinion? And if it ſhould alſo condemn that Propoſition of *Zuinglius*'s, That the Children of the Faithful are Baptized to obtain Remiſſion of their Sins, but that *Adam* tranſmitted only the Puniſhment and Corruption of Nature; Men would not fail to ask, what then did *Adam* tranſmit to his Poſterity? Whence comes it, that the Council did not explain it?

Marcus Vigerius, Biſhop of *Sinigaglia*, puſht this Thought very far; ſo that the Legates, who, according to the Orders which they had received from the Court of *Rome*, were deſirous to make an end of this Matter the firſt Seſſion, ſaid, That if they would form ſuch a Decree as that there ſhould be nothing to be ſaid againſt the Council, the Divines ought to be called in; and that the Divines, who had formed the greateſt Difficulties, might have nothing to ſay againſt the Decree, they ſhould make uſe of them to draw it up, exhorting them to facilitate the Concluſion of it as much as they could.

June 8. The Decree which was drawn up by the Prelates, aſſiſted by ſome Divines, was read in the Congregation of Decrees to be examined. *Decree concerning Original Sin review'd in the Congregation.*

According to Cardinal *Paceco*'s Advice, in the Paſſage where it was ſaid, *That Adam, becauſe of his Diſobedience, having loſt the Holineſs wherein he was created,* inſtead of thoſe laſt Words they put in, *wherein he was eſtabliſhed.*

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In the Minute of the Decree it was ſaid, That *Adam*, after his Sin, was corrupted in his whole Body, and in his whole Soul, ſo that there was no part of his Soul which was ſound. Theſe laſt Words were ſtruck out.

They diſputed long upon this Expreſſion, *There remains nothing which God deteſts in the Regenerate.*

Seripandus ſaid, That ſince Concupiſcence remained after Baptiſm, and that it was the Cauſe of Sin, God could not but hate it; and conſequently it ought not to be put into the Decree, That there is nothing in the regenerate that God hates. Cardinal *Poole* was of the ſame Opinion, and added, That the Decree ſpake too generally, and that it was better to ſay with St. *Paul, That God finds nothing that diſpleaſes him in the Regenerate, who are in* Chriſt Jeſus.

Petrus Bertanus, Archbiſhop of *Fano* and *Modena*, ſaid, That nothing needed be changed in the Decree, becauſe by the Word *Regenerate*, not only the Baptized are meant, but thoſe whoſe Lives anſwer to the Profeſſion they make in Baptiſm, wherein as the Decree ſays they are buried with *Jeſus Chriſt*: So they all agreed to change nothing in the Decree.

Diſputes concerning the Declaration of the Council, about the Conception of the Virgin Mary.

June 16. There was a general Congregation held, in which the Decree's that were to be publiſhed next day in the Seſſion were read, and unanimouſly approved. Cardinal *Paceco* and ſome others made ſome Difficulties upon the Clauſe of the Decree about Original Sin, which contained the Exception of the Virgin *Mary*: They deſired that there might be an expreſs Declaration that the Council would define nothing upon that Subject, though it were Piouſly believed that the Virgin was conceiv'd without Sin. The Word *Piouſly* diſpleaſed ſome; for ſaid they, if this Opinion is *Pious*, the other then is *Impious*. It was agreed at laſt to leave the thing undecided; and ſince every one endeavour'd to ſlide in ſome Terms which ſtruck at the Opinion he was not of himſelf, the Legates, purſuant to the Biſhop of *Aſtorga's* advice, inſerted, *That the Council did not intend to decide any thing about that matter at that time.* Some deſired that it might be added, *That no Man ſhould be ſuffered to Speak againſt the Immaculate Conception*; and the Archbiſhop of *Aix* was of Opinion, That it ought to be forbidden to ſpeak of either ſide. The Biſhops of *Cagliari* and *Saſſari* were of Opinion, That it ſhould be ordained, that nothing ſhould be ſpoken about it in the Pulpit.

Approbation of the Decree of Reformation.

After that, the Decree of Reformation was read and approv'd of. The Biſhop of *Saſſari* deſired that the Bull which the Pope had made in favor of the Biſhops might be read, to bring them to conſent to paſs this Decree; and that afterwards it might be regiſtred amongſt the Acts of the Council. This Bull was dated *June* 7. 1546. The Legates had cauſed a Copy of it to be taken, in which they changed ſome things, becauſe in the Original which they received, there were ſome Words which ſeemed to call the Authority of the Council in Queſtion; and the Legates were apprehenſive that this might occaſion a troubleſome Diſpute. The Tenor of the Bull was this.

"Though the Council had been lawfully called, and the Legates preſided there with "full Power, yet to give more force to what ſhould be appointed againſt common "Right and the Apoſtolical Conſtitutions, ſuch as the applying the Fruits of the "firſt vacant Benefice to ſet up Lectures upon the Holy Scriptures, and whatſoever "elſe ſhould be ordained againſt the Regulars, Preachers, Curates and other Per-"ſons exempted by Privileges, and Pardoners: It has deſired the Pope to conſent "to it, and to ratify it. For which reaſon his Holineſs approves and confirms all "that the Council ſhall ordain upon theſe Matters.

When this Bull was read, all were ſilent, except the Biſhop of *Fieſoli*, who ſaid this would do well, if the Authority of the Council did not ſuffer by it. The Article concerning Pardoners began with theſe Words, *the Pardoners, that accurſed Race of Men*; but they were ſtruck out, as not being moderate enough.

Canons of the Fifth Seſſion.

June 17. The Fifth Seſſion was held. *Alexander Piccolomini*, Biſhop of *Pianza*, Sung Maſs; and *Marco Laureo*, a *Dominican*, made the Sermon after the accuſtomed Prayers: The Officiating Biſhop read the Decree of Faith, containing Five Canons.

I. *If any Man refuſes to acknowledge that* Adam *by his Tranſgreſſion loſt the State of Holineſs and Juſtice, in which he was Created, and that by his Offence he encurred the Wrath*

Wrath of God, and that Death with which God threatned him, and that he is besides faln into Captivity under the Power of him who has the Empire of Death, that is to say, the Devil, and that he is corrupt both in Body and Soul; let him be Anathema.

II. *If any Man says, That* Adam *by his Fall hurt only himself, That he lost Justice and Holiness for himself alone, and not for us; That he transmitted to his Posterity the Death of the Body only, and not Sin, which is the Death of the Soul; let him be Anathema.*

III. *If any Man asserts, That* Adam's *Sin, which was one in its* Original, *and becomes proper to every Man, being transmitted by Generation, and not by Imitation, can be effaced by the Strength of Nature, or by other means than by the Merit of* Jesus Christ *our Lord and only Mediator, who has reconciled us to God by his Blood, and is become our Righteousness, our Sanctification, and our Redemption; or denies that the Merit of* Jesus Christ *is applied, as well to Adults as to Infants, by Baptism confer'd according to the Form and Usage of the Church; let him be Anathema.*

IV. *If any Man says, That Infants new born, whose Parents have been baptized, have no need of Baptism, or that they are Baptized for the Remission of Sins, and not because they have contracted any* Original *Sin in* Adam, *for which they have need of Baptism, in order to obtain eternal Life; let him be Anathema.*

V. *If any Man denies, That the Guilt of Sin is remitted by the Grace which* Jesus Christ *confers by Baptism, or asserts, That all that is Sinful is not entirely taken away, but only razed and not imputed; let him be Anathema: Because there is nothing that God hates in the Regenerate, there being no Damnation for those that are buried with* Christ Jesus *in Baptism, and consequently nothing which stops their Entrance into Heaven. The Council acknowleges that Concupiscence remains in those that are Baptized, to exercise them, but without hurting those that resist it: And it declares, That though the Apostle St.* Paul, *sometimes calls this Concupiscence Sin, yet the Catholick Church never taught that the Apostle gave it that Name, as if it were truly and properly Sin in the Baptized, but because it comes from Sin, and leads to Sin.*

The Council adds, that it declares, That it is not its Intention to comprehend the Blessed and Immaculate Virgin *Mary*, the Mother of God, in this Decree, when it speaks of Original Sin, but commands the Constitutions of *Sixtus* IV. to be observed under the same Penalties; and therefore renew's those Constitutions.

Various Opinions concerning the Decree about Immaculate Conception.

When this Decree was read, Cardinal *del Monte* demanded of the Fathers of the Council, Whether they approved of it? They answered, That they did approve of all the Canons concerning Original Sin; but as to the Article, in which the Conception of the Virgin is excepted, they were divided.

The Cardinal of *Jaën* said, That he approved of the Decree as it was in the former Congregation, where all the Fathers unanimously approved it, except the Article about the Conception: That there he was for adding these Words; *As the greatest part of the Church does very Piously believe:* Or, *As many believe that the Virgin was not conceiv'd in Original Sin.*

The Archbishop of *Aix* gave his Opinion in Writing; which was, That he liked the Decree, provided they would add, upon the Article of the Immaculate Conception of the Virgin *Mary*, That they commanded Silence upon that matter, that no Man might dare to Preach any more upon it.

The Bishop of *Sassari* said, That he approved of all the Decree, but the Article of the Conception of the Virgin; because there one Party was displeased, without satisfying the other; and the ancient Tragedy's were renew'd, which were at the time of the Publication of *Sixtus* the Fourth's Bull, which is mentioned in the Decree.

The Bishop of *Sienna* said, He approv'd of the Decree, if it did not prejudice the Virgin.

The Bishop of *Palermo* approv'd of it under the same Limitations with the Cardinal of *Jaën*.

The Bishop *Cava* persisted in the Opinion which he gave in the Congregation.

The Bishop of *Clermont* was of Opinion, That it ought to be absolutely decided in the Decree, that the Virgin was conceiv'd without Original Sin.

The Titular Biſhop of *Chæronea*, or *Cherroneſus* (e), ſaid, That he approved of the Decree, provided it did no Prejudice to the Conception of the Virgin.

The Biſhop of *Fieſoli* ſaid, He approv'd of the Decree, ſaving the Proteſtations he had already made.

The Biſhop of St. *Mark* ſaid, He approv'd of it, upon the Conditions propoſed by the Cardinal of *Jaën*.

The Biſhop of *Badajos* approv'd of all the Decree, except the Title.

The Biſhop of *Belluno* declared, He ſubmitted to the Majority.

The Biſhop of *Hueſca* ſaid, He was of the Opinion of the Biſhop of *Pace*.

The Biſhop of *Calahorra* gave his Opinion in Writing; wherein He ſays, he approves of the Decree, provided this was added, That ſince ſeveral dared to aſſert in their Sermons that the Virgin *Mary* is not conceiv'd in Original Sin, which cauſes Scandals among the People, no Man for the future ſhall be permitted publickly to Preach that Doctrine, till the Church has decided that Queſtion; That however it is not the Intention of the Council to reprove that Opinion: Laſt of all, That he did not approve of the Title of the Decree.

The Biſhop of *Caſtel-a-Mar* ſaid, That he approv'd of the Decree, all but the Article of the Conception, to which he wiſht they would have added ſuch Terms as might have ſtopt the Scandal, without prejudicing either of the two Parties.

The Biſhop of *Peſaro* ſaid, He was of Cardinal *Pool*'s Opinion, one of the Preſidents, who approv'd of the Decree.

The Biſhop of the *Canaries* ſaid, He approv'd of the Decree, but he wiſht they would impoſe Silence upon the Queſtion of the Conception of the Virgin.

Theſe *Suffrages* were gathered, and read aloud by Secretary *Maſſarelli*, and acknowledged by the Fathers of the Council; and then they paſt to the reading the Decree concerning Reformation.

All that we have ſaid of the different Opinions of the Fathers of the Council, concerning the Article of the Conception of the Virgin, is taken from a *MS.* of the Eight firſt Seſſions of the Council, written by *John de Courtenboſche* of *Gaunt*, who was preſent at the Council when theſe things paſt, and who faithfully ſet down the Decree's and Acts of theſe Seſſions in a Manuſcript, which was given, after his Death, that happened at *Rome*, *Nov.* 18. 1550. to *Levinus Torrentius*, then Archdeacon of *Gaunt*, afterwards Biſhop of *Antwerp*, and at laſt Archbiſhop of *Mechlin*, and which now belongs to Monſieur *Baluzius*, who was ſo kind as to communicate it to me.

It appears by that, That the whole Decree was unanimouſly approv'd, except the Article of the Conception of the Virgin, upon which their Opinions were divided; and that that is the Reaſon why that Article is not found in the old Editions of the Six firſt Seſſions of the Council; namely, That which was Printed at *Paris* by *Claudiere*, in the ſame Year 1546. in the *Antwerp* Edition the next Year; in the *Cologne* Edition by *John Quental*, in the Year 1551. in another Edition made the ſame Year at *Paris*; in an Edition of *Crabbe*'s Councils the ſame Year; in an Edition at *Paris*, in 1555. nor in the firſt Editions of *Caranza*'s Sum of the Councils: *Calvin* indeed, in his *Antidote* Printed in 1547, mentions this Article of the Decree; and it is Printed in an Edition of the Fifth Seſſion, Printed at *Milan*, in 1548.

Courtenboſche's Manuſcript diſcovers to us the Reaſon of this Difference of Editions; for this Article not being generally approved of, it was omitted in the firſt Editions, but ſince it had been propoſed and read in the Council, ſeveral Authors mention'd it, and at laſt it was put into the Decrees of the Council under *Pius* IV. Printed in an Edition of the Council, which that Pope cauſed to be made at *Rome*; and after that, it was inſerted into all the Editions.

Decree of Reformation, concerning Divinity Lectures.

After this, the Decree of Reformation was read, which was drawn up in theſe Words. "The Holy Council Conforming it ſelf to the Conſtitutions of Popes "and Councils, and adding to them beſides, ordains, That in Churches where "there is a Prebend, or a Fond ſettled for the Teaching of Divinity, the Arch-

[(e) One is not to ſuppoſe, That Monſ. *Du Pin* here miſtook *Chæronea* for *Cherroneſus*; and there is no Queſtion but he knew perfectly well that one is in *Boeotia*, the other in *Taurica Cherſoneſus*: But in the Subſcriptions which he ſaw in his *MS.* which he here tranſcribes, he found *Epiſ. Cheron.* which might indifferently anſwer either.]

"biſhops,

" biſhops, Biſhops and Ordinary's ſhall conſtrain thoſe that poſſeſs this Prebend,
" or this Fond, upon Pain of Deprivation, to read themſelves, if they are capable,
" if not, to ſuſtitute ſome able Man in their Place, who ſhall be choſen by the
" Biſhops; and that for the future theſe ſort of Benefices ſhall be given to none,
" but Perſons who can perform their Duty themſelves. That in Churches of
" Populous Towns, and alſo in Collegiate Churches that ſhall be in any conſide-
" rable Place, where there is no Prebend or Revenue ſet apart for a Reader in
" Divinity, the firſt Prebend that ſhall fall (except in Caſe of Reſignation) ſhall
" be appropriated and ſet apart for this purpoſe; and in Caſe there is no Prebend
" ſufficient, the Biſhop ſhall provide, with the Conſent of his Chapter, either by
" annexing ſome ſimple Benefice, or by making the Beneficiary's of the City and
" Dioceſe contribute. That in Churches where the Revenues are ſmall, and where
" the Clergy and People are few, there ſhall be at leaſt a Maſter to teach Gram-
" mar to the Clerks, to whom the Revenue of ſome ſimple Benefice ſhall be
" aſſigned, or elſe ſome creditable Salary from the Capitular or Epiſcopal Table,
" that theſe Clerks may be in a condition to go from thence to the Study of the
" Holy Scriptures: That in the Monaſteries likewiſe, there ſhall be Lectures
" upon the Scriptures, where they may conveniently be had: That if the
" Abbats fail to get them perform'd, the Biſhops of the Places as Delegates of the
" Holy See ſhall force them: That in Convents alſo of other Regulars, there
" ſhall be Lectures upon the Holy Scriptures; and able Maſters ſhall be choſen for
" that purpoſe: That in Colleges where ſuch ſort of Lectures have not been
" inſtituted, Princes and Commonwealths ſhall erect them, for the Defence and
" Preſervation of Religion, and ſhall reſtore them where they have been inter-
" rupted through negligence; and that no Man ſhall exerciſe that Employment,
" either in publick or private, without being examined and approv'd by the
" Biſhop, except the Readers who teach in the Monks Convents: That the
" publick Readers of Scripture ſhall peaceably enjoy all the Privileges granted
" them by Common Law, and particularly the Profits of their Benefices, though
" abſent, whilſt they ſhall teach, and the Scholars alſo, whilſt they ſhall ſtudy, in
" thoſe Schools.

" As nothing is of more Importance for the Good of the Church, than that, *Decree of*
" there ſhould be Preachers as well as Readers upon the Holy Scriptures, the *Reforma-*
" Council ordains that the Biſhops ſhall Preach the Goſpel themſelves, if they have *tion con-*
" no lawful Impediment; or ſhall appoint capable Perſons, if they can't do it *cerning*
" themſelves: That Pariſh-Prieſts, and thoſe that ſhall have Cures of Souls, ſhall *Preachers.*
" upon Sunday's and Solemn Feaſt-day's, teach the Faithful thoſe things which are
" neceſſary to Salvation themſelves, or by others, if they have no lawful Impedi-
" ment; and if they fail, they ſhall be conſtrained by the Biſhops, notwithſtand-
" ing any Exemption: That the Biſhop, when he has admoniſht them, ſhall at the
" end of Three Months take out of their Benefices ſufficient to give an Ec-
" cleſiaſtick to perform their Functions, and to teach the People: That if there
" are any Pariſhes ſubject to Monaſteries that are of no Dioceſe, wherein the Re-
" gular Prelates neglect to cauſe this Decree to be obſerved, they ſhall be con-
" ſtrained by their Metropolitans, as Delegats of the Holy See: That the Re-
" gulars, of whatſoever Order they be, ſhall not Preach in Churches of their
" Order, without the Approbation of their Superiors, nor without having firſt
" received the Bleſſing of the Biſhop; and that they ſhall not Preach in Churches
" that are not of their Order, without the Biſhop's Licenſe, which ſhall be given
" them *gratis*: That if any Preacher ſhould Preach in any of the Churches of his
" Order, or in any other, any erroneous or Scandalous Doctrines, the Biſhop
" ſhall forbid him to Preach; and if he ſhall Preach Heretically, the Biſhop, as
" Delegate of the Holy See, ſhall proceed againſt him, according to the Diſpo-
" ſition of the Law, or the Cuſtom of the Place, even though the Preacher
" ſhould pretend that he is exempt: That the Biſhops ſhall take care that Preachers
" be not calumniated, nor wrongfully diſturbed, that they may not have any
" Reaſon to complain of them: That Regulars who live out of their Cloiſters, or
" Seculars that are not known, ſhall not be ſuffer'd to Preach, whatſoever Privi-
" leges they may alledge, till the Holy See be informed, which cannot grant
" ſuch a Privilege to unworthy Perſons, unleſs they have concealed the Truth,

" and informed it wrong: That Pardoners (*f*) ſhall not Preach, or cauſe others " to Preach; and if they do, the Biſhops ſhall hinder them by ſuch ways as they " ſhall judge convenient.

This Decree being read, the Fathers anſwer'd, That they approv'd of it; though ſome would not give their Approbation, but under the following Modifications.

The Biſhop of *Saſſari* ſaid, That he liked the Decree, as to the Preaching of the Regulars in their Churches, provided it was not done againſt the Biſhops Will, according to the Spirit of the Council, and the Purity of their Rule; leſt if they ſhould do otherwiſe, the Bleſſing ſhould be changed into a Curſe; and for what concern'd the Derogation to their Privileges, he earneſtly demanded, That ſince it was thought convenient to confirm this Article by a Breve, this Breve might be inſerted in the Acts of this Seſſion.

The Biſhop of *Clermont* deſired, That to the Article of Privileges theſe Words might be added, *With regard to thoſe that have no Cure of Souls.*

The Biſhop of *Fieſoli* gave his Opinion in Writing; in which he declares his diſlike to the Decree, unleſs they would reſtore to Paſtors and Biſhops, a Power to exerciſe the Functions and Duties of Preaching with an entire Liberty, and that no Man might Preach any where without the Biſhops Licenſe; and in that manner he proteſted.

The Biſhop of *Alba* did not approve of what was ſaid of the Readers in Cloiſters, becauſe thoſe Words ſeemed to him to be added after what had been concluded the day before.

The Biſhop of *Belcaſtro* approved of the Decree, with this Addition, *If the Regulars ſhall neglect to preſent themſelves to the Biſhop, they ſhall not Preach.*

Another Biſhop was of the ſame Opinion.

The Biſhop of *Aquino* ſaid, He alſo approved of it, provided the Regular would not Preach againſt the Biſhops Will.

The Biſhop of *Hueſca* ſaid, He liked the Decree, but he did not like the Title.

The Biſhop of *Belluno* joined with the Biſhop of *Acquino.*

The Biſhop of *Calahorra* gave in a Paper to this purpoſe, " I approve of the " Decree, provided that, if the Biſhops will not approve of thoſe Regulars, who " ſhall be preſented to the Biſhops to receive their Bleſſing, thoſe Regulars ſhall " not Preach in any Place of their Dioceſes without their conſent.

The Biſhop of the *Canaries* ſaid, He approved of the Decree; but that in the Article which relates to the Permiſſion to Preach in Pariſh-Churches, which the Regulars ought to ask of the Biſhops, he thought that when once a Regular is preſented, and his Licenſe not revoked, it was ſufficient that the Pariſh-Prieſt gives him leave to Preach.

The Secretary read theſe Suffrages aloud; and they were own'd as true by the reſpective Voters.

After this, the Promoter of the Council required, That a Proceſs of Contumacy ſhould be drawn up againſt thoſe Biſhops and Prelates who did not come to Council: Several Prelates had a mind to do it; but the Majority excepted the *German* Biſhops, as long as the Diet ſhould laſt.

Letter of Credence of the French *Ambaſſadors.*

Then the Letter of Credence of the *French* Ambaſſadors was read, which ran in this form. " *Francis*, by the Grace of God, King of *France*, to all thoſe who " ſhall ſee theſe Letters, Health. *P. Paul* III. having lately called a general Council " at *Trent*, whither every day, from all Chriſtian Countries, Ambaſſadors and " Perſons of Merit arrive; We believed that we ought to embrace this opportunity " that has been ſo long deſired, and that God and *Jeſus Chriſt* have offer'd us for " the Good of all Chriſtians; and as a Mark of our Reſpect, and of that of our " Anceſtors, towards the Chriſtian Religion, We could have wiſhed to have been " preſent our ſelves in Perſon at this Holy Council, and have applied all our " Cares towards it: But being employ'd in troubleſome Wars, we ſend thither the

[(*f*) *Pardoner* is the old *Engliſh* Word for thoſe who Preacht up Indulgences, whom the Canon-Law calls *Quæſtors* from *Quærere to ſeek.* One of *Chaucer*'s *Canterbury Tales*, is, the *Pardoners.*

" Sieurs

" Sieurs *Claude D'Urſé*, Governor of *Foretz*, *James de Liguieres*, Preſident of the " Third Chamber of Inqueſts in the Parliament of *Paris*, and *Peter Danez*, whoſe " Merit, Piety towards God, and Zeal for the Common Good of Chriſtendom we " are acquainted with; and by theſe Preſents we conſtitute them our Proctors, to " aſſiſt in the Council in our Name, and to act there, to do and to propoſe, as we " would do our ſelves, whatſoever ſhall be neceſſary for the Chriſtian Faith, and " the Purity of the Doctrine of the Goſpel, for Peace, the Reformation of the " Clergy and the Catholick Church; promiſſing upon the Faith of a King to ra- " tify all that ſhall be done for that purpoſe in the Council by our Proctors. *In Witneſs whereof we have ſet to our Seal. Given at* Fontainebleau, March 30. 1545.

Peter Danez made a long and learned Speech; wherein he ſet forth, That from the time of *Clovis* the Kingdom of *France* has always preſerved the Chriſtian Religion in its Purity: That for that Reaſon Pope St. *Gregory* gave the Title of *Catholick* to *Childebert*: That the Kings of *France* had procured the Converſion of Idolaters and Heretical Strangers, and had conſtrained them by force of Arms to embrace the true Religion: That *Childebert* conſtrained the *Viſigoths* to renounce *Arianiſm*, and to unite to the *Roman* Catholick Church: That *Charles the Great* for above 30 Years made War upon the *Saxons*, to make them receive the Faith of Jeſus Chriſt. *Danez* after that made a particular Recital of the Favours which the Church of *Rome* received from *France*; extolled the Enterprizes of *Pepin* and *Charles the Great*, againſt the *Lombards*, and the Right which Pope *Adrian* I. granted to *Charles the Great*, of chuſing the Pope, and of giving the Inveſtiture to the Biſhops under his Obedience, after having received their Oath of Fidelity. He added, That though *Ludovicus Pius*, his Son, renounced his Right of chuſing the Pope, yet he covenanted that the Popes ſhould ſend him Legates to keep up Friendſhip by reciprocal Services: That the Popes of *Rome*, when driven from their Sees, or perſecuted, have taken Sanctuary in *France*, as in their ordinary Aſylum: That the *French* have run thro' thouſands of Dangers, profuſely Spilt their Blood, and waſted their Eſtates to extend the Limits of the Chriſtian Empire, either to recover the Holy Places which the Barbarians had ſeized upon by Violence, or to re-eſtabliſh Popes in St. *Peter*'s Chair: That *Francis* I. as Heir of his Predeceſſor's Piety, after the Battel of *Marignan*, went to find *Leo* X. at *Bononia*, to unite himſelf more ſtrictly with him, and after that continued the ſame Correſpondence with *Adrian* VI. *Clement* VII. and *Paul* III. hindering by his Care any Change in Eccleſiaſtical Diſcipline, and deſirous that all Matters of Religion ſhould be remitted to a General Council: That though he was naturally of a ſweet Temper, and very far from Rigor, yet he had employ'd Severity, and made thundring Edicts, to preſerve a Kingdom to the Church, in which that horrible Tempeſt which had overturn'd all other States had as yet ſhaken nothing: That he was ſo well ſatisfied, that it was the Happineſs of *Chriſtendom* to have the Biſhop of *Rome* for its Head, that having been tempted and invited by very advantageous Conditions to follow the Example of another Prince, he rather choſe to loſe the Friendſhip of his Neighbours, and to ſeem careleſs of the Quiet of his Subjects, than to do any thing that might injure the Catholick Religion: That knowing there was a Council called, he immediately ſent ſome Biſhops to it; and ſeeing that they labour'd now in earneſt, and that their Seſſions were frequent, he had made him his Ambaſſador to aſſiſt at it, and to ſollicit them publickly to propoſe the Doctrine which all Chriſtians ought to profeſs, and to re-eſtabliſh Eccleſiaſtical Diſcipline according to the Canons; after which he would cauſe the Decrees of the Council to be exactly obſerved throughout his whole Dominions. This Ambaſſador added, That the Merits of the Kings of *France* towards the Holy See were ſo great, that it was very juſt that his Maſter ſhould be maintain'd in the Privileges which *Ludovicus Pius*, and his Succeſſors enjoy'd, and that the *Gallican*-Church, of which the King is Guardian, ſhould be preſerved in all its Rights and Immunities; aſſuring them, That if the Fathers of the Council did ſo, they ſhould never have Reaſon to repent of it.

Peter Danez's Speech.

Hercules Sevecollus, Promoter of the Council, anſwered in few Words, That the Fathers thank'd his moſt Chriſtian Majeſty: That the Preſence of his Ambaſſador was very agreeable to them: That they would uſe all their Endeavours to eſtabliſh the Doctrine of Faith ſecurely, and to reſtore Diſcipline, and that *France*, and the *Gallican*-Church, might expect from them all poſſible Favour.

Council's Thanks to French Ambaſſador.

The

Legates Propoſition concerning Juſtification, and the Reſidence of Biſhops.

The 21. there was a General Congregation, at which Cardinal *Cervinus* preſided in the Abſence of Cardinal *del Monte*, who was Sick that day; in which he ſet forth, That the Fathers having by Divine Inſpiration condemned the Hereſies concerning Original Sin, the Order of Matters required that the Doctrine of the Moderns, concerning Divine Grace, ſhould be examined, ſince that is the Remedy of Sin; and ſo much the rather, becauſe it was the Order obſerved by the Confeſſion of *Augsbourg:* That the Council propoſed to examine it entire: That in order hereunto the Fathers and Divines ought to implore the Divine Aſſiſtance, and to ſtudy this Matter exactly, ſince all *Luther*'s Hereſies terminate therein; for when he at firſt undertook to oppoſe Indulgences, and found he could not bring his Matters to an Iſſue, if he did not deſtroy the Works of Penance, the Default of which, Indulgences ſupply, he invented this unheard of Doctrine of Juſtification by Faith alone, from whence he inferred, that good Works are not at all neceſſary, nor by conſequence does the Obſervation of the Law of God, and of thoſe of the Church conſiſt in them: That he at the ſame time rejected the Virtue of the Sacraments, the Power of the Prieſts, the Sacrifice of the Maſs, and all other Remedies that are appointed for the forgiveneſs of Sins. So that to eſtabliſh the Catholick Doctrine, this Hereſy of Juſtification by Faith alone muſt be deſtroy'd, and the Blaſphemies of this Enemy of good Works condemned.

He added, That to obſerve the Order eſtabliſhed in the Council, to treat of Dogmes and Diſcipline at the ſame time, he thought it neceſſary to treat of the Reſidence of Biſhops, becauſe the whole World had long complained, that the Abſence of Prelates had been the Cauſe of all the Evils of the Church: That Hereſies, Ignorance and Diſoluteneſs among the People, with the Corruption of Eccleſiaſticks, reigned, becauſe the Paſtors being eſtranged from their Flock, no Man took care to inſtruct them, and to reform the Clergy; ſo that Reſidence was the Sovereign Remedy of all the Evils of the Church, and that whatſoever Councils and Popes had ordained, the Means that had been employ'd to execute this Regulation becoming uſeleſs, more ſtrong and effectual ones muſt be apply'd.

This Advice was approved of by thoſe Prelates that voted firſt.

Biſhop of Vaiſon's *Opinion concerning Reſidence.*

James Cortezi, Biſhop of *Vaiſon*, ſaid, That he was perſuaded that the Preſence of Prelates, and the Parochial Clergy, had formerly ſerved to keep up Purity of Faith among the People, and Diſcipline amongſt the Clergy; but he thought that the Biſhops could not at this time of the day be accuſed of being by their Abſence the Cauſes of the Evils now complained of, ſince they left off to reſide, only becauſe they were become uſeleſs in their Dioceſes, where they could do nothing towards the Preſervation of Sound Doctrine, whilſt the Monks and Pardoners had the Power of preaching, whether they would or no. That no Man was ignorant that the Innovations in *Germany* aroſe from the preaching of *John Tecelius* and *Luther:* That *Samſon* of *Milan*'s Preaching had thrown *Switzerland* into Diſorder; and that reſiding Biſhops would oppoſe Perſons armed with ſo many Privileges to little purpoſe: That Biſhops cannot keep the Clergy to their Duty, as long as the Regulars are exempt from their Juriſdiction: That all Chapters have their Immunities; nay, that there are few private Prieſts who are not exempted: That it does not depend upon Biſhops to chuſe capable Perſons, becauſe of the Licenſes that are granted of being ordained by Titular Biſhops, who hardly ſuffer the Ordinaries to perform their Epiſcopal Functions. So that it may be ſaid in one Word, That Biſhops do not reſide, becauſe they have nothing to do in their Dioceſs, from which they chooſe rather to be away out of Prudence, than every Day to be at Daggers-drawing with an Army of privileged Perſons, from whence thouſands of Diſorders would ariſe. He concludes, That if it ſhould be thought neceſſary to oblige Biſhops to reſide, it would be firſt neceſſary to provide for the re-eſtabliſhment for their Authority.

The Biſhops who gave their Votes afterwards confirm'd his Opinion; whereupon the Biſhops conſented that that Matter ſhould be debated.

Articles to be examined about Juſtification.

A few Days after, Twenty five Articles were diſtributed amongſt the Divines to be diſcuſſed.

I. *Faith*

I. *Faith alone is ſufficient for Salvation; and it alone juſtifies.*

II. *Juſtifying Faith is that Confidence, whereby we believe that our Sins are forgiven thro' the Merits of Jeſus Chriſt; and the juſtify'd are bound to believe that their Sins are certainly forgiven them.*

III. *By Faith alone we may appear before God, who is not ſollicitous for our Works: Faith alone makes Men pure and worthy to receive the Sacrament.*

IV. *Thoſe that do praiſe-worthy Actions without having the Holy Ghoſt, Sin; becauſe they do them with an impious Heart, and it is a mortal Sin to obſerve the Commands of God without Faith.*

V. *That Repentance is good which leads a new Life: Penance for paſt Life is not neceſſary, and to repent of actual Sins does not diſpoſe Men to receive Grace.*

VI. *There needs no Diſpoſition to Juſtification; and Faith juſtifies, not becauſe it diſpoſes a Man, but becauſe it is a Means or Inſtrument to receive the Promiſe and Divine Grace.*

VII. *Fear of Hell is of no uſe to acquire Righteouſneſs: On the contrary, it is a Sin which puts Sinners in a worſe Condition than they were in before.*

VIII. *That Contrition which riſes from a Remembrance and Deteſtation of our Sins, and makes us weigh their Enormity, and take a view of their Ugline ſs and Multitude, with the Eternal Damnation which attends them, makes a Man a Hypocrite, and yet ſtill a greater Sinner.*

IX. *Thoſe Terrors with which Sinners are inwardly tormented by the Motions which God Inſpires, or outwardly by Sermons, are Sins till they are overcome by Faith.*

X. *The Doctrine of Diſpoſitions deſtroys that of Faith, and takes away Comfort from the Conſcience.*

XI. *Faith alone is neceſſary, the reſt is neither commanded nor forbidden; and there is no other Sin but Unbelief.*

XII. *He that has Faith is free from the Law, and has no need of Works to be ſaved, becauſe Faith gives all abundantly, and it alone fulfils all Obligations, no Work of him that has Faith being ſo wicked, as that it can condemn him.*

XIII. *He that is baptized, cannot Damn himſelf by any other Sin beſides Unbelief, which alone ſeparates from the Grace of God.*

XIV. *Faith and Works are contrary to one another; and to teach Works is to deſtroy Faith.*

XV. *The Works of the Second Table are pure Hypocriſy.*

XVI. *Thoſe that are juſtify'd, are acquitted of all Fault and all Guilt, and have no need to ſatisfy either in this Life, or after Death; and by conſequence there is no Purgatory.*

XVII. *Though the Juſtified have the Grace of God, they cannot fulfil the Law, nor avoid ſinning mortally.*

XVIII. *Their Obedience to the Law is weak and impure in it ſelf, and pleaſes God only upon the account of their Faith, by virtue of which the remainders of their Sin are forgiven.*

XIX. *The Juſt Man ſins in all his Works, and he does nothing but what is a Venial Sin.*

XX. *All the Actions of the Men that lead the moſt holy Lives, are Sins: The good Works of the Juſt are Venial through the Mercy of God, but Mortal according to the Rigour of his Judgments.*

XXI. *Though the Juſt Man ought to think that his Actions are Sins; he ought alſo to be certain, that his Sins are not imputed to him.*

XXII. *Grace and Righteouſneſs are nothing but the Divine Will: The Juſt have no inherent Righteouſneſs in themſelves, and their Sins are not blotted out, but only forgiven and not imputed.*

XXIII. *Our Righteouſneſs is nothing but the Imputation of the Righteouſneſs of Jeſus Chriſt; and the Juſt have need of continual Juſtification, and Imputation of our Saviour's Righteouſneſs.*

XXIV. *All the Juſt are admitted to the ſame Degree of Grace and Glory; and all Chriſtians are as great in Righteouſneſs and Holineſs, as the Mother of God.*

XXV. *The Works of the Righteous Man do not merit Happineſs, and he ought not to have any confidence in his own Works.*

League between Emperor and Pope againſt Proteſtants.

June 26. Cardinal *Madrucci* concluded a League between the Pope and the Emperor againſt the Proteſtants. It was ſaid in the Treaty, That ſince *Germany* had for a long time perſevered in Hereſy; and ſince the Proteſtants refuſed to ſubmit to

to a Council, which was actually held to put an end to theſe Controverſies; the Pope and the Emperor thought it was neceſſary, for the Glory of God, and the Salvation of that Nation, to take up Arms againſt thoſe that would not own the Council: That for this Intent the Pope was to depoſite 100000 Crowns of Gold at *Venice*; That he had remitted them already, and they were only to be employ'd for the Uſe of the War. That he ſhould furniſh beſides, 12000 Foot, and 500 Horſe, Commanded by an Officer that the Pope ſhould name; and that he ſhould grant to the Emperor for this current Year, the half of the Revenues of the Churches of *Spain*, with a Permiſion to alienate of the Eſtates of the Monaſteries of that Kingdom, to the value of 500000 Crowns, to be employ'd ſolely in this War. That for Six Months the Emperor ſhould make no Agreement with the Proteſtants without the Pope, who ſhould have a certain Portion out of all that ſhould be gained from them: That when that Term was expired, if the War continued, they ſhould make new Agreements, as it ſhould pleaſe the Parties: And laſt of all, That it ſhould be free for other Catholick Princes to enter into this League, and to have part of the Coſts and Acquiſitions.

Debates upon the Articles concerning Juſtification.

June 28. The Divines to the number of 45 aſſembled at the Legates to give their Opinions upon the Articles that were propoſed: Some Prelates were there. Cardinal *del Monte*, who had recovered his Health, and, preſided in that Aſſembly, propos'd that the Articles ſhould be examined one after another, and that every one ſhould be fix'd before they went to examine the reſt.

The Three firſt Articles therefore were examin'd firſt. All agreed, That Faith juſtifies; but when they were to decide what that Faith is, and how it makes a Man juſt, their Opinions were divided. For ſince the Scripture attributes ſeveral Properties and Virtues to Faith, which ſome of them could not apply to Faith alone, they were forced to obſerve that this Word had different Significations, that ſometimes it was taken for an Obligation to keep a Promiſe: As when St. *Paul* ſays, *That the Jews unbelief has not made the Faith of God of none effect:* Sometimes for the Gift of working Miracles, as in that Paſſage of St. *Paul, If I had Faith to remove mountains:* Sometimes for Conſcience, as when that Apoſtle ſays, *Whatſoever is not of Faith is Sin:* Sometimes for Confidence in the Promiſes of God, *Pray*, ſays St. *James, with Faith, nothing wavering:* And laſt of all, for a firm Belief of all that God has revealed, though we ſee nothing. Some alſo gave other Significations to this word *Faith.*

Dominico Soto ſaid, That to give Faith ſo many Significations, was to tear it in Pieces, and to give the Victory to the *Lutherans*, and that the word *Faith* ſignify'd but Two things; one the Truth of him that Promiſes or Aſſures; the other, the Conſent of him that Believes: That the firſt Faith is of God, and the ſecond our own: That to underſtand by this Word, an Aſſurance or a Confidence, was an Interpretation of this Word, which was not only improper but abuſive, and rejected by St. *Paul:* That Confidence did not differ from Hope, or at leaſt very little; ſo that that Opinion of *Luther*'s, wherein he aſſerts, That juſtifying Faith is a Confidence and a Belief, which a Chriſtian has, that his Sins are forgiven him by Virtue of the Merits of Jeſus Chriſt, is an Error; nay, Heretical: He adds, That this Confidence cannot juſtify, becauſe it is raſh and ſinful, ſince Man cannot without Preſumption be certain that he is in a State of Grace, becauſe he ought always to be in doubt.

On the other ſide *Catharinus* ſaid, That though Juſtification does not come from this Confidence, yet the Juſt Man may, nay, he ought to believe that through Faith he is in a State of Grace. Several were of this Opinion.

Andrew de Vega ſtarted a Third Notion, and ſaid, That though the Knowledge we have of our Juſtification is not a certain Faith, yet it is not raſhneſs to believe we are in a State of Grace, becauſe it may be known by Conjecture. This Controverſy, on which the Cenſure of the Second Article depends, divided the Fathers: For though they all agreed, That Juſtifying Faith is a Perſuaſion of all thoſe things which God has revealed, or which the Church ordains us to believe, and though this Faith is found ſometimes with Charity, and ſometimes without; yet ſome diſtinguiſh'd Two ſorts of Faith; one, that which is found in Sinners, and which is called in the Schools, a ſhapeleſs or dead Faith; and the other, that which is animated by Charity, which is found in good Men, and is called a formed, an effectual, and a lively Faith. This was the Opinion of *Marinarus.*

The

The *Dominicans* and the *Franciscans*; by Justifying Faith, understood a General Faith, without specifying whether it were alive or dead, because the one justifies differently from the other; the lively Faith does it perfectly, and the other is the Principle and the Foundation; and that St. *Paul* attributes Righteousness to it, just as 'tis said that Philosophy is in the Alphabet, that is to say, as in a Basis, which is as it were nothing in comparison of the Statue which is to be set upon it.

Propositions concerning the Committee of Reformation.

Cardinal *del Monte* ordered the Divines then to give their Opinions, that they might be examined in the Congregation of Prelates; and after that, asked, if they had any thing to say upon the Article of Reformation. The Bishop of *Sassari* said, It would be necessary to depute some to inform themselves of the Prelates what they should think proper to be done in that matter.

Marcus Viguerius, Bishop of *Sinigaglio*, said, These Deputies ought to be chosen out of all Nations. Cardinal *del Monte*, who was afraid that that might insensibly be practised in this Council, which was done at *Constance*, That Men should Vote nationally, said, If any Bishop of any Nation had any Obstacles to represent, which he or his Brethren might meet with in their Countries, which hindred the Exercise of their Jurisdiction, that Bishop need only represent it to him, and he would take care he should have Satisfaction, would keep his Counsel, and would not so much as name him to the Pope.

Opinions concerning the Place of the French Ambassadors.

June 30. There was a General Congregation, in which it was proposed how they should receive the *French* Ambassadors, and what Rank they should have. Cardinal *Pacheco* began with commending the King of *France*'s Piety towards the Council, exhorted the Legates to receive his Ambassadors with all possible Marks of good Will and Gratitude; and said, he did not question but their Presence in the Sessions and Congregations would be of great weight in the Decision of Matters, since they were understanding and prudent Men; but he did not think it proper for them to determine what place the Ambassadors should have; That for the present, since there were no Ambassadors from the King of the *Romans*, or from any other King, there was no danger of any Dispute; That if there was a necessity of deciding it in the mean time, they ought to see what had been done in other Councils, which he was not sufficiently acquainted with. Most Men were of his Opinion, and amongst the rest the Legates.

The Bishop of *Mateca* said, If they were to follow what had been practised in former Councils, there was no Dispute but the King of the *Romans*'s Ambassadors ought to precede those of *France*, because they did so in the Council of the *Lateran*.

The Archbishop of *Armagh* answered, That there was a difference to be made between *Maximilian*, then King of the *Romans*, and *Ferdinand* now, because *Maximilian* was only called King of the *Romans* then, because he was not crowned Emperor, which hindered not his enjoying all Privileges annexed to the Empire; whereas *Ferdinand* was not in the same Circumstances, since neither the Empire, nor its Privileges, belonged to him, but to *Charles* V.

The Bishop of *Feltri* alleged several Instances, to shew there might be more than Two Emperors at one time; and concluded, That *Ferdinand* did well deserve that Rank, since he gave Investitures, and granted Privileges.

The Bishop of *Bitonto* took him up, and said, He had never read or heard, that *Charles* and *Ferdinand* were both Emperors; and concluded, that the King of *France*'s Ambassadors ought certainly to precede those of the King of the *Romans*.

Fabio Mignanelli, who dreaded the Consequences of these Disputes, said, The Council was not called to regulate that Point of Honour, and that it had better be left to the Prudence of the Legates. The Majority which was for the *French*, enclined to that Opinion. The Legates willingly undertook the Business, and put the Prelates in mind of what had been declared in the beginning of the Council; That what Place soever any Man took, it should be no Prejudice to another Man's Right.

When the *French* Ambassadors understood what past in the Congregation, they were surprized that so uncontested a Right should be disputed. They caused the Bishop of *Agde* to speak of it to the Legates; and they mentioned it themselves, when they visited the Legates privately, and they declared they would go back, if they had not the first Rank after the Ambassadors of the Empire. The Legates endeavour'd to sweeten them, and said, That the Majority of the Cardinals owned

the first place to be due to them; that they ought not to be concerned that two or three only should raise Difficulties; that it was no strange thing, that in a place where every Man had a liberty of speaking what he thought, some should not be of the Opinion of the rest; that they could satisfy them that the Ambassadors of the King of the *Romans* had not been at any of the Councils Meetings since the Emperor's Ambassadors arrived at *Trent*; and consequently, that there was no room for a Dispute, since none could dispute Precedency with them after the Emperor's Ambassadors. The King of *France*'s Ambassadors were not entirely satisfied with this Answer, and desired some time to consider of it. Cardinal *Cervinus* was perswaded, That the Ambassadors not finding things disposed in the Council as they fancy'd before they came from home, made use of this as a Pretence to go back again; and since they were not satisfied with all that had been said to them, in all probability nothing would satisfy them. On the other side, the Two other Legates were perswaded, that it would be an easy thing to satisfy the *French*, if the King of the *Romans*'s Ambassadors could be prevailed upon not to be at their Meetings, which they might do without hurting their Dignity, since they had not been at any of them since the Emperor's Ambassadors came; because it could not be said, they kept away when they saw they were obliged to give place to the Ambassadors of *France*; and so by that means the *French* Ambassadors would have all the Advantage they could desire. They were the more perswaded that this Expedient would take, because they did not perceive *Ferdinand*'s Ambassadors to make any Motion; and they considered, That if the Emperor's Ambassador should pretend that the *French* Ambassador ought not to sit next him, and that there ought to be an empty Space between them, to mark out his Dignity the more, it would be an easy thing to let him understand that it was for his Honour to have an Ambassador of *France* sit next him; and if he was not contented with that, they might let him know, that it was never known that there was a void Space between the Emperor's Ambassador and other Ambassadors; and lastly, That they might represent to him, that this Prerogative which he desired, might be an occasion of dissolving the Council against the Emperor's Intention.

It fell out luckily that these Ambassadors agreed the Matter among themselves, so that there was no Dispute. *Ferdinand*'s Ambassadors abstained from the Council, and the *French* Ambassadors took the first place immediately after the Emperor's.

Pope's Letter to Swissers.

July 3. The Pope wrote a Letter to the *Swissers*, which was printed at *Paris* the next Year, in which he declared, That the Contumacious (speaking of the Protestants) had reduced him to a necessity of coming to Force and Arms; and that the Emperor having resolved to be revenged of them by Arms, he had joyned himself with him, resolving to assist him with all his Forces.

Farnese *sent into* Germany.

The 4th of the same Month, his Holiness went to hear Mass in the Church of *Santa Maria Aræ-Cœli*, the particular Patroness of the Emperors and People of *Rome*; there with all Solemnity he put the Cross into Cardinal *Farnese*'s Hands, whom he sent Legate into *Germany*; declared *Octavio Farnese* his Brother General of his Armies, and blessed the Standard which he gave him. Both of them, as they went out of the Church, seemed to take the Road for *Germany*, and the Cardinals waited upon the Legate to the Gate: However they did not go out of *Rome* till *July* 13.

Opinion of Divines concerning the Merit of Works.

July 5. The Divines at *Trent* met to examine the Articles concerning Works: They were distinguish'd into Three sorts; those which Man doth before he has Faith or Grace, those which he does after he has received the first Grace, and those which he does when he is justified. For the first, the greatest part of the Divines declared against that Proposition, That all Works done without that Faith which precedes Grace, are Sins.

But *Catharinus* maintained, That without God's special Assistance, Man cannot work any good Work: So that all the Works of Infidels, whom God does not call to the Knowledge of the Faith, and all those of the Faithful who are in Sin, are Sins, even though Men should look upon them as heroical, because they consider only outward Circumstances at that time, without examining those Circumstances which render them evil: And consequently, That *Luther* was not to be condemned in that, but in those Articles which speak of Works that follow preventing Grace, and which prepare to Justification, such as are a Detestation of Sin, and a Fear of Hell

Hell. He confirmed his Opinion by St. *Thomas*, who ſays, That all Circumſtances muſt concur to make an Action good, whereas if but one fails, it is enough to render it evil; and ſince the End is one of the Principal Circumſtances, all Actions, whoſe End is evil, are ſpoiled and corrupted. Since therefore Unbelievers refer every thing they do to an evil End, their Actions cannot be good. He added, That according to St. *Auguſtin*, it is not only a Sin to tend to an evil End, but alſo not to tend to a good one, as we are obliged to do; maintaining, That without Gods preventing Grace, Man can refer nothing to him: And he concluded, That Man could do nothing that was morally good without this Grace. He cited to this purpoſe ſeveral Paſſages of the Fathers, adding, That we ought to learn Divinity from them and from the Scriptures, and not from the School-men.

Soto oppoſed this Opinion ſo hotly, as to ſay it was Heretical, and pretended that it might be inferred from thence that Man is not at Liberty to do well, nor capable of obtaining his natural End; which, ſaid he, would be to deny Free-will with the *Lutherans*. He maintain'd, That Man by the Strength of Nature was able to obſerve all the Precepts of the Law, as to the Subſtance of the Work, though he could not do it as to the End, and that this alone was ſufficient to avoid Sin. He diſtinguiſht Three ſorts of Works: Firſt the Tranſgreſſion of the Law, which is a Sin: Secondly the obſervation of the Law out of a Motive of Charity, which is meritorious and agreable to God: And Thirdly ſomething between both, which is Obedience to the Law, as to the Subſtance of the Commandment, which is a Work morally good and perfect in its kind; ſo that he who fulfils the Law, and only does Works that are morally good, avoids all Sin. Now to moderate this great Perfection which he gave to Humane Nature, he ſaid that hereby Man might indeed avoid every Sin, but not all Sins. And as to the Queſtions which were askt him, Whether he thought that theſe Works which he called morally good, prepared to Juſtification? He ſaid, They did, but it was only at a very great diſtance.

The *Franciſcans* maintained, That this ſort of Works are not only good, and really preparatory to Juſtification, but that they are in ſome ſort meritorious before God, for as much as they merit Grace *de congruo* by a certain infallible Law, ſince Man can by his ſole natural Strength have a Sorrow for Sin capable to merit Pardon *de congruo*, according to that Sentence, That God is never wanting to him who does all he can. Some *Franciſcans* went farther, and ſaid, If God ſhould not give Grace to every Man that does all he can, he would be unjuſt, partial, and better to ſome than others: They cried it would be a ſtrange Abſurdity for God to make no difference between a Man that lives morally well, and one that is plunged into all manner of Vice; and that it would be neither reaſonable nor juſt in God, to give Grace rather to one than to another.

The *Dominicans* ſtrongly maintain'd the contrary Opinion, and produced a Canon of the Council of *Orange* as an Argument, which aſſerts, That Grace is preceded by no Merit, and that God is the firſt Principle of Good. They added, That ſince the *Lutherans* had cried out againſt the Church about this Merit of Congruity, it was ſo much the more neceſſary that it ſhould be entirely taken away; and the rather, becauſe it was never heard of in the Primitive Ages of the Church, in the heat of their Diſputations againſt the *Pelagians*; and laſtly, That ſince the Scripture attributes our Converſion to God, we ought to be cautious how we otherwiſe ſpeak.

As to the Preparations to Juſtification, all the Divines agreed, That after the firſt Divine Motion, there ariſes in us a Fear, and a Knowlege of the Sinfulneſs of Sin; and they cenſured *Luther* for ſaying, That this Fear is Sinful, ſince God excites the Sinner to reflect upon his Sin; and it can't be ſaid that God ſtirs up any Man to Sin. Beſides it is the Duty of a Preacher to amaze a Sinner, who by this means paſſes from a State of Sin to that of Grace: Now it would be ſtrange that a Man could not paſs from Sin to Righteouſneſs, but by another Sin.

They had not much difficulty about Works done in a State of Grace; they all agreed that they are perfect, That they merit eternal Life, and that *Luther*'s Opinion, which makes them to be ſo many mortal Sins, is impious and ſacrilegious.

Opinion of Biſhops concerning Juſtification.

July 6. The Prelates met upon the Articles that had been diſcuſſed by the Divines; and they agreed that it could not be denied, without contradicting St. *Paul*, that Man is juſtified by Faith. But when they came to explain that pro-

Propoſition, they ſaid, We ought to know what an Infidel can do by himſelf to obtain Faith firſt, and Grace afterwards.

The Archbiſhop of *Sienna* ſaid, All depended upon *Jeſus Chriſt*, and nothing upon us, and that all our Juſtification ought to be attributed to Faith, and that we ought not to ſay that our preparations contributed thereunto.

The Biſhop of *Matera* oppoſed this Aſſertion, and ſhew'd how thoſe Works which contribute to our Juſtification and Salvation, though they depend upon the Grace of God, are from our ſelves. To explain this, he urged the Example of *Zacchæus*: And concluded that our Converſion depended upon God and upon us, ſince when God gives us his Grace, he leaves us at Liberty to receive it, and conſequently that Faith alone was not ſufficient to Work out our Salvation, as *Luther* pretended, but that it ought to be accompanied with Efforts of Liberty, and the Reception of Baptiſm; and ſo our Converſion depended upon Grace and Liberty. And when he went to explain the Paſſages of the Fathers, which ſay, That Juſtification is the effect of Grace, he quoted the Rule of the Law, which ſays, That what belongs in common to two Perſons, may be proper to them both. To confirm his Notion, he alleged *P. Celeſtin*'s Letter to the Biſhops of *Gaule*, and ſome Paſſages out of St. *Auguſtin*.

The Biſhop of *Sinigaglia* ſaid, That Faith ought only to be conſider'd as a Gate, which is opened to us to go through to Juſtification; but then it was not enough to go through the Gate, we ought alſo to run in the way of the Commandments, which we do when we place no Obſtacles in the way of the Grace of God, which leads us thither.

The Biſhop of *Cava*, on the contrary, attributed Juſtification and Salvation to Faith alone, and ſaid that Hope and Charity were inſeparable Companions, but not the Cauſe. This Opinion was refuted by ſeveral Prelates.

July 8. There was a general Congregation, in which the Ambaſſadors of *France* were admitted: *Mendoza* went along with them to do them Honour, though he had his Quartan-Ague ſtill; and that this Reception might be the more Solemn, and in the face of the whole World, the Legates ordered the Doors to be opened. *Peter Danez* preſented Letters of Credence from the King his Maſter, which were publickly read.

After the Legates Compliment to the Ambaſſadors of *France*, *Bertanus*, Biſhop of *Fano* and *Modena*, gave his Opinion upon the Articles propoſed, and ſpoke for near two Hours: His Diſcourſe turn'd upon two Points; Firſt upon the Paſſage of St. *Paul*, That Man is juſtified by Faith; upon which he obſerved that St. *Paul* ſaid that Man is juſtified *by* Faith, but not *from* Faith, *per Fidem non autem a Fide: i. e.* That our Righteouſneſs conſiſteth not in our Faith it ſelf, but that we acquire it by Faith. Secondly upon that Paſſage in *Iſaiah*, where our *Righteouſneſs* is compared to a *Polluted Cloth*; from whence the *Lutherans* concluded that all our Works were vitious: He ſhew'd that this was not the Senſe of the Prophet, and that he only deſigned in thoſe Words to reproach the *Jews*, becauſe by reaſon of the Corruption of their Hearts, their beſt Actions were conſtantly mingled with Malice and Iniquity.

The Biſhops of St. *Agatha* and of *Lucca* ſaid, That St. *Paul* ſpake only of Works precedent to Faith, and not of thoſe which go along with it, when he ſaid that Juſtification did not conſiſt in Works: That if we would be ſatisfied that that was St. *Paul*'s Senſe, we need only conſider, that he wrote to *Jews*, who placed their ſole confidence in legal Ceremonies.

The Biſhop of *Bitonto* gave his Opinion thus. In a juſtified Sinner we are to conſider two things, his Deliverance from Sin, and the Righteouſneſs which he obtains: His Deliverance is the effect of the Righteouſneſs of *Jeſus Chriſt*, which is imputed to him, and by virtue of which he obtains Remiſſion: His Juſtification, which is granted to him afterwards, comes from infuſed inward Righteouſneſs, and not from that outward Righteouſneſs of *Jeſus Chriſt*, which is imputed to him, as *Luther* pretended. For, ſays he, if *Adam* had not Sinned, we ſhould have inherited his infuſed Righteouſneſs: But ſince the Merits of *Jeſus Chriſt* can do us much more good, than the Sin of *Adam* could do us harm, it follows, That after we have obtained the Forgiveneſs of our Sins by *Jeſus Chriſt*, we receive infuſed Righteouſneſs. He added, That our Juſtification ought only to be attributed to Faith as its beginning, and not as its immediate Cauſe: But then this Faith being accom-

accompanied not with thoſe outward Works which St. *Paul* ſpeaks of, but with theſe inward Acts which it forms in the Heart, produces a total Juſtification.

On the contrary, *Julio Contarini*, Biſhop of *Belluno*, ſaid, That our Juſtification depends entirely upon the Merits of *Jeſus Chriſt* and our Faith, and not at all upon Works, which are only Signs of Faith and Righteouſneſs, being of themſelves unable to procure or to preſerve our Juſtification. That in his Opinion, the Virtue which was aſcribed to Works, was a leſſening of the Merits of *Jeſus Chriſt*; and that if our Lord ſhould demand Works in the Day of Judgment, it would not be becauſe theſe Works are the Cauſe of Righteouſneſs, but becauſe they are Signs of that Faith which merits Salvation. This Opinion was not well received by the generality of the Fathers, and put them in mind, That *Gaſparo Contarini*, who was this Man's Uncle, had been accuſed of holding ſuch ſort of Opinions.

Bernardo Diaz, Biſhop of *Cagliari*, ſaid, That an Infidel could not Work any good Work, that could merit his Vocation, becauſe this Vocation is a Gift which comes entirely from the free Goodneſs of God. But when Man is once called, it depends upon him to obey or not to obey; if he obeys, he believes, he hopes, and turns towards God, whom he acknowledges to be full of Goodneſs towards thoſe that addreſs themſelves to him; He deteſts his Sins, he takes a Reſolution to obey the Law of God, and he receives Baptiſm, whereby he obtains of God that Grace, which being infuſed, renders him juſt. Conſequently God works two things in us without our aid, That is to ſay, independently upon our Liberty, namely Vocation, and infuſed Grace; and there are two things likewiſe which depend upon us, namely to anſwer that Vocation, and to receive the Righteouſneſs which God offers us; and if in the uſe of theſe two Gifts, we concur with God, our Actions are good, and are in common with us and God; with God as the Agent, and with us as the Second Cauſe. Therefore, adds he, we have reaſon to ſay we are juſtified by Faith; becauſe by it we are raiſed above our low Eſtate, and it gives us Notions above the Condition of our Nature, and upon its account, God looks upon us, and through it we walk in the way of Righteouſneſs.

The Biſhop of the *Canaries* aſſerted, That though Actions done by the ſole ſtrength of Nature, do not in any meaſure deſerve the Grace of *Jeſus Chriſt*, yet God gives it to them in conſideration of their Works, though he does it out of pure good Will, and does ſometimes call thoſe who have done none of theſe good Works. This Opinion ſeem'd to ſome to be *Pelagian*.

F. Jay, a *Jeſuit*, Proctor for the Biſhop of *Augsbourg*, explain'd himſelf thus. The Apoſtles Intention is to ſhew that our Juſtification is purely gratuitous, becauſe of all thoſe things which contribute to our Salvation, Faith is the only Gift which comes entirely free, ſince by Faith we obtain other things: So that we are not juſt by Faith, but by it we may become ſo. Conſequently Faith alone is not ſufficient to obtain Juſtification.

Seripandus diſtinguiſht two ſorts of Juſtifications; one, by which from being wicked a Man becomes juſt; and the other, by which a Man perſeveres in the Obſervance of the Commandments of God. The Firſt does not in the leaſt depend upon Works. The Second is an Effect of the Gifts of the Holy Spirit, which gives us Power to obſerve the Commandments.

July 13. There was a general Congregation to re-examine the Opinions of the Divines and Prelates upon the Articles of Juſtification.

July 15. There was another, in which the Archbiſhop of *Armagh*, the Biſhops of *Guadix*, *Bitonto* and *Belcaſtro*, were appointed to draw up Decrees upon the firſt Articles which had been examined.

Propoſitions about tranſferring the Council.

After this the Opinions of the Prelates were asked upon the other Articles. Some Archbiſhops and Biſhops having given their Opinions, *Jacobus Caucus*, Archbiſhop of *Corfu*, ſaid, That ſince they asked his Opinion, he muſt own he was unprepared, having thought of nothing but leaving *Trent*, where he ſaw no Security, the Enemy's being almoſt at the very Gates.

The Archbiſhop of *Sienna* added, That the Duke of *Wirtemberg* intended to beſiege *Inſpruck*, as ſoon as he had taken *Chiuza*, ſo that he had no time to loſe, but prepared to get out of *Trent* as ſoon as he could.

The Biſhop of *Matera* ſaid, he was not ignorant of the Danger the Fathers of the Council were in, but for his part, he was reſolved to run the ſame Riſque with the Legates.

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The Congregation being thus put into a Fright, the Legates went out, and wrote at the ſame time to the Pope, and begg'd his Holineſs to conſider the Danger they were in; that every place was full of Soldiers about *Trent*; that the *Griſons* who were for the moſt part *Lutherans*, would not fail upon the firſt Opportunity to enter the City; that they would be aſſiſted by great numbers of Perſons from the Cities of *Verona* and *Vicenza*, who profeſt the ſame Doctrine; that there were ſeveral Proteſtants in *Trent* it ſelf, and that the Gariſon would never be able to reſiſt ſuch great Multitudes; that they had no place in which they could be ſecure, becauſe, if they ſhould once want Subſiſtence, the Gariſon would employ their Arms againſt the Fathers of the Council themſelves, inſtead of defending them; that they believ'd this was a favourable Conjuncture to remove the Council; that ſince they were perſuaded that the Prelates of the Emperor's Party would ſtay at *Trent*, and might make Decrees in the Name of the Council, they took the liberty to repreſent to his Holineſs, that it would be convenient for him to iſſue out a Bull, to forbid the Prelates that ſhould ſtay at *Trent* to make Decrees.

The Pope did not think it convenient to follow the Legates Advice, for fear of provoking the Emperor, and ſo ſent them word to continue the Council at *Trent*.

Jubilee publiſh'd at Rome.

The ſame 15th of *July*, the Pope publiſh'd a Jubilee at *Rome*: After he had ſet forth in the Preamble of the Bull, his Fatherly Tenderneſs, and Paſtoral Vigilence for the Salvation of Souls, and after that made a long Recital of the Damages he every Day ſuſtained by the encreaſe of Hereſies; he ſays he called a Council to extirpate them; but the Obſtinacy of the Hereticks, who deſpiſed the Council, and refuſed to ſubmit to it, was ſuch, that to remedy theſe Diſorders, he knew no other way but that of Force: That under theſe Circumſtances every Chriſtian ought to apply himſelf to God, by Prayer, Faſting, Confeſſion, and Contrition, to obtain a happy Concluſion of a War, whoſe only object was the Glory of God, the Extirpation of Hereſies, and the Exaltation of the Church.

Opinion of the Biſhop of Cava.

July 17. There was a General Congregation in the Morning to examine the Articles propoſed. The Biſhop of *Cava*, who had brought a great number of Books to prove the Opinion he had advanced in the former Congregation, when they diſcourſed of Juſtification, deſired of the Legates, and the other Prelates, that he might have leave to ſpeak, which was allow'd him: Then he began with proving what he had laid down before, That all depended upon Faith, in conſequence of which Man was juſtified, though at the ſame time it was ſupported by Hope and Charity, its two inſeparable Companions, though they were not the Cauſes of Juſtification. To prove his Aſſertion, he read a great number of Paſſages, which he accompany'd with ſeveral Reflections, that took up the whole Congregation. When he had done ſpeaking he roſe up, and *Dioniſio Zannetini*, Biſhop of *Chiron* told ſome

Quarrel of the Biſhop of Cava.

Biſhops, That he hoped in the next Congregation to refute all that the Biſhop of *Cava* had ſaid; and then told him, that he would demonſtrate to him his Ignorance, or his Obſtinacy. The Biſhop of *Cava* being moved with Paſſion, took him by the Beard, and tore out ſome of the Hairs. The whole Aſſembly were in Indignation at this Action. The Legates ordered them to meet in the Afternoon to conſult about this Affair. Cardinal *del Monte* ſaid, He thought there was no need of taking any Informations upon this matter which they were met about: That they were all apprized of the Biſhop of *Cava*'s Fault, and ſo had nothing to do, but to give their Opinions how they ſhould give Sentence againſt the Criminal.

Cardinal *Pacheco* ſaid, They muſt take Informations: For his part, he could not give his Opinion in a Matter which happened he knew not how.

Several Prelates were for referring it to the Pope, ſince the Council was not called to determine ſuch Buſineſſes.

Others ſpake in favour of the Biſhop of *Cava*, particularly the Biſhop of *Bitonto*, who repreſented that the Sorrow which he was in for his Fault, and the Services he had done the Council, as Vice-Legate, merited that he ſhould have ſome Compaſſion ſhewn towards him.

Then the Legates conferred upon theſe different Opinions, and determined to take Informations about the Biſhop of *Cava*'s Action, and ordered him to be ſhut up in the mean time in the Convent of St. *Bernardin*, of the Order of St. *Francis*, where he was to have Communication with no Man, becauſe of the Excommunication which he incurred by actually abuſing the Biſhop of *Chiron*.

Maſſarelli,

Maſſarelli, the Secretary of the Council, was ordered to take the Informations.

From the 17th to the 28th of *July*, there was no Congregation held at *Trent*. All this intermediate time was taken up in Preparations to receive the Cardinal Legate in *Germany*, with his Brother *Octavio*, who was at the Head of thoſe Troops that the Pope ſent to the Emperor.

July 20. The Emperor put the Elector of *Saxony* and the Landtgrave of *Heſſe* to the Ban of the Empire, accuſing them of always croſſing his Deſigns, of refuſing to obey him, of Conſpiring againſt him, of making War upon the Princes of the Empire, of ſeizing upon Biſhopricks and other Benefices, and the Eſtates of ſeveral particular Perſons, and of covering their Violences with the mild and ſpecious Name of Religion, Peace and Liberty, though they had quite contrary Views. That for theſe Cauſes he proſcribed them as Perfidious, Rebellious, Seditious, Guilty of High Treaſon, and Diſturbers of the Publick Peace; forbidding all Perſons whatſoever to give them any Aſſiſtance, or to joyn with them; acquitting their Subjects of their Oaths of Allegiance, and comprehending within this Ban, all thoſe that ſhould continue to obey them. *Elector of* Saxony *and Landtgrave of* Heſſe *put to the Ban of the Empire.*

July 25th, The Bull for the Jubilee that was to be opened in the beginning of *Auguſt*, was publiſhed at *Trent*.

July 28th, The Fathers being met, condemned the Biſhop of *Cava* to perpetual Baniſhment, and to caſt himſelf at the Pope's Feet, who only could take off the Excommunication which he had incurred, in order to receive Abſolution. When the Pope was informed of this Biſhop's Action, he wrote to the Legates to pronounce a very ſevere Sentence againſt him, whereby he might have room to ſhew him Mercy by ſending him home to his Dioceſe, and by diſpenſing with his Journey to *Rome*, giving the Chief Legate Power to abſolve him. So, when Sentence was pronounced, the Cardinal *del Monte* let the Aſſembly know the Favour which the Pope was willing to ſhew to the Biſhop of *Cava*. All commended the Pope's Goodneſs; and the Biſhop was ſent home to his own Dioceſe, after he had been abſolved by the Cardinal *del Monte*. *Condemnation of the Biſhop of* Cava.

The next Seſſion having been fixed for *July* 29th, and thoſe Matters having not been ſufficiently examined, which were to be determined there; Cardinal *del Monte* propoſed to the Aſſembly to retrench the ordinary Ceremonies next Seſſion, and the Sermon, that the Decree upon thoſe Articles, on which they were in a manner agreed, might be form'd that Morning. *Diſputes concerning the Prorogation of the Seſſion.*

Cardinal *Pacheco* ſaid, He could not in Conſcience be of Cardinal *del Monte*'s Opinion; becauſe the Articles concerning which the Fathers ſeem'd to be agreed, had not yet been ſufficiently examin'd; and conſidering their Importance, it was impoſſible they could be with Dignity diſpatched in one Morning; and therefore he thought it more convenient to Adjourn the Seſſion, and fix it to a certain Day.

The Biſhops of *Aſtorga* and *Badajos* ſaid, That they would give the World an Occaſion to complain of the Council, if only ſome Articles of Faith were treated of next Seſſion, without touching upon Reformation, when they had promiſed not to treat of thoſe Matters apart.

Cardinal *del Monte* replied, That he intended to execute what had been promiſed by the Council, as to the treating of thoſe Two Matters; but ſince there was very little time till next Day, when the Sixth Seſſion was to be held; and ſince Matters of Reformation had not been under Agitation, they might be mention'd in a Decree, and notice might be given, That immediately after that Seſſion was finiſh'd, they would ſet about the buſineſs of Reformation.

For when this Cardinal found that the Fathers had a mind to Prorogue the Seſſion, he would not ſeem to oppoſe it; but if it ſhould be once debated, whether they ſhould determine the Day of the Seſſion or no, he would not be for fixing of it, becauſe he was not certain of the Day in which the Matters propoſed could be decided, no more than what Event the War might have; which might be ſuch, that the Fathers, ſtruck with Terror, might be obliged to retire from *Trent* in ſuch great numbers, that thoſe that were left could not be called a Council. It was therefore more adviſeable to declare, That the next Seſſion ſhould be held at a time that ſhould be moſt agreeable to the Fathers.

Cardinal *Pacheco* replied, That to leave the Seſſion ſo undetermined, was not only an Innovation, but it would give the World reaſon to believe, that they intended to diſſolve the Council, and ſo give the Biſhops a juſt Pretence to retire.

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The Archbiſhop of *Corfu* ſaid, It was to no purpoſe to pretend to keep the Prelates at *Trent*, to treat of the manner how wicked Men are juſtified, whileſt themſelves were expoſed to the Fury of wicked Men; and therefore that it was much more to the purpoſe to command the Biſhops to retire home, or to transfer the Council.

Cardinal *Pacheco*, who knew the Emperor had no mind the Council ſhould be transferr'd, or that the Biſhops ſhould leave *Trent*, told the Archbiſhop of *Corfu*, That it did not belong to him to give his Opinion about things in which the Preſident did not ask it.

The Biſhop of *Matera* took the Archbiſhop of *Corfu*'s Part, and ſaid, That to oblige the Fathers to ſtay at *Trent*, was to tempt God, and to expoſe the whole Church to the utmoſt Infamy; that he did not ſee why it ſhould be taken ill that they left *Trent*, when the Prelates were excuſed, who abſented themſelves becauſe of the danger of the Roads; that leſs was not to be feared for thoſe who were ſhut up in *Trent*, where they were ſurrounded with Soldiers on every ſide. In a Word, He could not conceive how any Man could pretend a Council could be held at *Trent* in time of War, when they ſaw great numbers of Prelates abſent themſelves every Day, as if the Name of a General Council could be given to a little Aſſembly of Biſhops. He did not queſtion for his part, but if the Emperor knew how things ſtood, he would be the firſt that would Conſent to have the Council transferr'd to another place.

Cardinal *Pacheco* hereupon replied to the Biſhop of *Matera* in a Rage, Speak upon what is propoſed to you, and do not make the Emperor here think of what you know nothing of.

Cardinal *del Monte* upon this, addreſſing himſelf to Cardinal *Pacheco*, told him, That he did not know by what right he went about to deprive the Prelates of a Liberty to give their Opinions upon the preſent Poſture of Affairs: It was what he never aſſumed, though he was Preſident of the Council; that he did not ſee why the Biſhop of *Matera* ſhould be ſo ſeverely reproved, who had made the Emperor think nothing that was unworthy of himſelf, and that all that he ſaid, was very much to the purpoſe, ſince he only ſpake for the Intereſt and Security of the Fathers of the Council.

This angred Cardinal *Pacheco* yet more; and the *Spaniſh* Biſhops joyning with him, the Congregation was in ſo great a Diſorder, that Cardinal *del Monte* was obliged to withdraw, and to retire with thoſe Biſhops that were of his own Party.

Cardinal *Pacheco* oppoſed his withdrawing, and ſaid, That the Day in which the next Seſſion was to be kept, ought to be determin'd, otherwiſe this would be to declare the Council diſſolved, which was no more the Emperor's Intention, than it was to transfer it: That he knew his Imperial Majeſty's Thoughts much better than the Biſhop of *Matera*, who ſpake only by Conjecture.

But Cardinal *del Monte* replied, That the Diſſolution of the Council did not depend upon the uncertainty of the Day in which the next Seſſion was to be held, but upon the Event of the War; and laſtly, That this Matter ſhould be debated in the next Congregation that ſhould be held.

July 30. The Prelates being met, the Biſhop of *Bitonto* immediately began to make a long Diſcourſe upon the Subject of Juſtification; and as ſoon as he had made an end, Cardinal *del Monte* roſe up, and bad the Prelates get ready for the next Congregation, that they might form a Decree upon the Articles propoſed from the Opinions that had been given.

Hereupon Cardinal *Pacheco* challenged Cardinal *del Monte* to keep his Word, and to put it to the Vote when the next Seſſion ſhould be held, eſpecially ſince ſeveral Prelates were for fixing the Day laſt Congregation.

Cardinal *del Monte* replied, That the number of thoſe, who voted for fixing the Day of the Seſſion, not being greater than thoſe who were of a contrary Opinion, by above Two or Three; and it being allow'd that the Legates were of the weakeſt ſide, their Votes ought to prevail, and to carry it, at leaſt, above the Votes only of Three or Four Biſhops.

The Validity of the Legates Votes above thoſe of the Biſhops, was conteſted by *Pacheco*. Both ſides were ſo hot, that Cardinal *Madrucci* taking up the Diſcourſe, ſaid, "I tremble with Horror, when I ſee Prelates, whoſe Stations are ſo exalted

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"as yours are, act with so much Heat; and I cannot forbear conjuring you both "to act more moderately, and more Christianly.

Cardinal *del Monte* being very angry at this Reprimand, replied, "I have nothing "to reproach my self withal; I have said nothing which can hurt Christian Cha- "rity; but I perceive I am treated here rather like a School-Boy, than the Presi- "dent of the Council: Those that would have me use good Manners towards them, "must use the same towards me.

Cardinal *Madrucci*, who took this Answer of Cardinal *del Monte*'s to be directed to him, because it had been told him, That it was said he was resolved to be Master, because the Council was held in his Capital City, replied, That when he made that Answer, he did not intend to reproach Cardinal *del Monte* with speaking any thing improperly; but only to advise him to take care, lest in the Heat of his Dispute some Expressions might escape him, of which he might afterwards repent: That he did not think any Man could complain that he wanted good Manners; since on the contrary, he had always testify'd the sincere Desire that he had to please every Man.

Cardinal *del Monte* immediately replied, That those whom he meant, when he said some were for giving Laws to him, were the Cardinals *Madrucci* and *Pacheco*; That he would obey them willingly any where else, but in that place he could not do it without lessening his Dignity, which he would maintain with all his Might: And that this pretended Advice which Cardinal *Madrucci* was so willing to give him; That he should take care that nothing should escape him of which he might afterwards repent, was rather a Threatning than an Advice, which tended towards taking away all Freedom of Speech in Assemblies, which he allow'd all Mankind to use: That if this Cardinal pretended always to have very much Deference to the Fathers of the Council, he (the Cardinal *del Monte*) had yet more for those Two Cardinals; for though the Presidents were to have a higher place, and a- part from the other Prelates of the Council, yet he had made these Two Cardi- nals sit upon the same Bench with himself, and placed them among the Presi- dents.

'Tis not to you, replied *Pacheco*, to whom I owe the Rank which I hold in these Assemblies, but to this Purple with which I am clad.

These Disputes thus encreasing, *Tagliavia*, Archbishop of *Palermo*, threw himself at all their Feet, conjuring them in the Name of Jesus Christ to end their Disputes; and the whole Assembly joyn'd their Prayers to his.

The Cardinals yielding thus to the Prayers of the Assembly, the Suffrages of the Fathers were taken. Twenty seven were for leaving the Day for the next Session undetermined, and Twenty nine were for fixing it. These last not agreeing about the Day when the Session was to be held, it was resolved to leave it undetermined. However Cardinal *del Monte* said, That before they determined any thing, he was for referring it to Cardinal *Cervinus*, who was then Absent.

When the Congregation was up, Cardinal *Pacheco* made some Excuses to Cardi- nal *del Monte*, for any thing that he might say that was disobliging.

Cardinal *Madrucci* did not take quite the same Method for addressing himself to Cardinal *del Monte*, "For my part, said he, I care not how you took what I said; "it is enough to me, that you understand that I am a Man of Quality, who am "uncapable of doing a mean Action.

Cardinal *del Monte*, who was sensibly touched with these Words, and look'd up- on them as a Reproach upon the meanness of his Extraction, reply'd Surlily, "If "you are a Man of Quality, believe that you have not to do with a pitiful Fellow, "and that I shall one Day be in a place where Persons of the highest Quality shall "have nothing to do to command me.

From *August* 1st to the 12th, there was no Congregation, because of the open- ing of the Jubilee. In the Congregation of the 12th, the Legates pursuing the Letters which they had received from the Pope of the 3d and the 4th of *August*, proposed to the Prelates to remove the Council; but however, order'd them to finish first what related to the business of Justification. Most of them agreed to it; but the *Imperialists* opposed it, and said, as from the Emperor, That if they thought of removing the Council, his Imperial Majesty would quickly agree with the Pro- testants, and would take such Measures as should be for his Interest. *Order to re- move the Council.*

Legates Letter to the Pope.

Next day the Legates wrote to the Pope, and gave him an Account of what had past in the Congregation of *August* 12. desiring him to consider the unhappy Posture of their Affairs, wherein they were exposed to be carried into Captivity, if the Arms of the Protestants should get the Advantage: And that it was for the Interest of the Church, that his Holiness should use his Endeavours to engage the Emperor to consent to remove the Council; that his Imperial Majesty seem'd so averse to it, that he had even threatned the Cardinal *Santa Croce* to throw him into the *Adige*, if he dared to mention its being removed. That in the mean time they would labour to procure the Doctrine of Justification to be decided.

Examination of Articles of Faith resumed.

Accordingly Matters of Faith began again to be examined at *Trent*, and in the Congregation of *August* 20. the Minute of the Canons, which had been drawn up concerning the Twenty five Articles, was re-examined, and they entred a-new upon the same Disputes concerning the certainty of Grace, the moral Actions of Infidels and Sinners, *Meritum congrui*, Imputation, and the difference between Grace and Charity; but with more Heat than formerly.

Cardinal *de Santa Croce* seeing that these Disputes were not at an end, said, They had disputed long enough, and there ought to be time given to think of those things which had been debated, that they might judge of them the better: And he proposed to treat of Preparatory Works, and the Observation of the Law. And therefore Prelates and Divines were nominated to draw out of *Luther*'s Works such Articles as they were to censure. These Six following Articles were taken out.

Articles concerning Liberty taken out of Luther's *Works.*

I. *God is the total Cause of our Works, whether Good or Evil: St.* Paul's *Vocation was no more the Work of God, than the Adultery of* David: *And the Cruelty of* Manlius, *than the Treachery of* Judas.

II. *No Man can of himself think well or ill, but all comes from absolute necessity, and there is no Free-will in us, but in Fiction or Imagination.*

III. *Free-will is lost by* Adam's *Sin, and is only the Name of a Thing which no longer exists: When Man has done all he can, he has sinned mortally.*

IV. *Free-will is only for Evil: Man not being able to do Good.*

V. *It is a lifeless Instrument, that can co-operate to nothing, or like an irrational Animal.*

VI. *God converts only whom he pleases, and that too, whether they will or no; nay, though they kick against him.*

Opinions of Divines upon the Propositions touching Free-will.

The Two first Articles were generally condemned, and rejected as Frenzies and Impieties of *Luther*, formerly maintained by the *Manichees*, the *Priscillianists*, *Abælardus* and *Wicklef*. *Marinarus* observed, That though it was Blasphemy to say that Men have entirely lost their Liberty, and that no human Action is in their Power; yet one cannot truly say, That Men are free in all their Actions, since they are not free in their first Motions.

Then there arose a Dispute upon the Question, Whether Man is at Liberty to believe, or not, as he pleases? The *Franciscans* denied it; because, said they, as Demonstrations are a necessary Cause of Faith, so Perswasions necessarily cause Faith to begin; and this Faith is in the Understanding, which is a natural Agent, naturally moved by its own Object. The *Dominicans* said, on the contrary, That nothing is more in the Power of the Will, than to believe; and that by the sole Determination of the Will, Man may believe the Number of the Stars to be even.

Upon the Third Article, several Passages out of St. *Augustin* were produced, which expresly assert, That Man has lost his Liberty. *Soto*, to explain St. *Augustin*'s Doctrine, said, That the Word *Liberty* is equivocal, coming either from the Adjective *Liber*, or the Verb *Liberare*: That in the first Sense it is opposed to Necessity, and in the Second to Servitude; and that when St. *Augustin* said that the Liberty of Man was lost, he only meant that Man was become a Slave to Sin, and to the Devil.

The Fourth Article seemed intolerable to many, who said, That Liberty consisted in a Power to do two contrary Things equally; and consequently, that it could not be said there was a Liberty for Evil, if there were not also for Good: But then they were told, That Saints and Angels are free only to Good; and for

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the ſame Reaſon alſo thoſe might be ſaid to be free, who are only ſo towards Evil.

Upon the Fifth and Sixth, the *Franciſcans* and the *Dominicans* were of contrary Opinions. The firſt maintained, That ſince the Will is of it ſelf able to prepare it ſelf, it is ſtill more at its own Choice to accept or reject the Divine Vocation, when God gives it Strength before it makes uſe of the Strength of Nature: The others denied thoſe Works which precede the Divine Call to be truly preparatory; and conſequently they always gave the firſt place to God. Theſe, that is to ſay, the *Dominicans*, were alſo divided amongſt themſelves; for *Soto* aſſerted, That though Man could not acquire Grace, without being prevented by the ſpecial Aſſiſtance of God, yet the Will was always able in ſome Meaſure to refuſe this Aſſiſtance; and that if it accepted it, it was becauſe it was willing ſo to do. And if our Conſent was not required, there could be no Reaſon why all Men were not converted, ſince God knocks at the Door, and that, according to the common Opinion of the Fathers, he gives his Grace to all that deſire it; beſides that, the Scripture ſays, That our Conſent is neceſſary; and to ſay otherwiſe, would be to take away Liberty, and to ſuppoſe that God does Violence to Mankind.

Aloyſius Cataneus, a Jacobin, ſaid, on the contrary, That, according to the Doctrine of St. *Thomas*, God prevents by two ſorts of Graces; one ſufficient, the other effectual: That the Will can conſent to and reſiſt the former, but not the latter; ſince otherwiſe it would not be effectual. He produced to this Purpoſe ſeveral Paſſages out of St. *Auguſtin*, and ſaid, That the Reaſon why all Men are not converted, is becauſe they are not effectually prevented; and that for this Reaſon Liberty is not hurt; becauſe, according to St. *Thomas*, Things are violently moved, when they are moved by a contrary Cauſe; but that no Motion which comes from its proper Cauſe can be violent; God therefore being the Cauſe of the Will, the Motion which comes from it, or from him, is always the ſame.

Soto anſwered this Diſtinction of ſufficient and effectual Grace thus, That all Divine Inſpirations are in themſelves ſufficient, and that that which obtains the Conſent of the Free-will, draws its Efficacy from that Conſent; for want of which it continues ineffectual, not through its own Inſufficiency, but through Man's.

Catanens replied, That then the Diſtinction of the Elect and the Reprobate would proceed from our ſelves; which contradicts the Senſe of the Church, which teaches, That it is Grace alone which ſeparates the Veſſels of Mercy from the Veſſels of Wrath; and that it would give Occaſion to Men to believe, That Predeſtination is not the pure Effect of the Divine Will, but of the ſole Preſcience of our Merits.

This laſt Conſequence, drawn by *Catanens*, led them to debate upon, and to examine the Proteſtants Doctrine of Predeſtination, becauſe of the Connexion between the Arguments. Now ſince they found nothing to cenſure in the Books of *Luther* and his Followers, nor in the *Augsbourg* Confeſſion upon this Head, theſe Seven following Articles were taken out of the Writings of the *Zuinglians*.

Articles concerning Predeſtination to be examined.

I. *In Predeſtination and Reprobation there is nothing on Man's Part; but all comes from God, and the Divine Will.*
II. *The Predeſtinate can never be damned; nor the Reprobate ſaved.*
III. *The Elect and Predeſtinate only are truly juſtified.*
IV. *Faith obliges the Juſtified to believe that they are truly Predeſtinated.*
V. *The Juſtified can never loſe Grace.*
VI. *Thoſe that are called, but not predeſtinated, never receive Grace.*
VII. *The juſt Man ought to believe with Certainty of Faith, That he ſhall always perſevere in his Righteouſneſs; and hold for certain, That if he loſes Grace, he ſhall again recover it.*

Different Opinions concerning Predeſtination.

Upon the Firſt Article their Opinions were divided; ſome looked upon it to be Catholick; others ſaid it was Heretical. The former went upon the Doctrine of St. *Thomas* and the Generality of the Doctors, who held, That God choſe, before the Creation of the World, out of the whole Maſs of Mankind, ſome Creatures that ſhould be ſaved out of pure Mercy, which is called Predeſtination: That the Number of the Predeſtinate is fix'd and determin'd; ſo that not one can be added

to it; That the reſt cannot complain, becauſe God prepared Succours for them, ſufficient for their Salvation, though none but the Elect were to be ſaved. They cited St. *Paul* for their Authority, who ſpeaking of *Jacob*'s Election, and *Eſau*'s Reprobation, ſays, That the Decree was pronounced before they were born, not in View of their Merits, but for the ſole good Pleaſure of God: And as of two Veſſels made out of the ſame Maſs of Earth, the Potter deſigns one for an honourable Uſe, and the other for mean ones; ſo God choſe whom he pleaſed out of the Maſs of Mankind, and rejected the reſt. Upon which St. *Paul* quotes what God ſaid to *Moſes*, *I will have Mercy on whom I will have Mercy*; and concludes, *That Salvation does not depend upon him that willeth, nor upon him that runneth, but upon God that ſheweth Mercy.* They added, That therefore the Apoſtle calleth the Council of Predeſtination, and of Reprobation, *the impenitrable and incomprehenſible Heighth of the Wiſdom and Knowledge of God.*

The others called this Opinion ſevere, cruel, inhumane, and impious, making God partial, if without any Knowledge of the Cauſe he ſhould chooſe ſome, and reject others; and unjuſt, if he determined Men to Damnation by his proper Motion, and not for their own Faults; and if he ſhould create ſo many Millions of Souls, only to damn them. They ſaid moreover, That this Opinion deſtroyed Free-will, ſince the Elect could never do Evil, nor the Reprobate Good: That it threw Men into Deſpare, out of Fear of being Reprobate: That it kept wicked Men in Sin, by giving them Hopes of thinking, that if they were of the Number of the Elect, they ſhould never periſh; whereas if they were Reprobate, it would be a Folly for them to do better. They owned, That Works are not only not the Cauſe of Predeſtination, which being from all Eternity, is prior to them, but not even humane Works foreſeen. But, ſaid they, God out of his infinite Mercy wills all Men to be ſaved, and prepares a Supply ſufficient for them all, which every Man accepts or refuſes as he pleaſes; and as he foreſees from all Eternity who will make good Uſe of theſe Supplies, and who will not, thence it comes that he predeſtinates ſome, and rejects others: Otherwiſe no Man can give a Reaſon why God complains of Sinners in Scripture, or why he exhorts them to Repentance, if he does not give them ſuch Means of Converſion, as may be effectual; but that the *ſufficient* Supplies which they talk of are uſeleſs, and do not deſerve that Title, becauſe (as they own themſelves) that Grace never had its Effect, nor ever will have.

To ſolve theſe Paſſages in Scripture, *Catharinus* propoſed an Opinion, which was as it were in the middle between them both. God, ſaid he, out of his Goodneſs, choſe a ſmall Number of Men, whom he would ſave abſolutely, and accordingly prepared for them effectual and infallible Means; and for the reſt, he willed alſo that they ſhould be ſaved, and prepared for them a ſufficient Supply, which they were free to accept, and be ſaved, or to refuſe, and to be condemned. Of theſe ſome are ſaved, though they are not of the Number of the Elect, becauſe they accept of this Aſſiſtance; and others are damned, becauſe they refuſe to cooperate with God, who would willingly ſave them. The Cauſe of the Predeſtination of the former is the ſole Will of God; the Salvation of the ſecond comes from their Acceptance and good Uſe of his Grace; and the Reprobation of the latter, from a Foreſight of their Refuſal of his Grace, or of the Abuſe which they would make of it: And ſo the Paſſages of Scripture, in which all is abſolutely attributed to God, are only to be underſtood of the firſt; the Admonitions, Exhortations, and general Supplies, are verified of the ſecond, who are ſaved if they cooperate, and are undone, through their own Faults, if they do not. The Number of the Elect is determined; but that of others, who are ſaved of their own Accord, is not fixed, unleſs it be ſo far as the Works of every one of them are foreſeen. He ſaid, he was ſurpriſed at the Stupidity of thoſe who ſaid, That the number of the Saved was certain and determined, and yet maintained, that the reſt might be ſaved; which was to ſay, that their Number was fixed, though it might be encreaſed: As alſo at the Abſurdity of thoſe who ſaid, That the Reprobate have ſufficient Supplies to ſave them, though they ſtill want greater, that is to ſay, they had a ſufficient Supply which was inſufficient. He added, That St. *Auguſtin*'s Opinion was never heard of before his time; and that Father owned it was not to be found in the Writings of thoſe that went before him: And beſides, he did not always believe it to be true, eſpecially when he attributed the Cauſe of the Will of God to our Merits; and ſaid, *That though God ſhews Mercy to whom he will,*

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and whom he will he hardens; yet this Will of God cannot be unjuſt, becauſe it is founded upon very occult Merits; and that there is great Difference among Sinners, there being ſome, who though they are never juſtified, yet deſerve to be ſo: That it was true, That that Father ſpake differently afterwards, ſuffering himſelf to be carried away in the Heat of Diſpute againſt the *Pelagians*; which ſcandalized the Catholicks of that time, as St. *Proſper* ſent him word; and 50 years after *Gennadius* of *Marſeilles*, in his Cenſure of Illuſtrious Writers, ſaid, "That what *Solomon* "ſays, happened to St. *Auguſtin*, That through much ſpeaking he was frequently "miſtaken; but through good Fortune his Fault, though aggravated by the Con-"tradiction of his Adverſaries, had not yet raiſed any Controverſy which had "formed any Hereſie: From which Words one would imagine that *Gennadius* had foreſeen the Diviſions which this Opinion might afterwards occaſion.

The Cenſure of the Second Article was different, according to the Three Opinions now related.

Catharinus aſſerted, That the firſt Part was true, as it related to the Efficacy of God's Will towards his Elect; and the ſecond Part falſe, as it related to thoſe ſufficient Supplies which God gives to all Men, and the Liberty they have to co-operate with them. Thoſe that attributed the Cauſe of Predeſtination to Man's Conſent, condemned that Article entire: The Defenders of St. *Auguſtin* diſtinguiſh'd, and ſaid, it was true in a compounded Senſe, and falſe in a divided one. Others ſaid, That God rules and moves every thing according to its proper Nature; ſo that in free Agents his Determination is ſuch, that with the Act it ſelf the Power to do the contrary ſtill remains.

The other Articles were unanimouſly Cenſured: After that, Anathema's were framed againſt Errors in the Matter of Predeſtination and Free-will; but theſe met with Difficulties, every Man making ſcrupulous Objections about thoſe Terms, which ſeemed to prejudice his own Opinion. *Jacobus Caucus*, Archbiſhop of *Corfu*, remonſtrated, That ſince ſome of theſe Articles had been cenſured with Reſtrictions and Ampliations, they ought to be added to the Anathema's. Others maintained, That if a Propoſition had but one erroneous Senſe, that was ſufficient to condemn it; and that the Primative Councils followed this Method in condemning Errors barely and ſimply: That it was eaſie to know in what Senſe a Propoſition was condemned, becauſe when the Error was condemned, the Catholick Doctrine oppoſed to it was pointed at, as it had been done in the laſt Seſſion. But ſince this Mixture of Truths and Falſhoods made the Canons more perplexed and leſs intelligible, the Biſhop of *Sinigaglia* propoſed to make Two ſeparate Decrees, one to explain the Doctrine of the Church in a continued Series, and the other to anathematize the contrary Senſe. This Opinion was followed by the Fathers, and made uſe of in ſubſequent Seſſions: So that the Anathema's were put by themſelves, and called *Canons*; and the Doctrine by its ſelf, and called a *Decree*. Cardinal *Cervinus* was commanded to draw up the *Decree* and the *Canons*.

Queſtion concerning Reſidence.

It having been often debated in the Congregations which had been held concerning Reformation, Whether Reſidence of Biſhops was of Divine Right? The Legates did not fail to give an Account of it to the Pope, who ſent them Word, That they ſhould take great Care not to ſuffer that Queſtion to be handled any more; and if it were propoſed, to let the Council know, That it was not their Buſineſs to examine, Whether Reſidence was of Divine Right, or no; but to reform Abuſes. Now, ſince Non-Reſidence was one, they ought only to conſider what Penalties they ſhould inflict to ſtop it in thoſe who having the Care of Souls ſhould not reſide; for if they ſhould once go to eſtabliſh Reſidence to be *Jure Divino*, Men of turbulent Tempers would take occaſion to ſay, That the Favours which the Holy See grants of this Nature for a time, and for good Reaſons, are null. In the ſame Letter the Pope adviſed the Legates to beware leſt it ſhould be inſerted into the Decree, That the Cardinals who poſſeſs Biſhopricks ſhould be ſubject to the ſame Penalties with other Biſhops, if they did not reſide.

The Generality, however, of the Divines were of Opinion, That Reſidence was of Divine Right; only the *Canoniſts* and *Catharinus* were of a contrary Opinion, who ſaid, That Epiſcopacy was of Divine Inſtitution in the Pope, and of Papal Inſtitution in all other Biſhops; to whom the Pope aſſigns what Number of Sheep they ſhall feed: And that as the Pope can aſſign them more or fewer, and

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even take away from whom he pleaſes his Power to feed, ſo he can command them to do their Duties by themſelves or by another.

In the Congregation of *January* 3. 1547. The *Spaniſh* Biſhops particularly, and ſeveral other Biſhops, demanded that it ſhould be declared, That Reſidence was of Divine Right; which was oppoſed only by ſome few *Italian* Biſhops. *Thomas Campegius*, Biſhop of *Feltri*, was one of theſe, who ſaid, That according to St. *Jerome*, indeed Biſhops are of Divine Inſtitution; but the Diviſion of their Biſhopricks is of Eccleſiaſtical: That *Jeſus Chriſt* committed to all the Apoſtles the Care of governing his Church, without tying them to any certain Place, as their Actions and thoſe of their Diſciples evince: And that the Church appointed the Diſtribution of Dioceſes, only that it might be better govern'd.

Cardinal *del Monte* following the Pope's Inſtructions, let them ſee that this Matter had its Difficulties, which might be eaſily gueſt at by the Variety of their Opinions; That if they reſolved to determine it exactly, it would infallibly lead them into an Enquiry which would not be ſo quickly ended: That therefore it was much more adviſable to renew the Penalties inflicted by the antient Canons againſt thoſe Biſhops that ſhould not reſide: That even though they ſhould Decree Reſidence to be *Jure Divino*, ſuch a Decree would be much leſs capable to oblige Biſhops to Reſidence, than the Penalties which the Council might inflict upon Non-reſidence; and that it would produce only a 1000 *Chicaneries*, which would tend to an endeavour to take away from the Pope his Power of diſpenſing with Reſidence, which it was well known he never abuſed, ſince he never gave ſuch ſort of Diſpenſations, but upon important Reaſons.

When Cardinal *del Monte* had done ſpeaking, it was reſolved, That ſince the Seſſion was to be held the 13th Inſtant, they ſhould not enter upon the Enquiry Whether Reſidence was *Jure Divino*? but content themſelves with obliging thoſe that had Cure of Souls to reſide, under ſuch Penalties as the Council ſhould judge convenient.

Next day (*January* 4.) there was a general Congregation, where it was demanded, That in purſuance of the Reſolution which had been made in the precedent Congregation, concerning Reſidence of Biſhops, the Cardinals who had Biſhopricks ſhould be obliged to reſide in their Dioceſes. Cardinal *del Monte* ſaid, he and his Celleagues were ready to proteſt to the Aſſembly, That they would be very Religious Obſervers of that Law, and he durſt promiſe the ſame thing of the other Cardinals; but he believed, That out of the Reſpect which was due to their Dignity, they ought not to be named in the Decree, becauſe it might in ſome ſort offend them, and accuſe them of not reſiding: Yet however ſuch general Terms might be uſed in the Decree, as ſhould include thoſe of the Sacred College that ſhould hold Biſhopricks.

Cardinal *Pacheco* and the *Spaniſh* Biſhops propoſed, in order to oblige Biſhops to Reſidence, That Provincial Councils ſhould be held every two years, in which, Biſhops ſhould give an Account of their Reſidence, and ſhould be judged by their Bretheren, if they ſhould fail of their Obligation and their Duty.

Lippomannus, Biſhop of *Verona* ſaid, That no Advantage could be got by theſe Provincial Councils; and he thought it was better to ſay nothing of them, becauſe they could not be called, but by the Prince's Authority, who would ſeldom ſuffer them, unleſs when they were to oppoſe the Court of *Rome*; which had been conſtantly obſerved for theſe 300 years laſt paſt; and though indeed in the Primitive Ages, ſome Advantages had been gotten by Provincial Councils, yet it had often happened, That Schiſms and Hereſies had been ſeen to ariſe from them.

As for the Penalties to be inflicted upon the non-reſident Biſhops, ſome were for inflicting heavier ones than thoſe already laid by the Canons; others required that Princes ſhould not diſpenſe with Biſhops Reſidence, upon Pretence of uſing them in their Councils; but ſeveral Prelates oppoſed that, and ſaid if ſuch a thing were inſerted into the Decree, it would give Offence to the Princes.

Some were for having it declared in the Decree, That Biſhops ſhould have a Power of Puniſhing all ſorts of Regulars, without exception, if they ſhould commit a Fault out of their Monaſteries. Some were for extending the Biſhops Juriſdiction in one thing, ſome in another. The more moderate ſaid, they ought not to attempt to make ſo great a Reformation all at once, but they ought to go on by degree's.

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In the Congregation of *January* 8. it was demanded that every Biſhop, even the Cardinals, ſhould be forbidden to keep the Titles of ſeveral Churches; leaving only to the Poſſeſſors a Liberty to chooſe which they liked beſt.

Cardinal *del Monte* ſaid, It was not poſſible to provide for every thing at one time: That this Matter had better be put off for ſome time; and even when it ſhould be decided, the Pope muſt approve of their Determination at laſt, and that the Cardinals would not oppoſe it: That if it was looked upon as an ill thing that one Man ſhould have a Title to more Churches than one, yet the Church of *Rome* could not be reckon'd the Author of this Abuſe, becauſe ſhe never granted that Favour, but for good Reaſons, which tended to the Glory of God: That they needed to have no other Example, than what had paſt at *Rome* upon Cardinal *Maddrucci*'s Account; where it had been long debated, whether they ſhould grant him his Bulls for the Biſhoprick of *Breſcia*, though the Chapter were very importunate to have them granted, ſince he had the Biſhoprick of *Trent* already; and that at laſt they were granted by the Pope, only becauſe it was for the publick good.

It was demanded alſo in this Congregation, and that with great Importunity, That it ſhould be put at the Head of the Decree's, *The Holy Council repreſenting the Univerſal Church*, becauſe of the Importance of the Matters therein decided. The Legates oppoſed it, and anſwered all that could be ſaid to them in Favour of this Title. Their Anſwers only ſtopt the Mouths of the Prelates, without giving them Satisfaction.

Alterations in the Decree concerning Juſtification.

In the laſt Congregations which were held before the Seſſion, the Decree concerning the Faith, which Cardinal *Cervinus* was particularly charged to draw up, was firſt read. All Authors that mention it, give him mighty commendations for taking ſo much Care, and examining it in particular, by all the ableſt Divines that were there at that time.

In theſe Congregations, ſome Words of the Decree, which Cardinal *Cervinus* preſented, were changed; as theſe (for the purpoſe) at the end of the Firſt Chapter, *The Gentiles had no Power to deliver themſelves from Sin, or from the Power of the Devil and of Death, by the ſtrength of Nature: nor had the* Jews *any Power by the Law of* Moſes: Inſtead of which laſt Words, it was ſaid, *by the Letter of the Law of* Moſes, that they might come the nearer to the Language of St. *Paul.* And immediately after followed theſe Words, *Tho' Free-will was not only extinguiſh'd in them, but only hurt*; which were corrected thus, *Though Free-will was not extinguiſh'd in them, but conſiderably diminiſhed, as to its ſtrength, and bent down.*

In the Fifth Chapter, inſtead of the laſt Words of this Period, *So that when God touches the Heart of Man, by the Light of the Holy Ghoſt, Man is not entirely in a State of Inactivity, by receiving this Inſpiration, becauſe it is in his Power not to receive it,* theſe Words were put in, *becauſe Man may reject it.* The reaſon of this Alteration was, becauſe it is not abſolutely true, to ſay that it is in a Man's Power to receive Grace, or not to receive it, ſince God acts in us without our Concurrence; but it depends upon our ſelves whether we will receive Grace by conſenting to it, or not receive it by withdrawing our Conſent. In the beginning of the Ninth Chapter, where it is ſaid, *That Sins are not remitted by the Certainty we have of their Forgiveneſs*, the Word *Certainty*, was changed into that of *Preſumption.* At the end of that Chapter it had been aſſerted, *That no Man certainly knows whether he has received the Grace of God*; and they were contented to ſay, *with a certainty of Faith, which is liable to a miſtake*, that they might not openly condemn the Opinion of *Catherinus*, who before and after the Council always maintained, *That the Juſt may have particular Certainty of Faith, that they are juſtified.*

Things being thus ſettled, the Sixth Seſſion was held *January* 13. 1547. in which there were Four Cardinals, Ten Archbiſhops, and Forty five Biſhops. The *French* Ambaſſadors, who were invited, would not appear, That they might give the Emperor no uneaſineſs, who did not approve of the Decrees that were there to be publiſh'd, and who for that reaſon had commanded his Ambaſſadors to leave the Town. *Seſſio VI.*

Andreas Cornarus, Archbiſhop of *Spalato*, Sung *Maſs*; and *Thomas Stella*, Biſhop of *Salpi*, made the Sermon; after which the Decrees were read.

The

Decree concerning Juſtification.

The Firſt was of Juſtification: It contained Sixteen Chapters, in which the Doctrine of the Church concerning Juſtification is explained. After theſe Chapters follow Thirty three Canons, which pronounce Anathema's againſt the Errors that are contrary to the Doctrine contained in the firſt Decree.

The Council begins with Prohibiting all Perſons in general to Believe, Teach or Preach any other Doctrine concerning Juſtification, beſides what is defined and declared in this preſent Decree; wherein the true and wholſome Doctrine concerning Juſtification, which *Jeſus Chriſt* taught, his Apoſtles left, and the Catholick Church always kept and preſerved by the Inſpiration of the Holy Ghoſt, is ſet forth.

In the Firſt Chapter the Council declares, That to underſtand the Doctrine of Juſtification, we muſt in the firſt place neceſſarily own and confeſs that all Men having loſt their Innocency by *Adam*'s Offence, are faln into Slavery, and are under the Power of the Devil and of Death, ſo that not only the *Gentiles* could not deliver themſelves by the ſtrength of Nature, but even the *Jews* could as little do it by the Letter of *Moſes*'s Law, though Free-will be not extinct in them, but only diminiſh'd in its ſtrength, and bent down.

In the Second Chapter it is ſaid, That God ſent his Son *Jeſus Chriſt* in the fulneſs of time, whom he had promiſed before the Law, and under the Law by the Prophets, to redeem the *Jews* that were under the Law, and to cauſe the *Gentiles*, who ſought not after Righteouſneſs, to obtain Righteouſneſs, That ſo all Men might become the Children of God by Adoption, *Jeſus Chriſt* having been propoſed to be to us, through Faith in his Blood, the Propitiation of our Sins, and of thoſe of the whole World.

In the Third, the Council declares, That though *Jeſus Chriſt* died for all Men, yet all receive not the Benefit of his Death, but only thoſe to whom the Merit of Paſſion is communicated. For like as Men by their Birth contracted the Sin of *Adam*, ſo are they juſtified by being regenerated in *Jeſus Chriſt*, ſince it is by this Regeneration, in Virtue of the Merit of his Paſſion, that that Grace by which they are juſtified is given them.

In the Fourth Chapter the Council declares, That the Juſtification of the Wicked is only a Removal and Paſſage from the State of a Child of *Adam*, to a State of Grace, and of an Adopted Child of God, by the Second *Adam*, who is *Jeſus Chriſt*; and that this Removal, after the Publication of the Goſpel, cannot be made without Baptiſm, or a Deſire to receive it.

In the Fifth, the Council pronounces, That the Beginning of Juſtification in Adults, proceeds from the preventing Grace of God by *Jeſus Chriſt*, without any Merit on our part: So that inſtead of being eſtranged from God, as they formerly were by reaſon of their Sins, they become diſpoſed through the exciting and aſſiſting Grace of God, to be converted in order to their Juſtification, by conſenting to, and frely co-operating with this ſame Grace. So that when God touches the Heart of Man by the Light of the Holy Spirit, Man is not wholly unactive when he receives this Inſpiration, becauſe he may reject it; though in the mean time he cannot carry himſelf to Righteouſneſs, without the Grace of God, by the ſole Freedom of his own Will.

In the Sixth, the Council explains the Manner how Adults diſpoſe themſelves to Juſtification, when being excited and aſſiſted by Grace, and Faith being conceived in them by reaſon of the Word heard, they freely go to God, believing that his Revelations and Promiſes are true; eſpecially that of a Sinner's being juſtified by the Grace of God, and the Redemption of *Jeſus Chriſt*; after which, acknowledging themſelves Sinners, they paſs from a Fear of God, which ſerved to terrify them, to a Conſideration of the Mercy of God, and then raiſing themſelves up to Hope, they truſt that God will be favourable to them for the Love of *Jeſus Chriſt*, and they begin to love him as the Fountain of all Righteouſneſs, deteſting their Sins by that Repentance which ought to preceed Baptiſm; and laſt of all, when they are reſolved to be Baptized, to begin a new Life, and to keep the Commandments of God.

In the Seventh, the Council gives a Definition of Juſtification, and aſſigns Five Cauſes of it. It ſays therefore, That this Preparation is followed by Juſtification it ſelf, which is not only Remiſſion of Sins, but Sanctification, and a Renovation of the inner Man by a voluntary Reception of Grace, and of the Gifts which accom-

accompany it; the Final Cauſe of which, is the Glory of God and of *Jeſus Chriſt*, and eternal Life; the Efficient, God himſelf, as he is Merciful; the Meritorious Cauſe, our Lord *Jeſus Chriſt*, who through his extream Love has merited Juſtification for us, and by his Paſſion has ſatisfied God the Father; the Inſtrumental Cauſe, Baptiſm, which is the Sacrament of Faith, without which, no Man can be Juſtified; and laſt of all the formal Cauſe, the Righteouſneſs of God, that is to ſay, that by which he juſtifies us, in ſuch a manner that we are not only reputed Juſt, but are realy ſo, by receiving every one of us in our ſelves of his Righteouſneſs, according to his Meaſure, and the Diviſion which the Holy Spirit makes, as it pleaſes him, and according to every Man's own Diſpoſition and Co-operation with the Spirit.

In the Eighth, the Council teaches us how theſe Words of St. *Paul*, That Man is freely juſtified by Faith, are to be underſtood; namely, That Faith is the beginning of Man's Salvation, the Foundation and Root of Juſtification; becauſe without it, it is impoſſible to pleaſe God, and that all which preceeds Juſtification, be it Faith, or be it Works, does not deſerve the Grace of Juſtification.

In the Ninth Chapter it is ſaid, That though we ought to believe that Sins are not, nor never were forgiven any other way than by the alone free Grace of God through *Jeſus Chriſt*; yet we ought not to boaſt of being certain that they are forgiven; and reſt upon that bare preſumptuous Certainty; nor maintain it to be neceſſary for thoſe who are truly juſtified to have this certain and indubitable belief that they are juſtified; nor that no Man is abſolved from his Sins, unleſs he firmly believes himſelf to be ſo abſolved; nor laſtly, That Juſtification and Forgiveneſs are effected by this Faith alone, as if he that had not this Faith, doubted of the Promiſes of God, and of the Efficacy of the Death of *Jeſus Chriſt*: And that a Chriſtian may, conſidering his own Weakneſs and Indiſpoſition, without any doubt of the Mercies of God, the Merits of *Jeſus Chriſt*, and the Virtue of the Sacraments, fear that he is not in a State of Grace; ſince no Man can know, without ſuch a Certainty of Faith as is liable to no Miſtake, That he has received the Grace of God.

In the Tenth, the Council ſpeaks of the Encreaſe of the Juſtification which we have received by advancing from Virtue to Virtue, by mortifying our fleſhly Members, making them Serviceable to Godlineſs and Juſtice, in order to live a Holy Life by obſerving the Commandments of God and of the Church.

In the Eleventh Chapter the Council concludes from the Doctrine it taught in the Tenth, That no Man, let him be never ſo juſtified, ought to look upon himſelf as exempt from keeping the Commandments of God; and forbids every Man to aſſert this raſh Propoſition, which is Anathematized by the Holy Fathers, namely, That the Obſervation of theſe ſame Commandments is impoſſible to one that is juſtified; becauſe God never commands Man to do impoſſible things, but when he gives any Commands, he admoniſhes Men to do what they can, and to ask Aſſiſtance to do what they can not do otherwiſe. The Council adds, That theſe Commands are not above the Strength of Man, aided by the Aſſiſtance of God; and it teaches us that though in this mortal Life the juſteſt Men fall into daily Sins, which are called Venial, yet they ceaſe not for that reaſon to be juſt; becauſe God forſakes not thoſe whom he has once juſtified by his Grace, if they forſake not him firſt, and leave off to live according to the Laws of Temperance and Juſtice: Wherefore the Council forbids all applauding and flattering of our ſelves that becauſe we have Faith only in our Thoughts, by this Faith alone we ſhall have a ſhare in the Inheritance, though we ſuffer nothing with *Jeſus Chriſt*. Laſt of all, it declares, That he contradicts the Orthodox Doctrine, who aſſerts that the juſt Man ſins, at leaſt venially, in every good Action; or which is yet more inſupportable, that he deſerves eternal Puniſhments: As alſo he that ſays the juſt Man Sins in all his Actions, if, beſides the Glory of God, he has the Conſideration of the Recompence of Reward in his View, in order to excite his Languor, and to encourage others in their Courſe.

In the 12th, it is ſaid, That no Man ought to preſume he is of the Number of the Predeſtinate, as if it were true that when one is juſtified he can ſin no more, or that if he ſins he ought to promiſe himſelf that he ſhall certainly riſe again; becauſe, without a particular Revelation of God, it cannot be known whom he has choſen.

In the 13th, The Council ſpeaks of the Gift of Perſeverance, as it did in the former Chapter concerning Predeſtination, that is to ſay, That no Man can promiſe himſelf with an abſolute Certainty that he ſhall perſevere in Goodneſs unto the end; but he ought to place his whole Confidence in God, who will finiſh and compleat the good Work which he has begun, and will fail no Man, unleſs he fails the Divine Grace.

In the 14th Chapter mention is made of thoſe who by Sin fall from the Grace of Juſtification; and it is ſaid that they cannot riſe again but by the Sacrament of Penance, which is called a ſecond Plank after a Shipwreck: It ſays that this Penance is very different from Baptiſmal Repentance, becauſe it requires not only that one ſhould ceaſe from Sin, and conceive a Horror for his Crimes, that is to ſay, that he ſhould have a contrite and humble Heart; but it alſo contains a Sacramental Confeſſion of our Sins, at leaſt in deſire to do it when ever there is an opportunity, and the Abſolution of the Prieſt, with Satisfaction by Faſting and Almſdeeds, not indeed for the eternal Puniſhment, which is remitted with the Offence by the Sacrament, but for the temporal Puniſhment, which is not always entirely forgiven as it is in Baptiſm.

In the 15th, the Council declared, That the Grace of Juſtification which is received, is loſt, not only by the Crime of Infidelity, by which Faith is loſt, but alſo by every other mortal Sin, by which Faith is not loſt.

In the 16th, The Council exhorts all thoſe that are juſtified in the manner above explained, whether they have conſtantly preſerved the Grace they have once received, or whether they have recover'd it after it has been loſt, to live in the Practice of good Works, by which eternal Life is acquired as a Grace promiſed to the Children of God by Mercy, becauſe of *Jeſus Chriſt*, and as a Recompence, which according to the Promiſe of God himſelf, ought to be faithfully given to their good Works and to their Merits. Afterwards the Council declares, That it does not pretend to aſſert, that our Righteouſneſs is our own, as if it proceeded from our ſelves; nor to diſſemble nor exclude the Righteouſneſs of God; becauſe this Righteouſneſs which is called our own, in as much as it is inherit in us, is it ſelf rent the Righteouſneſs of God, which he ſheds abroad in us by the Merits of *Jeſus Chriſt*. Laſt of all, the Council adverti ſes all the Faithful not to attribute ſo much to their good Works, though *Jeſus Chriſt* has promiſed to reward them; but to acknowledge the extream Goodneſs of our Lord, who is willing that his own Gifts ſhould become their Merits; and not to confide and glory in themſelves, but in the Lord.

Canons concerning Juſtification.

At the end of this Chapter, the Council declares, That after it had explained the Catholick Doctrine concerning Juſtification, which every one ought faithfully and conſtantly to adhere to, it thought it expedient to join ſome Canons to the Doctrine, that every Man may know both what he ought to follow, and what he ought to avoid. Accordingly 33 Canons, backed with Anathema's, were decree'd by the Council againſt thoſe that ſhould ſay,

I. *That Man may be juſtified before God by his own Works done according to the Light of Nature, or according to the Precepts of the Law, without the Grace of God, merited by* Jeſus Chriſt.

II. *That the Grace of God, merited by* Jeſus Chriſt, *was given only that Man might continue the more eaſily in Righteouſneſs, and ſo merit eternal Life; as if by his Free-will, without Grace, he could have done the one or the other, though with Pain and Difficulty.*

III. *That without preventing Grace, and the Aſſiſtance of the Holy Spirit, Man can perform Acts of Faith, Hope, and Charity, and repent in ſuch a manner as is neceſſary to obtain Juſtification.*

IV. *That the Free-will, moved and excited by the Grace of God, by giving its own conſent, co-operates nothing as to the preparing or putting a Man into condition to obtain Juſtification; and that he cannot refuſe his Conſent if he pleaſes, but is purely paſſive and like a thing without Life.*

V. *That ſince* Adams *fall, Man's Free-will is loſt and extinguiſht; That it is a Being that has only a Name without Reality, or a Fiction and vain Immagination, introduced by the Devil into the Church.*

VI. *That it is not in Man's Power to make his Ways evil, but that God works his evil Works as well as his good ones, not only ſo far forth as he permits them, but as he really works*

works them himſelf, ſo that the Treaſon of Judas *is no leſs his Work than the Vocation of St.* Paul.

VII. *That all Actions which are done before Juſtification, let them be done in what manner ſoever, are truly Sins; or that the more a Man labours to diſpoſe himſelf to Grace, the more grievouſly he Sins.*

VIII. *That the fear of Hell, which leads us to have Recourſe to the Mercy of God, and which is accompanied with ſorrow for our Sins, or which makes us abſtain from Sin, is a Sin, or (which is the ſame thing) puts Sinners into a worſe Eſtate.*

IX. *That the Wicked Man is juſtified by Faith alone; by which is meant, That to obtain the Grace of Juſtification, there needs no other thing to co-operate with it, and that it is not ſo much as neceſſary that he ſhould prepare and diſpoſe himſelf by the Motions of his Will.*

X. *That Men are juſt without the Righteouſneſs of* Jeſus Chriſt, *whereby he merited for us that we ſhould be juſtified; or that it is by that ſame Righteouſneſs that they are formally juſt.*

XI. *That Men are juſtified, either by the ſole Imputation of the Righteouſneſs of* Jeſus Chriſt, *or by the Remiſſion of Sins without Grace and Charity, which the Holy Ghoſt ſpreadeth in their Hearts, and which is inherent in them; or elſe that the Grace of Juſtification is only the favour of God.*

XII. *That juſtifying Faith is nothing but a Confidence in the Mercy of God, who forgives Sins becauſe of* Jeſus Chriſt; *or that it is by this ſole Confidence that we are juſtified.*

XIII. *That it is neceſſary to every Man that would obtain Remiſſion of his Sins, to believe certainly, and without any heſitation upon his own Weakneſs and Indiſpoſition, that his Sins are forgiven.*

XIV. *That a Man is abſolved from his Sins, and juſtified, as ſoon as he certainly believes that he is ſo; or that no Man is truly juſtified, but he that thinks he is juſtified, and that it is by this Faith alone that Abſolution and Juſtification are compleated.*

XV. *That the regenerate and juſtified Man is certainly obliged to believe that he is of the Number of the Predeſtinate.*

XVI. *That a Man may have an abſolute and an infallible Certainty of his final Perſeverance, without having a particular Revelation.*

XVII. *That the Grace of Juſtification is only for thoſe who are Predeſtinated unto Life; and that all others who are called, are truly called, but receive no Grace, as being Predeſtinated unto Evil by the Power of God.*

XVIII. *That the Commandments of God are impoſſible, even to him that is juſtified, and that is in a State of Grace.*

XIX. *That in the Goſpel, Faith alone is commanded, and that other things are neither commanded nor forbidden, but left at Liberty as indifferent; or that the Ten Commandments do not belong to Chriſtians.*

XX. *That a juſtified Man, let him be never ſo perfect, is not obliged to obſerve the Command of God and of the Church, but only to believe; as if the Goſpel conſiſted only in a ſimple and abſolute promiſe of eternal Life, without any Obligation to keep the Commandments.*

XXI. *That* Jeſus Chriſt *was given by God to Men, only as a Redeemer, in whom they ought to place their Confidence, and not alſo as a Lawgiver, whom they ought to obey.*

XXII. *That a juſtified Man can, without particular Aſſiſtance from God, perſevere in the Righteouſneſs which he has received; or that with ſuch Aſſiſtance he cannot.*

XXIII. *That a Man once juſtified can Sin no more; and ſo when any Man Sins, it is a ſign he was never truly juſtified: Or on the contrary, That one that is juſtified can all his Life-time avoid all manner of Sins, even venial ones, without a particular Privilege from God, ſuch as the Church believes to have been granted to the Bleſſed Virgin.*

XXIV. *That the Righteouſneſs received is neither preſerved nor encreaſed by good Works, but that theſe good Works are only Signs and Fruits of Juſtification received, and not a Cauſe that encreaſes it.*

XXV. *That in every good Work the Juſt Man ſins venially at leaſt, if not mortally, and conſequently deſerves eternal Puniſhments; and that the ſole Reaſon why he is not damned, is, becauſe God imputes not his Works to him to Damnation.*

XXVI. *That the Juſt ought not to expect or hope from the Mercy of God, and by the Merits of* Jeſus Chriſt, *eternal Recompence for the good Works they have done in the Sight of God, though they ſhould perſevere to the end in Goodneſs, and keep his Commandments.*

XXVII. *That there is no Sin mortal, but Infidelity; or that Grace once received is loſt by no other Sin, be it never ſo great.*

XXVIII. *That Grace being loſt by Sin, Faith alſo is loſt at the ſame time; or that the Faith which remains is not true (though not lively) or that he who has Faith without Charity is no Chriſtian.*

XXIX. *That he who falls into Sin after Baptiſm, cannot riſe again by the Aſſiſtance of the Grace of God; or that he may recover by Faith alone, without the Sacrament of Penance, the Righteouſneſs which he has loſt.*

XXX. *That to every Penitent Sinner, who has received the Grace of Juſtification, the Offence is ſo remitted, together with the Obligation to temporal Puniſhment, That he has no Obligation to temporal Puniſhment remaining to be paid, either in this Life or in the next in Purgatory, before the Entrance into Heaven can be open to him.*

XXXI. *That he that is juſtified, ſins when he does good Works with a view of eternal Recompence.*

XXXII. *That the good Works of him that is juſtified are ſo entirely the Gifts of God, That they are by no means the Merits of this juſtified Man; or that by theſe good Works, which he does by the Aſſiſtance of the Grace of God, and by the Merit of* Jeſus Chriſt, *he does not truly merit an encreaſe of Grace unto eternal Life.*

The *XXXIII*d is the Concluſion of theſe Canons, conceived in theſe Terms. *If any one ſays that this Catholick Doctrine concerning Juſtification, ſet forth by the Holy Council in this preſent Decree, is in the leaſt Derogatory to the Glory of God, or to the Merits of* Jeſus Chriſt, *inſtead of acknowledging that the truth of our Faith is indeed explained by it, and the Glory of* Jeſus Chriſt *rendred more illuſtrious, let him be* Anathema.

Decree concerning Reformation.

The Decree of Reformation contains Five Chapters. The Firſt is concerning the Reſidence of Biſhops, and the Penalties inflicted upon thoſe who do not reſide. In the Second, all thoſe who are poſſeſt of Benefices, which require Reſidence, are forbidden to be abſent without the Permiſſion of the Biſhop of the Place, who ſhall ſettle Vicars in their Abſence, to whom part of the Fruits of the Benefice ſhall be given for ſerving the Cure. In the Third, Biſhops are enjoyned to correct the Exceſſes of Secular and Regular Eccleſiaſticks, who ſhall be found out of their Monaſteries. By the Fourth, Biſhops are required to viſit Chapters, notwithſtanding all Privileges to the contrary. And in the Fifth, Biſhops are required to perform no Epiſcopal Function out of their own Dioceſes.

Decree concerning Reſidence of Biſhops.

In the firſt Chapter the Council declares immediately, That being willing to reſtore Eccleſiaſtical Diſcipline, which is extreamly relaxed, and to correct the depraved Manners of Clergy and People, it thought it convenient to begin with thoſe that have the Conduct of the greater Churches, ſince it is certain that the Salvation of the Inferiors depends upon thoſe that Govern. That truſting in the Mercy of God, and the Vigilance of his Vicar upon Earth, that for the future none ſhall be any more advanced to the Government of Churches, (which is a Burthen whoſe weight is ſufficient to make Angels tremble) but thoſe who ſhall be found to be every way Worthy, and who have been bred up from their tender Infancy in the Exerciſes of Eccleſiaſtical Diſcipline; it exhorts Patriarchs, Primates, Metropolitans and Biſhops, to watch over themſelves, and over the whole Flock which the Holy Ghoſt has committed to their Care, and to fulfil their Miniſtry: And therefore that they ought to remember that they are not to forſake their Flocks like Mercenary Shepherds, but to ſet themſelves down to watch them, as thoſe from whom the Sovereign Judge will require an Account: That, however, ſince there are ſome in this Age who forget their own Salvation, and prefer the things of this World to thoſe of Heaven, forſake their Flocks, and neglect the Care of the Sheep that are committed to them, that they may paſs away their Time in Courts and the hurry of worldly Buſineſs; For this Reaſon, the Holy Council has thought it convenient to renew, as it does indeed renew, the Ancient Canons againſt thoſe who do not reſide; and to make their Reſidence more fixt, and come thereby to a Reformation of Manners, it ordains, That if any Prelate of what Dignity or Pre-eminence ſoever he ſhall be, ſhall without any lawful Impediment, or juſt and reaſonable Cauſe, abſent himſelf ſix Months together from his Dioceſe, he ſhall be deprived of a Fourth Part of a Year's Revenue, which ſhall be applied to the Church, and to the Poor; and if he continues abſent ſix Months longer, he ſhall from that Moment be deprived of one quarter of his Revenue more, to be applicable

plicable in the ſame manner; and if his Contumacy goes yet farther, the Metropolitan ſhall be obliged, upon Pain of an Interdict, to prohibit his Entry into the Church, and to inform againſt him to the Pope within three Months: And if the Metropolitan falls himſelf into this Fault, the oldeſt Suffragan ſhall be obliged, under the ſame Penalty, to inform againſt him to the Pope, who by his Supreme Authority may proceed againſt the non-reſiding Prelate, and provide his Church with a better Paſtor.

Decree concerning the Reſidence of Beneficed Perſons.

The Second Chapter relates to thoſe who are of an inferior Dignity to that of Biſhops, and who poſſeſs any Benefice, which requires Perſonal Reſidence, by Right or Cuſtom, by Title or *Commendam*. It is there ſaid, That the Ordinaries of the Place ſhall take care to conſtrain them to reſide by proper legal Methods, ſo that no Privileges or perpetual Indulgences to be exempt from Reſidence, or to receive the Profits in their Abſence, ſhall be valid in favour of any Perſon whatſoever. As for Permiſſions and Diſpenſations granted for any determinate time, and for valuable and reaſonable Cauſes, and allow'd as ſuch by the Ordinary, they ſhall continue in force; and in ſuch Caſes the Biſhop, as the Delegate of the Holy See, ſhall provide for the Cure of Souls, by committing them to good Vicars, to whom an handſome Allowance out of the Revenue of the Benefice ſhould be aſſign'd, any Privilege or Exemption to the contrary notwithſtanding.

Decree concerning the Power of the Ordinaries to puniſh the Inferior Clergy.

The Third Chapter commands Eccleſiaſtical Superiors to be watchful to correct the Faults of thoſe who are ſubmitted to their Conduct; and that the Secular Clergy, and even Regulars, who live out of their Monaſteries, if they ſhall commit any Fault, may be viſited, puniſh'd and corrected by the Ordinary of the Place, who ſhall proceed againſt them as a Delegate of the Holy See, any Privilege perſonal, or of an Order, to the contrary notwithſtanding.

Chapters ſubmitted to Biſhops.

The Fourth Chapter was drawn up in theſe Terms. Chapters of Cathedral-Churches, and thoſe which are called Greater Churches, and the particular Perſons of whom they are compoſed, cannot by any Exemptions whatſoever, Cuſtoms, Judgments, Oaths, or Concordates, (which can oblige the Perſons, not their Succeſſors) withdraw themſelves from the Viſitation or Correction of their Biſhpos or Superiors, whenſoever, and as often as it ſhall be neceſſary.

One Biſhop prohibited to Exerciſe his Functions in another Biſhop's Dioceſe.

Chap. V. No Biſhop ſhall be allow'd upon any Pretenſe whatſoever, to exerciſe his Epiſcopal Functions in another Biſhop's Dioceſe, without the expreſs Leave of the Ordinary of the Place, and upon thoſe Perſons only who are ſubmitted to the Ordinary of the ſame Place. If any Biſhop acts otherwiſe, he ſhall be of right ſuſpended from his Epiſcopal Functions; and the Perſons whom he ſhall have ordained, ſhall be alſo ſuſpended from the Exerciſe of thoſe Orders which they ſhall have ſo received.

After theſe Decrees were read, the next Seſſion was appointed upon the 3d of *March*.

February 18. The Pope made a Decree, by which he declared, That Cardinals were obliged to Reſidence; and he ordered thoſe that had ſeveral Biſhopricks to keep but one, and lay down the reſt within Six Months, if they were in the Pope's Gift; and within a Year, if they were in the Nomination of any body elſe.

CHAP. III.

The Hiſtory of what paſt in the Council, until it was removed to Bononia.

Deliberation concerning the Subject of the next Seſſion.

Anuary 15. 1547. Two Days after the Sixth Seſſion, a General Congregation was held, to conſult about thoſe things that were proper to be treated of the next Seſſion. Now, ſince they had agreed to follow the Order of the Confeſſion of *Augsbourg*, the Matter which now preſented it ſelf was the Miniſtry, which in the

the *Lutherans* Opinion reſpected the Authority of Preaching the Word of God, and of Adminiſtring the Sacraments. From thence ſome Prelates took an occaſion to demand that they ſhould treat of the Power of the Church, and of all the Spiritual and Temporal Privileges which it has over the Faithful, which the *Lutherans* rejected as not belonging to the Power of the Church. But the Legates, who apprehended, that if they came to treat of the Power of the Church, they would likewiſe treat of the Authority of Councils, and of the Pope, ſaid, It was to no purpoſe to enter into the Queſtion concerning the Authority of the Church, ſince it was not mention'd in the *Augsbburg* Confeſſion; but only concerning the Power of Preaching: That this Matter having been already decided by the Council, which decreed, That neither the Secular nor the Regular Clergy ſhould be permitted to preach, without they had firſt obtained Permiſſion from the Biſhops; it was more adviſeable to treat of the Sacraments, becauſe of their Connexion with the buſineſs of Juſtification, ſince they are the Means by which a Man is juſtified. So it was concluded, That they ſhould treat of the Sacraments; but the Subject being too vaſt, and the Undertaking too great for one Seſſion, it was agreed, That they ſhould treat of the Sacraments in General in the firſt place; and that Decrees of Reformation might be joyned to thoſe of Faith, it was reſolved, That the Abuſes crept into the Adminiſtration of the Sacraments ſhould be examined.

Congregations ſettled.

Next Day (*January* 16.) another general Congregation was held, in which a Congregation of Prelates and Divines was appointed, wherein Cardinal *Cervinus* was to preſide, to examine Matters of Faith; and another for Reformation, made up of Prelates and Canoniſts, in which Cardinal *del Monte* was to preſide: And it was ordered, That in the general Congregations, in which the Opinions of the particular Congregations were to be examined, both Cardinals, *del Monte* and *Cervinus*, ſhould preſide together.

In this ſame Congregation ſeveral Biſhops, particularly the *Spaniſh* ones, demanded, That Biſhops Reſidence might be declared to be of Divine Right in the next Seſſion. This Article having been ſufficiently debated already, in order to its being decided there, and the general Good of the Church depending upon its Determination, Cardinal *del Monte* remonſtrated to the Congregation, That the Pope having been inform'd of the Differences between the Divines and the Prelates, upon the Queſtion, Whether Reſidence was *Jure Divino?* acquainted them, That he would have this Matter examin'd at *Rome*, that he might aſſiſt the Council with his Advice: They ought therefore to wait his Deciſion, and endeavour to remedy the Abuſes which Non-Reſidence might have introduced, and that that was the Popes Intention. So it was reſolved, That they ſhould labour to remove the Obſtacles which hindred Reſidence; among which, Plurality of Benefices ſeemed to be the moſt principal, ſince it is impoſſible to reſide in ſeveral Places at the ſame time.

Propoſitions to be examined concerning the Sacraments in general.

The 17th of the ſame Month, an Extract of Propoſitions concerning Sacraments in General, was read in the General Congregation, taken out of the Books of *Luther*, and his Followers, to be examined in a particular Congregation.

I. *Sacraments, truly ſo called, are fewer than Seven.*

II. *Sacraments are not neceſſary, Faith alone being ſufficient to obtain Grace.*

III. *All Sacraments are equally excellent.*

IV. *The Sacraments of the New Law confer no Grace upon thoſe who on their parts do not hinder their Operation.*

V. *Sacraments never conferred Grace, nor blotted out Sins; it is only Faith in the Sacrament which does it.*

VI. *God inſtituted the Sacraments preſently after* Adam's *Sin; by means whereof he conferred Grace.*

VII. *Grace is given in the Sacraments, only to thoſe that believe their Sins are forgiven.*

VIII. *Grace is not always given in the Sacraments, nor to all by Vertue of the Sacrament it ſelf, but only when, and as it pleaſes God.*

IX. *No Sacrament imprints a Character.*

X. *An Ill Miniſter does not give the Sacrament.*

XI. *Chriſtians*

XI. *Christians of both Sexes have Power to preach the Word, and to Administer the Sacraments.*

XII. *All Pastors have an Authority to enlarge, abridge, and change as they please the Form of the Sacraments.*

XIII. *The Intention of the Minister is not necessary, and operates nothing in the Sacraments.*

XIV. *Sacraments are instituted only to nourish Faith.*

Propositions to be examined concerning Baptism and Confirmation.

After that, Seventeen Propositions concerning Baptism, and Four concerning Confirmation, taken out of the same Authors, were Read.

The Propositions concern Baptism were these.

I. *There is no true Baptism in the* Roman *Catholick Church.*

II. *Baptism is indifferent, and not necessary to Salvation.*

III. *Baptism conferred by Hereticks, is no true Baptism.*

IV. *Baptism is Repentance.*

V. *Baptism is an outward Sign, like Red Oker upon Sheep, and has nothing to do in Justification.*

VI. *Baptism ought to be renewed.*

VII. *True Baptism is Faith; whereby Men believe that to those that Repent, their Sins are forgiven.*

VIII. *Baptism does not destroy Sin, but only makes it not to be imputed.*

IX. *The Baptism of St.* John *and of Jesus Christ, have the same Virtue.*

X. *The Baptism of Jesus Christ did not make that of* John *of none effect, only added a Promise to it.*

XI. *Of all the Ceremonies of Baptism, Immersion only is necessary, and others may be omitted without Sin.*

XII. *Children had better be left unbaptized, than be baptized whilst they do not believe.*

XIII. *Infants having no Faith of their own, ought not to be baptized.*

XIV. *Those that have been Baptized in their Infancy, ought to be Re-baptized when they are grown up, because they did not Believe.*

XV. *They ought to be ask'd, Whether they will ratify their Baptism or no? And if they will not, they ought to be left to their Liberty.*

XVI. *Sins committed after Baptism are pardoned upon the sole Remembrance of their having once been baptized.*

XVII. *The Baptismal Vow has no other Condition but that of Faith; and it even disannuls all other Vows.*

The Propositions concerning Confirmation, are these:

I. *Confirmation is no Sacrament.*

II. *It was instituted by the Fathers, and contains no Promise of the Grace of God.*

III. *It is at present an useless Ceremony; formerly it was an Account which Children, come to the Years of Reason, gave to the Church, of their Belief.*

IV. *The Bishop is not the sole lawful Minister of Confirmation; nor is he more so than a Priest.*

Disputes concerning the Questions of the Sacraments in general.

The Divines being met to examine these Propositions, all unanimously agreed, That the first was Heretical; the Council of *Florence* having determin'd (according to what Tradition, and the Usage of the Church of *Rome*, which ought to hold the Place of Tradition, teacheth) that there are no more, nor no fewer, than Seven Sacraments.

Some demanded, That it should be declared to be of Faith, that Jesus Christ instituted Seven Sacraments, because the *Lutherans* maintained that he instituted none but Baptism and the Eucharist. Others said, They need go no farther than the Council of *Florence*, because of the different Opinions of several Great Men; and they quoted the *Master of the Sentences*, who held, That Extream Unction came from St. *James* and St. *Bonaventure*, with *Alexander Halensis*, who taught that Confirmation is no older than the Apostles, to whom the same Father and other Divines also attribute the Justification of the Sacrament of Penance. They added, That several Divines have maintained that Marriage was instituted in the Terrestrial Paradise:

diſe. The *Dominicans* replied, That the *Lutherans* ought not to be ſpared out of a falſe Fear of involving theſe Doctors in this Condemnation, becauſe their Doctrines might be ſalved with the help of a Diſtinction.

As for the Second Propoſition, That the Sacraments are not neceſſary, ſome were for diſtinguiſhing; it being certain that all the Sacraments are not neceſſary to every Man, and ſome are incompatible together, as Orders and Marriage: Others were for condemning without Diſtinction all thoſe that ſaid, That the Sacraments were not neceſſary abſolutely; only adding theſe Words, *but Superfluous:* Which laſt Opinion was follow'd.

Now, ſince it was ſaid in the Second Propoſition, That Sacraments are not neceſſary, Faith alone being ſufficient to obtain Grace; ſome were of Opinion, That the laſt part of this Second Propoſition was not to be mentioned, ſince it had been determin'd in the forgoing Seſſion, that Faith alone is not ſufficient. Others ſaid, If this Faith included a Deſire of receiving Baptiſm, it was certain that it was ſufficient to obtain Grace. *Marinarus* reply'd, That the Diſtinction of the Sacraments being received by Deſire, was unknown to Antiquity, let it be never ſo true; and that none but the School-men ever uſed it; and that it laboured under great Difficulties, ſince we read that the good Thief was enlightened juſt at the Hour of his Death, and had no knowledge of Baptiſm to be able to deſire it; That even ſeveral Heathens ſeeing the Conſtancy of the Martyrs, preſented themſelves upon the Spot to their Executioners to dye with them, when they knew not the Sacraments, ſo as to form a Deſire of them: And ſo concluded, That it was better to leave this Diſtinction to the Schools, and not to inſert it among the Articles of Faith.

It was replied to *Marinarus*, That though this Diſtinction was New and Scholaſtick, yet we ought to believe that Jeſus Chriſt taught the Senſe of it, and conſequently hold it as an Apoſtolical Tradition: That in the Examples of the good Thief and the Martyrs, we ought to diſtinguiſh two ſorts of Sacramental Vows; one explicite and formal; the other implicite, but at leaſt neceſſary: That if the good Thief and the Martyrs had not that explicite and formal Deſire, yet they would have had it, had they been inſtructed in the Sacraments. It was left to a General Congregation to determine, Whether this Point were an Article of Faith? though they were agreed in the Truth of it.

All the Divines condemned the Third Propoſition, That all the Sacraments are equally excellent; but they could not agree which was moſt excellent, without uſing a Diſtinction: Wherefore the moſt of them reſolved to paſs that Propoſition over.

The Fourth Propoſition, in which it is ſaid, That the Sacraments of the New Law give no Grace to thoſe who hinder it not themſelves, was univerſally condemned; and the Divines, when they gave their Opinions, ſaid, That not only thoſe ought to be condemned, who ſaid, That the Sacraments conferred no Grace upon thoſe who hindred it not themſelves, but thoſe alſo who do not own that Grace is contained in the Sacraments, and conferred not by Virtue of the Faith of him that receives it; but *ex Opere operato Chriſti:* And when they went to explain how Grace is contained in them, and why it is given, they agreed, That Grace is acquired by all thoſe Actions which excite Devotion; which Grace comes not from the Action, but from the Strength of the Devotion of him that works; and that theſe are the Actions which the School-men ſay proceed *ex Opere Operantis:* That there are other Actions which cauſe Grace, not through the Devotion of him that works, or receives the Sacrament, but by Virtue of the Sacrament it ſelf; as Baptiſm, for Example, which confers Grace, *ex Opere operato*, upon an Infant that receives it, though he has as yet no Knowledge.

Hereupon, there grew a hot Diſpute between the *Dominicans* and the *Franciſcans*. It went ſo far, That Cardinal *Cervinus*, who preſided in theſe Congregations, was obliged to impoſe Silence upon them, and to pray the Generals of both the Orders, to oblige their *Religious* to ſpeak with more Modeſty and Charity.

The Legates alſo wrote to *Rome*, That if the Liberty which the Members of theſe two Orders took, mutually to cenſure each other, were not reſtrained, it was to be feared, That if the Report ſpread abroad, it would draw a Scandal and a Reproach upon the Council.

The *Dominicans* maintained, That though Grace were a Spiritual Quality, created immediately by God, yet there was in the Sacraments an inſtrumental and effe-

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ctive Virtue, which produced in the Soul a Diſpoſition to receive them; and that it was in this Senſe that it was ſaid they contain Grace, not that it is in them as in a Veſſel, but as an Effect is in its Cauſe.

The *Franciſcans* ſaid, That it could not be conceived how God, who is a Spiritual Cauſe, ſhould uſe a Temporal Inſtrument for a Spiritual Effect, ſuch as Grace: And therefore they denied all effective or diſpoſitive Virtue in the Sacraments, ſaying, That their Efficacy comes from the Promiſe of God, that as often as the Sacrament ſhall be adminiſtred, he will confer Grace; upon which Account it is ſaid, That the Sacrament contains Grace as an effectual Sign, not by any Virtue inherent in it ſelf, but becauſe of the Promiſe which God has made of his Infallible Aſſiſtance to this Miniſtry, which thereby becomes the Cauſe of the Effect that follows, not by any Virtue in it ſelf, but with a View of the Promiſe of God to give Grace at the ſame time; juſt as Merit is called the Cauſe of Reward, though it has no Activity of its own; which they proved not only by the Authority of *Scotus* and St. *Bonaventure*, but alſo by that of St. *Bernard*, who ſays, That Grace is received by the Sacraments, juſt as a Chanon receives his Inveſtiture by a Book, and a Biſhop by a Ring.

As for the Fifth Propoſition, namely, That Sacraments never conferred Grace, nor blotted out Sins, but that it was only the Sacramental Faith that did it; the *Dominicans* and *Franciſcans* beginning again to diſpute about that Queſtion, How the Sacraments contain and produce Grace? ſome Divines ſaid, That this Propoſition had been already ſufficiently examin'd in the former Queſtion, when they diſcourſed of Faith.

The *Dominicans* ſaid, The Sixth Propoſition deſerved to be cenſured, becauſe it ſuppoſed that the Sacraments inſtituted immediately after *Adam*'s Fall conferred Grace; which was entirely contrary to the Determination of the Council of *Florence*, which ſaid, That the Sacraments of the old Covenant conferred no Grace, but were only Typical of that which was to be granted afterwards by the Merit of the Paſſion of Jeſus Chriſt.

The *Franciſcans*, on the contrary, aſſerted, That it ought not to be cenſured; grounding themſelves upon St. *Bonaventure* and *Scotus*, who ſaid, That Circumciſion conferred Grace upon Children, *ex Opere operato*; That otherwiſe it would follow that the Children of the *Jews*, who died before Jeſus Chriſt came, would be all damned: That to ſay with St. *Thomas*, that they were ſaved by the Faith of their Fathers, is to declare, That Chriſtians Children are in a much more unhappy Condition, than that of the Children who were born and died under the Law; becauſe in this caſe the Parents Faith will ſignify nothing to Chriſtians Children, if they receive not Baptiſm. But this Sixth Propoſition appearing Problematical; when their Opinions were heard, it was thought convenient to omit it.

The Seventh and Eighth, That Grace is given in the Sacraments only to thoſe that believe that their Sins are forgiven, and that it is not always given in the Sacraments, nor to all by virtue of the Sacraments, but only when, and as it pleaſes God; were condemned unanimouſly.

The Ninth Propoſition, That no Sacrament impreſſes a Character, was variouſly debated. *Dominico Soto* demanded, That they ſhould declare that the Character of the Sacraments is founded upon Scripture, and that it always paſt as an Apoſtolical Tradition in the Church; ſaying, That though all the Fathers did not uſe this Term, yet the thing ſignified was very Ancient. Others ſaid with *Scotus*, That neither the Words of the Fathers, nor of the Scripture, obliged them to admit this Character; and that it was eſtabliſh'd only by the Authority of the Church.

Some demanded to have the nature of this Character explain'd, and where it reſides: Some ſaid, It was a Spiritual Power: Others ſaid, It was a Habit or a Diſpoſition: Some called it a Spiritual Sign; others a Senſible and Metaphyſical Quality: Some pretended the Character reſided in the Soul; others placed it in the Underſtanding or in the Will: And at laſt it was thought convenient to ſtick to the Determination of *Innocent* III. and the Definition of the Council of *Florence*.

The Tenth Propoſition, That an ill Miniſter does not confer the Sacrament, was condemned as contrary to the Doctrine of St. *Auguſtine*, and the Deciſion of the Council of *Conſtance* againſt *Wicklif*.

The Eleventh, That all Chriſtians of both Sexes have a Power of Preaching the Word of God, and Adminiſtring the Sacraments, was rejected as contrary to Scripture, Tradition, and the univerſal Uſage of the Church.

The Twelfth, That all Paſtors have an Authority to enlarge, abridge, and change the Form of the Sacraments as they pleaſe themſelves, was diſtinguiſhed upon, as capable of receiving Two Senſes. For by the Form, is meant, either the eſſential Words, or elſe the whole Ceremony of the Miniſter, which contains many things not at all neceſſary. In the Firſt Senſe, they were condemned that ſay the Form may be changed, ſince no Man is allow'd to change any thing in the Words which Jeſus Chriſt made uſe of in the Inſtitution of the Sacraments. In the Second, it was thought convenient to declare, That though the Ceremonies were only accidental, yet no private Man ought to change them without ſome preſſing Reaſon, and without the Authority of the Pope.

The Council of *Florence* having decided, That the Intention of the Miniſter was neceſſary in the Adminiſtration of the Sacraments; the Divines condemned the Thirteenth Propoſition, which declared, That the Intention of the Miniſter in the Sacraments was not at all neceſſary. When ſome therefore asked, What Intention the Miniſter ought to have? Others ſaid, It was abſolutely neceſſary that he ſhould have an habitual or a virtual Intention. The Biſhop of *Minori* (*g*), on the contrary, maintained, That it was ſufficient for the Sacrament to obtain its Effect, that the Miniſter ſhould Adminiſter it with the uſual Ceremonies; for ſaid he, If the Effect of the Sacrament be made to depend upon the Intention of the Miniſter, there will be always reaſon to doubt, whether the Miniſter had this Intention, which is ſaid to be neceſſary; and particularly, when they ſhall come to diſcover that the Miniſter was a wicked Man and a Hypocrite, who believed not the Sacraments, then thoſe who ſhall have received the Sacraments from ſuch a Miniſter will be under Trouble and Uneaſineſs.

The Fourteenth Propoſition, which aſſerted, That Sacraments were inſtituted only to nouriſh Faith, was condemned.

After that, the Propoſitions relating to Baptiſm were examined, and the Two firſt were condemned; one, That there is no true Baptiſm in the *Roman* Church; and the other, That Baptiſm is indifferent and not neceſſary. The Third Propoſition was alſo condemned, all the Divines being of the ſame Opinion, That the Sacrament of Baptiſm adminiſtred by Hereticks was good, when they uſed the ſame Form and the ſame Matter, and had the ſame Intention to do what the Church does.

The other Propoſitions were likewiſe cenſured.

The Propoſitions concerning Confirmation gave them no Trouble, having been decided by the Council of *Florence*.

Articles of Reformation concerning Adminiſtration of the Sacraments of Baptiſm and Confirmation.

The Divines alſo, and the Canoniſts, (according to *F. Paul*'s Account) who had been employ'd to collect and reform the Abuſes relating to the Sacraments, made a Decree containing Six Chapters. *Palavicini* ſays, There is no mention of it in the Acts of the Council. The Six Articles are theſe:

I. *That the Sacraments ſhall be conferred* Gratis, *without producing a Baſin or Cloath, which might look as if they asked ſomething: That they ſhall not be refuſed, nor deferred under pretence of an ancient Cuſtom of not Adminiſtring them without ſome Recompence given firſt: So that the Tranſgreſſors ſhall incur the Penalties of Simoniacs.*

II. *That Baptiſm ſhall be conferred no where but in Churches, except in Caſes of Neceſſity, and to the Infants of Kings and Sovereign Princes. That Biſhops ſhall be cloathed in their Pontifical Habits when they Confirm; and they ſhall Confirm no where but in Churches, or in their Epiſcopal Houſes.*

III. *That Baptiſm ſhall be conferred only in Churches where there are Baptiſmal Fonts; unleſs the Biſhop ſhall give leave, becauſe of the diſtance of places, to Adminiſter it in other Churches, where the Holy Water ſhall be kept in decent Veſſels, which ſhall be taken from the Mother-Church.*

[(*g*) This Biſhop of *Minori* was the famous *Catharinus*, who the Pope had juſt before made Biſhop of that See: *Minori* is a ſmall Biſhoprick in the Kingdom of *Naples* under the Archbiſhop of *Amalfi*: In the Year 1551. *Catharinus* was made Archbiſhop of *Conza* in the ſame Kingdom.]

IV. *That*

IV. *That for Baptiſm and Confirmation they ſhall have but one God-father, who ſhall be neither Infamous, nor Excommunicated, nor a Monk; and that no Man ſhall ſtand as God-father at a Confirmation, unleſs he has been confirmed himſelf.*

V. *That the Prieſts ſhall not ſuffer the Water with which Infants have been baptized to be carried away; nor ſhall the Biſhops ſuffer any but the Clerks to take off the Bandage from thoſe that have been confirmed, or to wipe off the Holy Chriſm.*

VI. *That Biſhops ſhall Confirm no excommunicated Perſons, nor ſuch as they ſhall know to be in mortal Sin.*

Canons and Decrees about the Sacraments drawn up.

The Biſhops who were deputed to draw up the Decree's concerning Faith, having examined the Opinions of the Divines, and the Concluſions which had been taken in the general Congregations, and left out or diſtinguiſht the Propoſitions, as it had been determined, drew up 14 Canons with *Anathema*'s concerning the Sacraments in general, 10 about Baptiſm, and 3 about Confirmation, all ſo carefully laid together, that no Opinion among the Catholicks was cenſured, and every one was contented. But when they came to draw up their Chapters of Doctrine, as they had done before in the buſineſs of Juſtification, it appeared to be very hard to ſpeak with ſo much Niceneſs and Exactneſs, as that they ſhould make uſe of no Term which did not ſeem to prejudice the Opinion of ſome one of the Divines, and which could content them all alike. So that the deputed Biſhops finding the Difficulty that there was to draw up this Decree, thought it was more convenient to leave it to the Congregation to determine how they ſhould explain the Manner of the Sacraments containing and producing Grace.

The general Congregation was not leſs perplex'd than the Deputies: Some of the Fathers were for quite ommitting the Chapters, and publiſhing only the Canons, as had been practiſed about Original Sin: Others were for doing juſt the contrary, giving this Reaſon, that they had done ſo before in the Matter of Juſtification, and ſince they had begun ſo, they ought to continue it, and endeavour to to do it with ſo much Prudence, that every Man ſhould have reaſon to be content: That they need not fear any Schiſm would ariſe, becauſe they might ſee the Divines every day ſubmit themſelves to the Judgment of the Council, after they had defended their own Opinion with Heat: And laſt of all, That nothing ought to be omitted to convince the Heretick's.

John Baptiſta Cicala, Biſhop of *Albenga*, ſaid, That it was never read in Hiſtory, that any Man ever quitted his Opinion, though it was condemn'd, unleſs he was forced to it: And that though all Catholicks ſay they ſubmit themſelves to the Judgment of the Roman Church, yet when once their Opinion comes to be rejected, then it is that they obſtinately defend it ſo much the more, becauſe they think themſelves offended, and thence it is that Opinions turn Hereſies: That to hinder this Evil, there is no better way than to tolerate all Opinions, and ſo to keep all the Schools in Peace: That the Proteſtations which the Doctors made of ſubmitting to the Judgment of the Church, were only Terms of Civility and Decency, which ought to be anſwered by a reciprocal Deference towards them, and preſerving themſelves Neuter amidſt theſe Contrarieties: That that is the Stile of civil Life; That he that will be reſpected, ought to reſpect others, without imagining that he that talks of ſubmitting, has a real deſire to do it when he ought; Witneſs *Luther*, who as long as he had nothing to do with any but the Pardoners of *Germany*, or the Doctors of *Rome*, ſtill ſaid he would ſtand by the Judgment of the Pope; but when once Pope *Leo* laid hold of his ſeeming Deference for the Holy See, he flew out againſt it with more Violence than againſt the Doctors.

Upon this Diviſion of Opinions, the Legates thought it adviſeable to write to *Rome*, and to ſend thither the Canons which were drawn up, with the Difficulties that ſtill remained in the Matters, both of Faith and Reformation. The Pope ſent word back to the Legates, That they ſhould omit the Chapters of the Doctrine of the Sacraments, which could not be explained without danger, and publiſh only the Anathema's; and likewiſe ſuppreſs the Decree concerning the Abuſes in the Sacraments of Baptiſm and Confirmation.

Deliberation concerning Plurality of Benefices.

When they came to debate in the Congregation concerning Plurality of Benefices, the wiſeſt Biſhops were of Opinion, that all Men ſhould be forbidden to hold more than Three Benefices at one time; ſome added this Clauſe, *In caſe Two did not amount to* 400 *Ducates of Gold yearly Rent*, that ſo every Man might be

ty'd down to the Rule of having but One Benefice of that Value; or Two, when One of them did not riſe ſo high; but never above Three, though they ſhould not be worth ſo much.

Aloyſius Lippomannus was for having this Decree oblige thoſe that had more than Three at that time; ſo that without having any regard to their Qualities, they ſhould be obliged to lay down thoſe that they had over, within Six Months if they were in *Italy*, or within Nine if they were any where elſe.

The Biſhop of *Albeuga* repreſented, That Laws regard only the time to come, never what's paſt; and ſaid, That he foreſaw, if ſuch a Decree were made, either it would not be received, or if it paſt, it would produce pretended and Simoniacal Reſignations, and other Evils much greater than Plurality of Benefices: That this Ordinance ſeem'd to him to be ſuperfluous for the time to come, becauſe it was ſufficient that the Pope gave no more Diſpenſations to hold ſeveral Benefices, and that he would make this Reformation himſelf. Abundance of Biſhops were pleaſed with this Opinion, which pleaſed the Legates extreamly; both becauſe of the Honour which it did the Pope, and becauſe they ſaw themſelves eaſed of an Affair which became very difficult by reaſon of the Diverſity of Opinions. Beſides, they were in hopes, that ſince the Council had once made that Step, to leave the Reformation of this Matter to the Pope, that it would be eaſy to obtain of the Council to let him decide the Point of Reſidence, which was ſtill more nice, becauſe it was pretended that it carried along with it the recovering of the Authority of the Epiſcopal Juriſdiction.

The Legates therefore, promiſing themſelves Succeſs if this were propos'd, wrote to the Pope, to whom this Advice was ſo much the more agreeable, by how much he was in Pain to know where the Deſigns and Enterprizes of the Biſhops would terminate. Immediately therefore he diſpatched a Bull, by which he called away the whole Buſineſs of Reformation to *Rome*, wherein he went farther than the Legates preſcribed: But whilſt his Anſwer was coming, the Council failed not to draw up a Minute of a Decree, which ſet forth, That no Man could have above one Biſhoprick, and that thoſe that had more, ſhould be obliged to lay them down, and to keep but one: That thoſe that ſhould for the future get incompatible Benefices, ſhould loſe them without any other form of Proceſs; and that thoſe that ſhould poſſeſs more then one, ſhould be obliged to ſhew their Diſpenſation to the Ordinary, who ſhould proceed according to the Decretal *Ordinarii* of Pope *Innocent* IV.

When they came to give their Opinions, ſeveral demanded that it might be added, That no more Diſpenſations ſhould be given; and ſome found fault with the Clauſe which ſaid, That thoſe that were obtained already ſhould be ſhown, and that they ſhould proceed according to the Decretal of *Innocent* IV. ſaying, That that was the way to get them all approved, and ſo encreaſe the Miſchief: For that Pope ordains, that they ſhould be admitted if they were found to be good, and they ſhould have Recourſe to *Rome* if they were doubtful; and it might be believ'd that *Rome* would never fail to make a Declaration ſuitable to its own Conceſſion.

Several therefore were of Opinion, That Diſpenſations ought to be taken away; others oppoſed it, ſaying, That Diſpenſations were always in the Church, and neceſſary too, but that all depended upon the good Uſe which was made of them.

Marcus Viguerius, Biſhop of *Sinigaglia*, ſaid, The Council might remedy all theſe Inconveniencies, if it would declare that no Diſpenſation ſhould be granted without a lawful Cauſe, and that he that gives one without, ſins, and can't be ababſolved unleſs he revokes it; and that he that obtains a Diſpenſation, ſhall be ſo far from being ſafe in Conſcience, that he ſhall always be under Sin, as long as he keeps the Benefices which he has ſo obtained. Some replied, That he that grants a Diſpenſation without a lawful Cauſe, ſins indeed, but ſtill the Diſpenſation is valid; ſo that the Conſcience of him that obtains it, is at quiet, though he knows the Cauſe is not lawful.

This Matter was diſputed for ſeveral Congregations; ſome ſaying, That it took away all Authority from the Pope; and others affirming, That it was not in his Power to make what was Evil ceaſe from being ſo. From this they went to another Queſtion, Whether Plurality of Benefices be forbidden by the Law of God?

Thoſe

Thoſe that believ'd Reſidence to be *Jure Divino*, maintain'd, That Plurality of Benefices was forbidden by the Law of God. Others, on the contrary, ſaid, It was only forbidden by the Canons. The Legates had all the Difficulties in the World to allay theſe Diſputes.

In this Confuſion of Opinions, *Diego de Alava*, Biſhop of *Aſtorga*, ſaid, That ſince they could not agree about *Diſpenſations*, they ought to forbid *Commendams* and *Unions for Life*, which are only Pretenſes to cover the Abuſes of Pluralities, and new Inventions to ſatisfy Covetouſneſs and Ambition, to the great Scandal of the whole World. The *Italian* Biſhops, who were concerned in this Reformation, becauſe they poſſeſt ſuch ſort of Benefices, did not like this Motion; they demanded indeed ſome Regulation, but they were for ſuch a one as ſhould not quite take away Diſpenſations.

The Legates having received the Pope's Anſwer in the beginning of *February*, with a Bull of Evocation, were exceedingly perplexed, becauſe they thought the Bull was too large ever to be agreed to; yet to make it paſs, they thought it adviſable to ſpread it about by their Confidents, that ſince there were ſo many Difficulties in the Buſineſs of Reformation, they had better leave it wholy to the Pope. But the Prelates that were in the Emperor's Intereſt, and ſeveral others, oppoſed it violently, ſaying, It would Wound the Honour of the Council. The Legates perceived well by this Anſwer, That the Bull was ill timed, and wrote to the Pope, that he muſt not hope that they would refer the whole Buſineſs of Reformation to him; but they believed it might be divided, and that his Holineſs need only chuſe that part which was propereſt for him, which was the Reformation of the Cardinals and Diſpenſations: That here he might prevent the Council, and publiſh a Bull of Reformation at *Rome*, that no Man ſhould have any thing to object againſt, becauſe theſe Two Points more particularly belonged to the Pope. And they gave him notice at the ſame time, that perhaps the Council might be ſo well pleaſed with what he ſhould do, that they might leave the other Points of Reformation to his Holineſs.

Complaint of the Spaniſh Biſhops.

When the Congregation was breaking up, the *Spaniſh* Biſhops, and ſome of their Party, being got together, to the number of Twenty, and having Cardinal *Pacheco* at their Head, complained of the Manner of managing their Congregations, whereby all Reſolutions were hindred to be taken, becauſe all they ſaid was either perplexed by Diſputes, or diſſembled by the Preſidents; and they agreed together to change the Method, and to give in their Demands in Writing. Accordingly they drew up a Memorial, in which were the Articles which they propoſed to the Legates.

The Legates were exceedingly ſurprized with this Writing; not ſo much becauſe it tended to reſtrain the Pope's Authority, and to extend the Epiſcopal Juriſdiction, as for the Conſequences, ſince it was to be feared, That if once the Biſhops came to unite, they might afterwards alſo propoſe their Demands in writing, and by that means make themſelves Maſters in all Congregations. They required therefore time to conſider of it, and wrote that inſtant to the Pope, ſending him a Copy of the Biſhops Memorial, and repreſenting to his Holineſs, That the Biſhops every day gave themſelves greater Liberties than other; That they ſpake of the Cardinals without Reſpect, and without Scruple ſaid publickly that they needed to be reformed; that they did not even ſpare the Pope, ſaying, He gave them nothing but Words, and held the Council only to amuſe the World with a vain hope of Reformation. They added, That it would be difficult to keep them in for the future, becauſe they had frequent Conferences among themſelves. Laſt of all, they laid before him the Conſequences which theſe Actions of the *Spaniſh* Biſhops might have, who would not for certain have done as they did, had they not found themſelves ſupported by ſome great Prince; and therefore they beſought his Holineſs to tell them what they ſhould do, That for their parts they were reſolved ſtill to ſtand firm, and not to ſuffer the Biſhops to think they could obtain that by Force, which would not have been granted them willingly; That ſince the greateſt number of Voices carry'd every thing, there was a neceſſity for his Holineſs, in order to ſecure a Majority to himſelf, to command the Biſhops that were gone to *Venice* to return immediately to *Trent*.

As ſoon as the Pope received this News from the Legates, he wrote to his Nuntio at *Venice*, to order the *Venetian* Biſhops to return to *Trent*; and the Nuntio

tio contrived it ſo, that the Biſhops of that Republick went thither along with them.

The Pope alſo at the ſame time called a Congregation, to examine the Writing of the *Spaniſh* Biſhops. They were of Opinion, That the Method propoſed by the Legates was the moſt honourable and advantageous for the Holy See, if it ſucceeded; but then it was the moſt dangerous, if it did not; and that in ſuch a Conjuncture it was not Prudence to hazard all. It was concluded therefore, That if the Legates were not certain of Succeſs, they might, according to the Time and the Occurences, grant part of their Demands, or all, acording to the Modifications here ſet down to the *Spaniards* Demands.

Articles contained in the Memorial preſented to the Legates by the *Spaniſh* Biſhops.

I. *THat the Qualifications of Biſhops and Pariſh-Prieſts ſhall be determined by the Conditions ſet down in the Council of the Lateran; becauſe the Method uſed at preſent, gives too much ſcope for Diſpenſations, which ought to be entirely taken away to avoid the Scandal which they occaſion.*

II. *That Cardinals ſhall be obliged to reſide upon their Biſhopricks at leaſt 6 Months in a Year, as it was Decree'd about other Biſhops in the Precedent Seſſion.*

III. *That Reſidence be in the firſt place declared to be of Divine Right.*

IV. *That Pluralties of Cathedral Churches be condemned as a very great Abuſe, and that Cardinals, as well as other Biſhops, be admoniſhed to hold but One Biſhoprick, and to lay down the reſt within a limited time, before the Council breaks up.*

V. *That Pluralties of Inferior Churches be ſuppreſt; not only by prohibiting them for the future, but alſo by revoking all Diſpenſations granted already, without excepting the Cardinals, unleſs there be juſt Cauſes, which in ſuch Caſes ſhall be tried before the Ordinary.*

VI. *That Unions for Life be called in, as being Methods made uſe of to cover Pluralties.*

VII. *That every Pariſh-Prieſt, or any body elſe that is obliged to Reſidence, be deprived of his Benefice if he does not reſide, without being allowed to Plead a Diſpenſation, unleſs it be in Caſes permitted by the Laws.*

The Pope's ANSWER.

I. AS to the Demand of the Biſhops to revive the Decree's of the Council of the Lateran, they may be gratified in it, provided that the Canons which they ſhall make, ſhall be reaſonable.

II. This demand is not juſt, with relation to thoſe who reſide at *Rome* and actually ſerve the Univerſal Church; but for the reſt, the Pope will take care about it.

III. Parhaps the Decree that ſhall be made to declare Reſidence to be of Divine Right, when applied to particular Churches, may not be true, and would only introduce more Confuſion. Leave of Abſence for 6 Months would contradict ſuch a Decree.

IV. The ſame things may be ſaid about the Plurality of Cathedral Churches, which have been ſaid to the 3d Demand: And as for the Cardinals, the Pope will take care about them.

V. If the Council propoſes to make a ſevere Regulation, the Pope leaves it to the Biſhops, only putting them in mind, That too much Rigour may produce an Effect quite contrary to what is expected, it being to be preſumed that the Poſſeſſors will make all the Reſiſtance they are able. Beſides, if it be left to the Ordinaries to judge of Diſpenſations, they may make an ill uſe of it to enlarge their own Authority.

VI. Revocations of Unions for Life may be granted, if they are abſolutely reſolved to put them down; provided Time be given to the Incumbents to diſpoſe of their Benefices.

VII. To deprive Pariſh-Prieſts of their Benefices, that ſhall not reſide, will be to uſe too much Rigour, and even ſuppoſing the Council ſhould make ſuch a Decree, it could never be obſerv'd.

VIII. *That*

VIII. *That all Pariſh-Prieſts ſhall be examined by the Biſhops, and if they ſhall be found to be ignorant, vitious, or unable for other Cauſes, they ſhall be depriv'd of their Cures, which ſhall be given to Men that ſhall be found worthy after a rigorous Examination, and not according to the fancy of the Ordinary.*

VIII. To depoſe ignorant Pariſh-Prieſts, or vitious ones, may be allowed, if the Inability be underſtood to be ſuch, as of Right deſerves Deprivation, and not otherwiſe; becauſe this would be to make the Ordinaries Maſters of the whole.

IX. *That for the future, no Cures be beſtow'd, but after a rigorous Examination.*

IX. Since this muſt neceſſarily be left to the Conſcience of the Collator, it is to no purpoſe to make any other Decree.

X. *That no Man be made a Biſhop, till there has been a verbal Examination of his Life and Manners made upon the Spot.*

X. To what purpoſe is this Care, ſince there may be falſe Witneſſes upon the Spot, as well as at *Rome*; and beſides it is ſuperfluous to look for any other Informations, when they may come at a ſufficient knowlege of their Merit by other means, as it almoſt alway's happens.

XI. *That no Biſhop ſhall confer Orders in another Biſhop's Dioceſe, without the Permiſſion of the Ordinary, nor to any body beſides thoſe of his own Dioceſe.*

XI. The Remedies propoſed in the Bull, ſeem to be ſufficient, ſince they remove all the Inconveniencies that can happen upon this Head.

The Legates having received theſe Anſwers from the Pope, conferred together. Cardinal *de Santa Croce* was of Opinion, That they ſhould endeavour to bring back the confederated Prelates, by granting them ſome of the Demands which were conſented to at *Rome*. But Cardinal *del Monte* ſaid, That to yield to ones Inferior, and eſpecially to a Multitude, was to put them upon the foot of asking more: That he would firſt ſound the well affected Biſhops, and if they ſhould be more numerous than the others, he was reſolved not to give back one ſingle ſtep; but if he ſaw they were the Weakeſt, he would then accommodate himſelf to the times.

Cardinal *del Monte* having found ſeveral Prelates in the Pope's Intereſts, and every day expecting thoſe that were gone to *Venice*, began to hope he ſhould carry his Point in the next Congregation; and from that time laboured in the Decree of Reformation.

Reading of the Canons that were drawn up.

The time of the Seſſion drawing nigh, there was a general Congregation held, in which the Canons concerning the Sacraments, and the Decree of Reformation, were read. Some deſired that the Doctrine of the Canons ſhould be explained, as had been done about Juſtification. It was anſwer'd, That the Canons concerning the Sacraments were ſo clear, that it was not neceſſary to explain them any farther. Others demanded alſo the Decree which had been drawn up againſt the Abuſes in the Adminiſtration of the Sacraments: They were told that it was more convenient to defer its Publication till the Council had made an end of examining the Doctrine of the Sacraments.

Difficulties about the Decree of Reformation.

The Decree concerning Reformation did not paſs ſo eaſily; for there was a Murmer raiſed as ſoon as that Clauſe was read, *ſaving ſtill in all things the Authority of the Holy See.* The Biſhop of *Badajos* ſaid, That Clauſe wanted to be explained; becauſe the Council neither ought nor could hurt the Authority of any one whatſoever, much leſs of the Holy See, which all good Catholicks owned as their Head: But it looked as if the meaning was, That the Court of *Rome* was to proceed as it did formerly, and ſo the Decree ſhould not hinder Diſpenſations, nor no other Abuſes which had weakned the Authority of the Canons. He was anſwer'd, That Laws of Councils are not like the Laws of Nature, where Rigour and Equity are the ſame thing; whereas the others are ſubject to the common Defect of all Laws, where Equity muſt limit Univerſality in unforeſeen Caſes, in which they cannot be executed without Injuſtice: That ſince Councils are not always aſſembled, to which Men may have Recourſe, and ſince they cannot foreſee nor regulate all particular Caſes, there will be need upon that account of the Pope's

Pope's Authority. But it was replied, That though no Laws can be Univerſal, yet they are all publiſhed without any Exceptions; and that the ſame thing ought to be done here, becauſe to put in an exception for the Pope, would be to ſay that he can diſpenſe not only ſometimes, and in unforeſeen Caſes, but always.

Cardinal *del Monte*, who did not reliſh this Doctrine, ſaid, They ſubtilized too far, that they might not give the Holy See its due; which made all the Fathers ſilent.

The ſame Biſhop of *Badajos* deſired it might be ſaid, That the Article of Reſidence was not omitted, but deferred. The Legates anſwer'd, That was to miſtruſt both themſelves and the Pope, and to oblige themſelves to no purpoſe to a thing which always depended upon their own Will; but that for Complaiſance ſake it ſhould be ſaid in the Preamble, That the Council intended to purſue what it had begun concerning Reſidence; which would make it be underſtood that ſome part was ſtill left.

The *Spaniſh* Biſhops deſired that the Cardinals might be expreſly named in the Decree. The *Italian* Biſhops ſaid, That the general Terms which the Council uſed in its Decree, were ſufficient to make it be underſtood that the Cardinals were included in it: But they were anſwer'd, that according to the Canoniſts Cardinals are never included under any general Expreſſion; and that they ought to be expreſly named. The Legates replied that it would be convenient to draw up this Decree as they had drawn up the laſt, in which by *Quality* it was ſufficiently underſtood, That Cardinals were comprehended; and beſides they ought to conſider that when they addreſt to the Pope concerning the Reſidence of Cardinal Biſhops, his Holineſs put forth a Bull to enjoin them to reſide, which was publiſhed in a Conſiſtory held *February* 18. by which he ſufficiently gave them to underſtand, that it belonged to the Pope to impoſe Laws upon them. Since the Pope named them himſelf in his Bull, replied *William Duprat*, Biſhop of *Clermont*, it is our Duty to imitate his Holineſs, and to Name them too. However it was carried by a Plurality of Voices, That the Cardinals ſhould not be named.

Seſſion VII. *Thurſday March* 3. 1547. the Seventh Seſſion was held. After *Jacobus Caucus* had celebrated Maſs, the two Decree's were read, there having been no Sermon, becauſe *Martiranus*, Biſhop of St. *Mark*, who was to have Preached, had got a Cold.

Preface in the VIIth *Seſſion, to Decree concerning Sacraments in general.*

The Seſſion begins with a Preface, in which the Council declares, That for the finiſhing of their Explication of the wholſome Doctrine of Juſtification, begun in the Precedent Seſſion, it was thought convenient, by an unanimous Conſent of the Fathers, to treat of the Sacraments of the Church, which either cauſe Righteouſneſs to begin, or encreaſe it when it is begun, or recover it when it is loſt. Deſigning therefore to drive away Errors concerning the Sacraments, and to exſtirpate the ancient Hereſies which have been formerly condemned, that are newly revived, with thoſe that have been lately invented upon this Head, which are very prejudicial to the Purity of the Church and the Salvation of Souls, the Holy Council lawfully aſſembled in the Name of the Holy Ghoſt, the Legates of the Holy See preſiding there, adhering inviolably to the Doctrine of the Holy Scriptures, the Apoſtolical Traditions, and the unanimous Senſe of the other Councils and Fathers, thinks fit to make and publiſh the following Canons, hoping likewiſe, by the Aſſiſtance of the Holy Ghoſt, to publiſh hereafter the other Canons which remain to perfect the Work which it has begun.

Canons of the VIIth *Seſſion, concerning Sacraments in general.*

Theſe Canons are drawn up in theſe Terms.

I. *If any Man ſays that the Sacraments of the new Law were not all inſtituted by our Lord* Jeſus Chriſt, *or that there are more or leſs than Seven, namely, Baptiſm, Confirmation, the Euchariſt, Penance, Extream Unction, Order, and Marriage; or that any one of theſe Seven is not truly and properly a Sacrament: Let him be Anathema.*

II. *If any Man ſays that the Sacraments of the new Law differ from thoſe of the old only in Ceremonies and outward Rites: Let him be Anathema.*

III. *If any Man ſays theſe Seven Sacraments are ſo equal, that no one of them is in any manner more excellent than the reſt: Let him be Anathema.*

IV. *If*

IV. *If any Man says that the Sacraments of the new Law are not necessary to Salvation; and that a Man may, without obtaining or desiring them, obtain of God through Faith alone the Grace of Justification, though it be truly said, That all of them are not necessary to every Man in particular: Let him be Anathema.*

V. *If any Man says these Sacraments were instituted only to nourish Faith: Let him be Anathema.*

VI. *If any Man says that the Sacraments of the New Law do not contain the Grace which they signify; or that they do not confer that Grace to those who do not hinder it, as if they were only outward Signs of the Grace received by Faith, or of Righteousness, or bare Marks of the Profession of the Religion of* Jesus Christ, *which may serve to distinguish the Faithful from Infidels: Let him be Anathema.*

VII. *If any Man says that Grace is not given always, nor to all Men, by the Sacraments, as far as relates to God's part, though they receive them with requisite Dispositions; but that this Grace is given only sometimes, and to some Persons: Let him be Anathema.*

VIII. *If any Man says that by these same Sacraments of the new Law, Grace is not conferred by their own Virtue and Strength, but that Faith alone, in the Promises of God, is sufficient to obtain Grace: Let him be Anathema.*

IX. *If any Man says that the Three Sacraments of Baptism, Confirmation and Order, do not imprint in the Soul a Character, that is to say, a certain Spiritual and Indelible Mark; upon which Account these Sacraments cannot be repeated: Let him be Anathema.*

X. *If any Man says, all Christians have a Power to Preach the Word, and to Administer the Sacraments: Let him be Anathema.*

XI. *If any Man says that an Intention, to do at least what the Church does, is not requisite in Ministers when they Consecrate or Administer the Sacraments: Let him be Anathema.*

XII. *If any Man says that a Minister who is guilty of a mortal Sin, though otherwise he observes every thing that is essential to Consecrate or Confer the Sacraments, does not Consecrate nor Administer that Sacrament: Let him be Anathema.*

XIII. *If any Man says that the Ceremonies which are receiv'd and approv'd by the* Catholick *Church, and which she uses in the Solemn Administration of the Sacraments, can without Sin be despised or omitted, as the Minister pleases; and that every Pastor can change them into other new ones: Let him be Anathema.*

The Canons about Baptism are these.

Canons concerning Baptism.

I. *If any Man says the Baptism of St.* John *was of the same Validity with that of* Jesus Christ: *Let him be Anathema.*

II. *If any Man says that pure and natural Water is not necessary for the Sacrament of Baptism, and for that Intent wrests these Words of* Jesus Christ, Whosoever is not born again of WATER and of the SPIRIT, *to any Metaphorical Sense: Let him be Anathema.*

III. *If any Man says that the Church of* Rome, *which is the Mother and Mistress of other Churches, does not teach the true Doctrine of Baptism: Let him be Anathema.*

IV. *If any Man says that Baptism conferred even by Hereticks in the Name of the Father, Son and Holy Ghost, with an Intention to do what the Church doth, is not real Baptism: Let him be Anathema.*

V. *If any Man says that Baptism is indifferent, that is to say, That it is not necessary to Salvation: Let him be Anathema.*

VI. *If any Man says that a baptized Person cannot lose Grace when he pleases, what Sin soever he commits, but only that of Infidelity: Let him be Anathema.*

VII. *If any Man says that those that are baptized are obliged by their Baptism only to have Faith, and not to observe all the Commandements of the Law of* Jesus Christ: *Let him be Anathema.*

VIII. *If any Man says that those that are baptized are so free and exempt from observing the Commands of the Church, either written or traditionary, That they are not at all obliged to observe them, unless they are willing to submit to them themselves: Let him be Anathema.*

IX. *If any Man says that the Remembrance of Baptism once received ought so to be recalled into Mens minds, as to imagine all Vows made afterwards to be vain and useless, because of the Promise already made in Baptism, as if those Vows were derogatory to the Faith once received, and even to Baptism it self: Let him be Anathema.*

X. *If any Man ſays that by the ſole Remembrance and Faith of Baptiſm once received, all ſins committed afterwards are remitted or become venial: Let him be Anathema.*

XI. *If any Man ſays that true Baptiſm, and rightly adminiſtred, ought to be repeated upon thoſe who, having renounced the Faith among Infidels, return to Penance: Let him be Anathema.*

XII. *If any Man ſays that none ought to be baptized till they are as old as* Jeſus Chriſt *was when he was baptized, or at the Point of Death: Let him be Anathema.*

XIII. *If any Man ſays that baptized Infants ought not to be received into the number of the Faithful, becauſe they cannot perform any Acts of Faith, and that for that Reaſon they ought to be re-baptized when they are come to the Years of Diſcretion; or that it is better not to baptize them, than to baptize them in the ſole Faith of the Church, ſince they cannot of themſelves perform any Act of Faith: Let him be Anathema.*

XIV. *If any Man ſays that baptized Infants ought, when they are grown up, to be examin'd whether they will ratify that their Godfathers promiſed in their Names when they were baptized, and that if they anſwer No, they ought to be left to their Liberties, and not to be conſtrain'd to live as Chriſtians under any other Penalty than that of being deprived of the Euchariſt and the other Sacraments, until they ſhall come to Repentance: Let him be Anathema.*

The Canons concerning Confirmation are theſe.

Canons concerning Confirmation.

I. *If any Man ſays that the Confirmation which is given to baptized Perſons is an uſeleſs Ceremony, and not truly and properly a Sacrament; or that formerly it was only a ſort of an Inſtruction, by which thoſe that were entring into their Youth, gave an Account of their Faith in the Preſence of the Church: Let him be Anathema.*

II. *If any Man ſays he injures the Holy Ghoſt, that attributes any Virtue to the Holy Chriſm: Let him be Anathema.*

III. *If any Man ſays the Biſhop is not the ſole* Ordinary *Miniſter of Confirmation; but that every ſimple Prieſt may confer it: Let him be Anathema.*

The Word *Ordinary* was added in this Canon, becauſe they would not determine againſt the Opinion of thoſe Divines, who aſſerted, that a Prieſt may ſometimes, by a delegated Power, confer the Sacrament of Confirmation; and becauſe they would not ſtrike at the Practice *of Favors.*

Decree of Reformation of the Seventh Seſſion.

The Decree of Reformation contains XV. Chapters; in the Preamble of which the Council declares, That being reſolved to proſecute, for the Honour of God, and the Encreaſe of the Chriſtian Religion, what it had begun in the Matter of Reſidence and Reformation, it thought it convenient to Decree what follows, *ſaving ſtill in all things the Authority of the Holy Apoſtolical See.*

Qualifications of Biſhops.

CHAP. I. No Man ſhall be admitted to the Government of Cathedral Churches, that is not born of a lawful Marriage, of a ripe Age, good Manners and Learned, according to the Conſtitution of *Alexander* III. publiſhed in the Council of the *Lateran.*

Againſt Plurality of Biſhopricks.

CHAP. II. No Man of what Dignity, Degree or Pre-eminence ſoever, ſhall accept or keep, againſt the Diſpoſition of the Holy Canons, ſeveral Metropolitical or Cathedral Churches, either by Title or Commendam, or by any other Name whatſoever; ſince one Man ought to be eſteemed very happy that can govern one ſimple Church, and there procure the advantage and Salvation of the Souls committed to his Care: And as for thoſe who poſſeſs ſeveral Churches at preſent againſt the Tenor of this Decree, they ſhall be obliged to keep only that which they like beſt, and to lay down the reſt, if they are wholly at the diſpoſal of the Holy See, within Six Months; and if they are not, within a Year; otherwiſe thoſe Churches ſhall be eſteem'd vacant from that Moment; except that which the Incumbent obtained laſt.

Qualifications of Beneficed Perſons.

CHAP. III. Other ſmaller Benefices, eſpecially thoſe which have Cure of Souls annexed, ſhall be given to worthy and capable Perſons, who may reſide upon the ſpot, and exerciſe their Functions themſelves, according to the Conſtitution of *Alexander* III. in the Council of the *Lateran,* which begins with *Quia nonnulli*; and the other of *Gregory* X. in the general Council of *Lions,* begining with

with *Licet Canon.* Every Collation or Proviſion otherwiſe made, *ſhall be null*; and the Collator is to know, That he ſhall himſelf incur the Penalties ſet down in the Conſtitution of the ſame General Council, which begins with *Grave nimis.*

Againſt Plurality of Benefices.

CHAP. IV. Whoſoever ſhall for the future accept or keep at the ſame time ſeveral Cures, or other Benefices, that are incompatible, either by way of Union for Life, or by perpetual Commendam, or by any other Name or Title whatſoever, againſt the form of the Sacred Canons, particularly againſt the Conſtitution of *Innocent* III. which begins with *De Multa*; ſhall be of right deprived of theſe ſame Benefices, according to the Diſpoſition of that Conſtitution, as well as by virtue of this preſent Decree.

What ought to be done with thoſe who have Diſpenſations to hold ſeveral Benefices.

CHAP. V. The Ordinaries of Places ſhall ſtrictly oblige all thoſe that poſſeſs ſeveral imcompatible Cures or Benefices, to ſhew their Diſpenſations; in default of which, they ſhall proceed againſt them according to the Conſtitution of Pope *Gregory* X. publiſhed in the General Council of *Lions*, which begins with *Ordinarii*, which this Holy Council thinks neceſſary to revive, and accordingly does revive it; adding moreover, That the ſame Ordinaries ſhall take care to ſend into theſe ſame Benefices capable Vicars, to whom they ſhall aſſign a fitting Portion of the Revenue, That ſo the Care of the Souls may not be neglected, and the Duty of thoſe Benefices may be perform'd; all Appeals, Privileges, Exemptions, References made by the Beneficiaries to particular Judges, and Prohibitions made by thoſe Judges, to the contrary notwithſtanding.

Of Unions of Benefices.

CHAP. VI. Perpetual Unions of Benefices, made within Eleven Years, may be examined by the Ordinary as Deputy of the Holy See; and ſuch as ſhall be found ſurreptitious or obreptitious, ſhall be declared null. All that have been granted within 40 years, that have not taken effect either wholly or in part, as well as thoſe which for the future ſhall be granted, at the deſire of any Perſon whatſoever, ſhall be preſumed to have been obtained ſurreptitiouſly; unleſs it appears that they have been made for lawful and reaſonable Cauſes, verified before the Ordinary of the Place, after the Parties concerned have been called: Such Unions therefore ſhall be of no force, unleſs the Holy See declares otherwiſe.

Of Viſitations of united Benefices, and of Vicars Penſions.

CHAP. VII. Benefices with Cures, which have been time out of mind united to Cathedral, Collegiate or other Churches, or to Monaſteries, Benefices, Colleges, or other Pious Places of what ſort ſoever, ſhall be viſited every Year by the Ordinaries of the Place, who ſhall take all poſſible care to ſettle capable Vicars, and thoſe perpetual, unleſs the Ordinaries ſhall think it more convenient for the good of thoſe Churches, to put in ſuch as may be removed. And that theſe Vicars may wholly give themſelves up to the good of Souls, the Ordinaries ſhall aſſign them a Portion of the Revenue, a Third for inſtance, more or leſs, acding as they ſhall judge convenient, upon a certain Fund; all Appeals, Exemptions, Privileges, References to Judges, and Prohibitions by thoſe Judges, to the contrary notwithſtanding.

Of Viſitations of Privileged Places.

CHAP. VIII. The Ordinaries of every Place ſhall be obliged to viſit every Year, by Apoſtolical Authority, all manner of Churches, let them be exempt in any nature or manner whatſoever; and to provide by proper legal Methods, that neceſſary Repairs be made, and that nothing be wanting that is neceſſary for the Cure of Souls, if it be annex'd, or for any other particular Functions and Obligations of thoſe Places; all Appeals, Privileges, Cuſtoms, immemorial Preſcriptions, References to Judges, and Prohibitions made by thoſe Judges, to the contrary notwithſtanding.

Againſt delaying of Conſecration.

CHAP. IX. Thoſe that ſhall be nominated to govern greater Churches, ſhall cauſe themſelves to be conſecrated within the time preſcribed by the Law, and ſhall make uſe of no Delay's that may be granted them above Six Months.

Regulation of Letters Dimiſory from Chapters.

CHAP. X. When a See is vacant, Chapters of Churches ſhall not be allow'd in the Year of Vacancy to grant a Permiſſion to ordain, or to give Letters Dimiſſory or *Reverends* (as ſome call them) by virtue of any Diſpoſition of common Law, or any Privilege or Cuſtom; unleſs it be in favour of any Body, who upon the account of a Benefice received, or which he is ready to receive, may be ſtraitned in time. In any other Caſe, the offending Chapter ſhall be put under an Eccleſiaſtical Interdict; and the Perſons ſo ordained, if they be admitted to

leſſer Orders, ſhall loſe the Privilege of their Clerkſhip, eſpecially in Criminal Matters; and if they have received greater Orders, they ſhall be ſuſpended from the Exerciſe of them, as long as the Prelate, who ſhall fill the vacant See, ſhall pleaſe.

Of Letters for Ordination by a foreign Biſhop.

CHAP. XI. Thoſe that ſhall obtain leave to be ordained by any Foreign Biſhop, cannot make uſe of it, unleſs there be a lawful Cauſe expreſt in their Letters, why they ſhould not be ordained by their proper Biſhops; and in that Caſe they ſhall only be ordained by the Biſhop of the Place, in which they are to be ordained, or by him that ſhall perform Epiſcopal Functions in his behalf, and after they have been carefully examin'd.

Of Diſpenſations not to be ordain'd.

CHAP. XII. Diſpenſations not to go into Orders, ſhall not be valid above a Year, except in Caſes expreſt in the Law.

Of Examinations of Perſons nominated to Benefices.

CHAP. XIII. Thoſe that ſhall be preſented, elected and nominated to all ſorts of Benefices, by any Eccleſiaſtical Perſons whatſoever, even by the Nuntio's of the Holy See, cannot be inſtituted and confirm'd, or put into Poſſeſſion, what pretenſe of Privilege or Immemorial Cuſtom ſoever they may alledge, till they have been firſt examin'd and found capable by their Ordinaries: And no Perſon whatſoever ſhall, by any Appeal, avoid undergoing this Examination, unleſs it be thoſe who ſhall be elected or nominated by Univerſities or Colleges, in which all ſorts of Studies ſhall be Taught.

Cognizance of Cauſes of privileged Perſons to be heard by the Ordinary.

CHAP. XIV. The Conſtitution of *Innocent* IV. concerning Cauſes of Privileged Perſons, publiſhed in the General Council of *Lyons*, which begins with the word *Volentes*, ſhall be obſerved: And the Holy Council has thought it adviſeable to revive it; adding moreover, That in Civil Cauſes relating to the Salaries which they ſhall pay to the Poor, the Secular Clergy, and other Religious Perſons, that live out of their Monaſteries, howſoever they may be exempted, and though they have particular Judges upon the place nominated by the Holy See, and in other Cauſes where they have no Judges, ſhall be heard before the Ordinaries of the Place, as the Deputies of the Holy See for that purpoſe, and ſhall be forced by Courſe of Law to pay what they owe; all Privileges, Exemptions, Commiſſions of Conſervation, and Prohibitions made by ſuch Commiſſions, to the contrary notwithſtanding.

Care of Hoſpitals.

CHAP. XV. The Ordinaries of Places ſhall take care that all and all manner of Hoſpitals ſhall be faithfully and diligently looked after by their Adminiſtrators, by what Names ſoever they may be called, or howſoever exempt; ſtill obſerving the Form of the Conſtitution publiſht in the Council of *Vienna*, which begins with *Quia continget*; which the Holy Council has thought convenient to renew, and does renew with the Derogations therein contained.

The next Seſſion was appointed for *Thurſday* after *Low-Sunday*, which in that Year was *April* 21. 1547.

CHAP. IV.

The Hiſtory of what paſt at Trent, *and at* Bononia, *from the time that the Tranſlation of the Council was firſt mentioned, until it was ſuſpended.*

March 4. There was a Congregation, in which it was propoſed to examine the Doctrine of the Sacrament of the Euchariſt, which was to be publiſh'd the next Seſſion.

Propoſal to remove the Council becauſe of the Sickneſs.

At the ſame time there was a Report ſpread, That there was a Purple-Fever at *Trent*: The Death of *Henrico Loffredi*, Biſhop of *Capaccio*, and of *John Calvi*, General of the Cordeliers, did not a little ſtrengthen the Report. The Legates therefore order'd *Hercules Severolus*, the Promotor of the Council, to draw up a verbal Proceſs concerning the Diſeaſe then current; and they conſulted *Balduinus*, Phyſician in ordinary to Cardinal *del Monte*, and *Hieronymus Fracaſtonius*, Phyſician to the Council,

Council, who gave it as their Opinion, That the Diſeaſe which reigned then at *Trent* was Mortal, and might degenerate in a ſhort time into a very dangerous Peſtilence, eſpecially in Perſons of Quality, who had nice Conſtitutions.

Upon theſe Opinions of the Phyſicians, Cardinal *del Monte* held a General Congregation, *March* 9. where he firſt cauſed the verbal Proceſs of the Promotor of the Council, and the Opinions of the Two Phyſicians, to be read; and then aſk'd the Biſhops, What they thought convenient to be done? Several were of Opinion, That every Man ſhould have leave to return home. Cardinal *del Monte* replied, That if they took this Reſolution, they would loſe the Fruit of the Council, which they were juſt ready to gather; and therefore he was for removing the Council to ſome convenient Place, and where the Air might be more pure.

Cardinal *Pacheco* made Anſwer, That there was no Fruit to be hoped for from the Council, if they thought of removing it; becauſe ſince this Tranſlation could not be made but by the Pope's Authority, and with the Prince's Conſent, it was to be feared they might be as long before they could agree upon a Place as they had been formerly: That the Biſhops already ſettled at *Trent* could not remove any whither elſe without very great Difficulties: That he believed therefore it was better to ſtay there and do nothing, and wait to ſee what would be the Conſequences of this contagious Diſeaſe that was talked of; which he did not believe was true, becauſe he himſelf had taken care to be inform'd by the Curate of St. *Peter's*, which is one of the biggeſt Pariſhes of the City, and where there are moſt inferior People, how many Perſons had died the Month laſt paſt; and the Curate had aſſured him there died only one Child, and one that had a Dropſy; and having made the ſame Enquiries of the other Curates, he found there were not Forty Perſons ſick in the whole City, and but Five that had died (as was ſuſpected) of the Purples: That theſe Evidences were much ſtronger than thoſe of the Two Phyſicians, who were paid by Cardinal *del Monte*; eſpecially, if it be conſider'd, that no Phyſician in the Town would ſubſcribe to the Opinions of thoſe Two Phyſicians; and conſequently, that they ought not to think of removing the Council, but by the unanimous Conſent of the Fathers, and the Authority of the Pope.

Cardinal *del Monte* replied, They need not apply themſelves to the Curates to know the Devaſtation which this Purple-Fever had cauſed in *Trent*; they need only caſt their Eyes upon the Church-Yards, where they would ſee nothing but new-covered Graves; and he could alſo acquaint them, That for fear of alarming the Fathers upon the firſt Reports that were ſpread of this Diſeaſe, he had commanded the Bells not to be Rung when any Body died, but that they ſhould be buried without Noiſe: That the Opinion of the Phyſicians was of very great weight, if Men conſider'd their Reputation; and that if it was not ſigned by the Phyſicians of the City, it was not becauſe they refuſed to do it at firſt, but becauſe having afterwards conſulted their own Intereſt, they thought it not proper to do it; and that conſequently they had nothing elſe to do but to reſolve to remove the Council.

Moſt of the Biſhops, except the *Spaniſh* ones, voted to have the Council removed: "But one of ours *(ſays* Vargas *in his Memoirs)* having before he was aware of "it, ſaid in the Heat of the Debate, That the Pope would not be well pleaſed "that the Council was removed, and that he knew nothing of the Deſign of the "Legates; but that if the Pope had a mind to it, it was another Matter, and he "could have nothing to ſay againſt it: The Legates *(ſays this Author)* not willing "to loſe ſo fair an Opportunity, immediately produced the Pope's Breve, which "they cauſed to be read, and thereby ſtopp'd the Mouths of thoſe who oppoſed "their Deſign, and laughed at our People, by letting them ſee that they took them "at their words; and ſo it was reſolved that the Council ſhould be removed.

Next Day they met to conſult whither the Council ſhould be removed. The Legates propos'd *Bononia* for a time; and it was agreed, That ſome Word ſhould be put into the Decree, which might give hopes that they would return to *Trent*. Before the Congregation roſe, a Minute of a Decree was drawn, which was read; and then the Eighth Seſſion was declared for the next Day.

March 11. The Eighth Seſſion was held. After the uſual Prayers, Cardinal *del Monte* ſet forth in few words what had paſt in the laſt Congregation, and declared, That *Seſſion* VIII.

Concerning the Tranſlation of the Council to Bononia.

That though he was inclinable to remove the Council, yet he was diſpoſed to ſtay at *Trent*, or to go away, juſt as the Council ſhould think convenient: That the Concern which he ſaw the Fathers were in, who were affrighted at the contagious Diſtemper which was in the Town, made him take up this Reſolution to propoſe the Tranſlation of the Council, after he had informed himſelf how dangerous it was for the Prelates to ſtay at *Trent*, and after he had conſulted the Phyſicians thereupon. Then he commanded the verbal Proceſs, which had been drawn up concerning the malignant Feaver that raged at *Trent*, with the Opinions of the Phyſicians, to be read.

When that was over, *Fracaſtorius* roſe up, and took his Oath, That if they would give him a hundred Crowns of Gold a Day to ſtay in *Trent*, he would not continue there a Month longer; and that whoſoever would not go away, might very ſoon repent.

Cardinal *del Monte* ſaid, He believed they had nothing more to do after that, but to read the Decree for the Tranſlation of the Council. The Subſtance of which is this:

"ARE you willing upon what has been laid before you, concerning the Diſtemper which is rife in this Place, and upon what is notoriouſly known "by the whole World, to order and declare, That ſince the Prelates cannot ſtay "here without Danger of their Lives, and that they ought not, nor cannot be kept "here againſt their Wills; and conſidering, that ſeveral Prelates have withdrawn "ſince the laſt Seſſion, and that ſeveral others have proteſted in General Congregations, that they alſo would withdraw for fear of the Sickneſs, and that they "cannot rightfully be detained; ſo that by their Departure, either the Council "will be entirely diſſolv'd, or reduced to ſo ſmall a number of Biſhops, that they "could do nothing there; and laſtly, That having regard to the imminent Danger "of their Lives, and to the other Reaſons alledged by the Fathers in the Congregations; it is neceſſary for the Support and Preſervation of the Council, and for "the Safety of the Lives of theſe ſame Prelates, to tranſlate the Council for a time "to *Bononia*, as to a more healthy and a more convenient Place? And likewiſe to "ordain and declare, That it be from this Inſtant actually removed; that the Seſſion "already fixed for *April* 21. be held and celebrated there, and that they ſhall there "continue to purſue the ſame Deſigns 'till the Holy Fathers and the Holy Council "ſhall judge it to be convenient to remove it back to this Place, or to ſome other, "after having communicated the Matter with the Invincible Emperor, the moſt "Chriſtian King, and other Chriſtian Kings and Princes?

This Decree was approved by 35 Biſhops, and 3 Generals of Orders, and was voted againſt by Cardinal *Pacheco* and 15 Biſhops (*). The Biſhop of *Sinigaglia* ſaid, He believed there was a neceſſity to remove the Council, but that it was better to dye than to take ſuch a Reſolution, unleſs all the Biſhops were agreed; leſt it ſhould cauſe a Schiſm. *Claude de Guiſche*, Biſhop of *Agde*, gave it as his Opinion, That he had not yet taken any Reſolution about the matter.

As ſoon as the Seſſion was at an end, Cardinal *Pacheco* acquainted the Emperor with the Tranſlation of the Council that was made to *Bononia*; at the ſame time deſiring him to let him know what Methods he would have the *Spaniſh* Biſhops take.

Departure of the Legates and ſome of the Biſhops to Bononia.

Next Day (*March* 12.) the Legates went out of Town with the uſual Ceremonies, being preceeded with the Croſs and a great number of Biſhops, to go towards *Bononia*. They were follow'd by all thoſe who voted for the Tranſlation: The others ſtaid at *Trent*; except the Biſhop of *Fieſoli*, who at laſt was forced to go to *Bononia*; and the Biſhops of *Agde* and *Porto*, who withdrew from *Trent*, but did not go to *Bononia*.

Complaints of the Emperor upon the Removal of the Council.

As ſoon as the Emperor underſtood, by Cardinal *Pacheco*, That the Council was removed to *Bononia*, he wrote to the *Spaniſh* Biſhops to ſtay at *Trent*, and to expect

(*) Theſe Prelates were *Peter Tagliavia*, Archbiſhop of *Palermo*; *Braccio Martelli*, Biſhop of *Fieſoli*; *Coriolanus Martiranus*, Biſhop of St. *Marc*; *Balthazar de Heredia*, Biſhop of *Boſſe*; *John Fonſeca*, Biſhop of *Caſtel-la-Mar*; *John de Salazar*, Biſhop of *Lanciano*; *Hieronymo de Bononia*, Biſhop of *Syracuſe*; *Diego de Alava*, Biſhop of *Aſtorga*; *Pedro Agoſtino*, Biſhop of *Hueſca* in *Aragon*; *Bernardo Diaz*, Biſhop of *Calahorra*; *Antonio de la Cruz*, Biſhop of the *Canaries*; *Galeazzo Florimonte*, Biſhop of *Aquino*; *Franciſco de Navarra*, Biſhop of *Bajadoz*; *Balthazar Limpo*, Biſhop of *Porto*; and *Marcus Vigerius*, Biſhop of *Sinigaglia*.

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his Orders there; and at the ſame time diſpatched a Courier to *John Vega*, his Ambaſſador at *Rome*, to order him to complain to the Pope, that the Council was removed to *Bononia* without acquainting him with it; ſhewing him that this was the Means to hinder the Succeſs of His Majeſty's Affairs in *Germany*, and the Reſtoration of Religion: That the Quality of Protector of Councils, which he had, was of no uſe, ſince he could not give the ſame Protection to the Council at *Bononia*, as he could have done if it had continued at *Trent*.

The Pope did not think it adviſable to make any Anſwer to the Complaints which *Vega* made in the Emperor's Name, but thought it was better to write to the Emperor by his own Nuntio. He ſent therefore a Courier to *Verallus*, his Nuntio, who, as ſoon as he had received his Holineſs's Letter, went to the Emperor, and aſſured him, That the Pope had no hand in what was done at *Trent* about the Tranſlation of the Council: That the Legates were forced to do what they did by a ſudden and an unforeſeen Neceſſity: That moſt of the Biſhops being gone already, and others ready to go away, it was better to remove the Council, than to diſolve it quite. That the Pope, for his part, was exceedingly troubled that they could not ſtay at *Trent*, and continue the Council there, which was ſo advantageous for Religion, and ſo neceſſary for Reformation: That his Holineſs was nevertheleſs perſwaded, that if his Imperial Majeſty knew the juſt Reaſons which the Legates had to remove the Council, he, who was ſo Religious a Prince, would ſubmit to the Order of Providence, and would take Meaſures with his Holineſs for the Good and Intereſt of Religion.

The Emperor anſwered the Nuntio in a Rage, That the Pope ſhould never perſwade him that the Council was tranſlated without his Privity: And he added, (if we will believe *Palavicini*) That the Pope was an old obſtinate Fellow, that would Ruine the Church. The Nuntio having replied, That the Biſhops that left *Trent*, left it freely, whereas thoſe that ſtay'd behind, were detained by his Orders; the Emperor made Anſwer, *Be gone, Mr. Nuntio, I do not intend to diſpute with you; Go find out the Biſhop of* Arras.

The news of the Removal of the Council got into *France* about the time of *Francis* I's Death, which happen'd *March* 13. 1547. *Francis I's Death.*

The *Spaniſh* Biſhops, who ſtay'd at *Trent* by the Emperor's Order, deliberated among themſelves, whether they ſhould do any Synodical Act? But being afraid of cauſing a Schiſm, they reſolved only to ſtudy thoſe Matters which were to be decided in the Council if it continued. *Conduct of the Biſhops that ſtay'd at* Trent.

The Pope, to remove all Suſpicions which might be taken by reaſon of the Tranſlation of the Council to *Bononia*, where he had the ſole Juriſdiction, diſpatched a Bull *March* 29. in which, after he had ſet forth the Reaſons which his Legates had for removing the Council, he invited the Prelates to go to *Bononia*; promiſing them, for themſelves and Servants, all the Security which they could deſire. *Prelates invited to come to* Bononia.

The Legates alſo wrote upon *April* 12. by the Pope's Order, to the Biſhops that aſſiſted in the Council, to pray them to come immediately to *Bononia*, that they might be there at the next Seſſion.

April 19. The Cardinal Legate held a Congregation at his own Houſe, in which, according to the Orders he had received from *Rome*, he ſet forth, That the Motions which they had been obliged to make to remove to *Bononia*, having much diſturb'd the Prelates and Divines, they could not examine thoſe things which were to have been propoſed this next Seſſion; wherefore he thought it was adviſable to make a Decree for the Prorogation of the next Seſſion, with a Faculty of Proroguing it farther, if it ſhould be neceſſary. To this the Prelates agreed. *Congregation at* Bononia.

April 21. The Prelates being aſſembled in St. *Petronius*'s Church, after *Sebaſtiani Leccavela*, Archbiſhop of *Naxia*, had ſung Maſs; and *Ambroſius Catharinus*, Biſhop of *Minori* preached; the following Decree was read. *Seſſion* IX. *Prorogation of the Seſſion.*

"The General Council which was for ſome time held at *Trent*, and which is now "lawfully aſſembled under the Guidance of the Holy Ghoſt at *Bononia*, under the "Preſidency of the ſame Legates, in the Name of Pope *Paul* III. conſidering, That "upon the 11th of *March*, in this preſent Year, in a Seſſion held in the City of "*Trent* with the uſual Formalities, for lawful and urgent Reaſons, and by the Au"thority of the Holy See, and by a ſpecial Power given to the Preſidents of the "Council, it was ordained, That the Council ſhould be tranſlated from *Trent* to

"this

" this City, as it actually was translated; and that the Session appointed for this " present Day, should be held here in order to the publishing the Canons concern- " ing the Sacraments, and several Matters of Reformation; and considering also that " some of the Fathers, who have hitherto assisted at this Council, being employ'd " in their own Churches upon these late Solemn Days in Passion-week, and the " *Easter*-Festivals; and others having by other Hindrances been with-held from co- " ming hitherto to this place, whither it is to be hoped they will quickly come; " the Matters relating to the Sacraments, and to Reformation, could not be exa- " min'd and discussed in so numerous an Assembly, as the Holy Council could " have wisht: For these Reasons, that every thing may be done with Dignity and " mature Deliberation, it has judg'd, and doth judge it convenient, That the " Session which was to have been held as this Day, as aforesaid, shall be put off " and deferred; and it doth put it off and defer it, to *Thursday* in the Octaves of " next Penticost, then to regulate those things which have been designed; the Ho- " ly Council looking upon that Day to be very proper and very convenient, par- " ticularly for the absent Prelates; reserving however to the Holy Council a Power " to Act as it shall judge convenient, and as it shall esteem it to be Expedient for " the Affairs of the Council to restrain and abridge this Term, even in a General " Congregation.

The Prelates that were at *Bononia*, that they might not seem to have done nothing, whilst they waited for the Session which they had an Order from the Pope to Prorogue, made a Solemn Service for the Queen of *Hungary*, and another for King *Francis* I.

Session X. *Another Prorogation of the Session.*

June 2. The Tenth Session was held with the usual Ceremonies; and the following Decree only was read.

" Though the Holy Oecumenical and General Council has ordained, That the " Session which was to be held in this Illustrious City of *Bononia*, *April* 21. last past, " concerning Matters relating to the Sacraments, and to Reformation, according " to the Decree publish'd at *Trent* last 11th of *March*, should be put off and deferred " to this Day, for several particular Reasons; and especially upon the account of " the Absence of some Fathers, who it was hoped would quickly have been here; " yet being willing to excuse with Goodness the Delay of those that are not as yet " come, the same Council lawfully assembled, and the same Legates presiding " there, orders and declares, That the same Session which was to have been held " as this 2d Day of *June*, shall be put off and deferred, as it does put it off and de- " fer it, to the 15th of *September* next; then to treat of Matters relating to the Sa- " craments and to Reformation: Upon Condition nevertheless, That it shall not " lay aside the Examination and Discussion, as well of things relating to Articles of " Faith, as of the things which concern Reformation; and that the Holy Council " shall have full Liberty to shorten or to lengthen this Term, as it shall judge con- " venient, even in a Private Congregation.

Victory of the Emperor against the Protestants

Whilest these things past at *Trent* and *Bononia*, the Emperor having gained a great Battel, *April* 24th, against the Elector of *Saxony* and the Landtgrave of *Hesse*, took them Prisoners, and became Master of *Germany*. The Pope frighted with this Success, which made the Emperor very powerful, resolved to joyn with the new King of *France*, *Henry* II. and sent to him *Jerom Capo-di-Ferro*, Cardinal of St. *George*, as his Legate, with Orders to engage the King to own the Council of *Bononia*, and to send Ambassadors thither; and he sent Cardinal *Francis Sfondrato* into *Germany* to negotiate the Continuation of the Council at *Bononia*.

Sedition at Naples.

There was a great Sedition at that time at *Napels*, upon Account of the Inquisition; it lasted from the middle of *May* to the middle of *July*, and was quieted at last by the Emperor's Letters, declaring, That he consented to exclude the Inquisition, and granting a General Pardon to all the Inhabitants, except Nineteen; upon Condition likewise that they should pay a Fine of 100000 Crowns.

Treaty between the King of France *and the Pope.*

Cardinal St. *George* found no great Difficulty to succeed in this Negotiation. The Jealousy against *Charles* V. which *Henry* II. inherited of his Father, being encreased by the new Victory which he had got over the Elector of *Saxony*, induced that Prince easily to enter into all the Propositions, which were made him by that Cardinal on the Pope's behalf; and he quickly concluded a Treaty, some of whose Articles were kept Secret, and others were made Publick: The Publick ones were these;

theſe; That the King ſhould ſend as many Biſhops to the Council as he could, with all poſſible ſpeed: That he ſhould give his natural Daughter *Diana*, then 9 Years old, whom he had by *Diana* of *Poictiers*, Dutcheſs of *Valentinois*, in Marriage to *Horatio Farneſe*, Duke of *Caſtro*, the Pope's Grandſon.

Purſuant to this Treaty, the King ſent 7 *French* Cardinals to *Rome*, as a Mark of his Friendſhip and good Underſtanding with the Holy See; and the Pope, to ſhew Marks of his Affection for the King of *France*, ſent Cardinals Hats, *July* 20. to *Charles de Vendoſme*, a Prince of the Blood; and to *Charles de Guiſe*, Archbiſhop of *Rheims*.

Diet at Augsburg held in September, 1547.

About the end of *Auguſt*, the Emperor came with all his Troops to the Diet of *Augsbourg*, which was opened upon the Firſt of *September*. There the Emperor ſet forth all that he had done in the precedent Diets to reſtore the Peace of *Germany*; the Care which he had taken to call a Council, and to hold it effectually; and the neceſſity he lay under to take up Arms, as the laſt means to ſubdue the Rebels: That God, who knew the Integrity of his Intentions, had given ſuch happy Succeſs to his Arms, that he now ſaw *Germany* brought to a Point, that he could promiſe himſelf there would be a Reformation; and it was with this view that he had ſummoned this Diet; but that the difference of Opinions in Religion had been the Cauſe of all their Troubles, and therefore there they ought to begin, if they would apply a Remedy.

The Spiritual Electors being to ſpeak firſt, according to the Rules of the Diets, began with thanking his Imperial Majeſty for what he had done in favour of *Germany*; and repreſented to him, that the only way to regulate the Opinions which every Man ought to have in Matters of Religion, was to abide by the Deciſions of a Council. And therefore they moſt humbly Petitioned his Majeſty to ſollicit the Pope, to continue the Council at *Trent*.

The Lutheran Temporal Electors ſaid, That they willingly agree'd that a Council ſhould be held to determine the controverted Points in Religion; but then they deſired it might be pious and free; That the Pope might not preſide there in Perſon, or by his Legates; That he ſhould remit the Biſhops Oaths; and laſtly, That the Proteſtant Divines ſhould have a deliberative Voice, and that the Decrees already made at *Trent*, ſhould be re-examined.

The other Catholick Princes deſired of the Emperor, That the Council of *Trent* might be continued; and that the Proteſtants might have Liberty to go thither under the publick Faith, and freely to declare their Opinions; and that afterwards they ſhould be obliged to obey its Decrees.

The Imperial Cities declared, That it might be of very dangerous Conſequence, if private Perſons ſhould be obliged to ſubmit to all that ſhould be decided in the Council.

The Emperor, who look'd upon it to be for his Glory, and his Intereſt, to finiſh the Pacification of *Germany* by the Continuation of the Council, brought the Electors, in his private Conferences which he had with them, to ſubmit to the Deciſions of the Council; and compelled the Deputies of the Cities by Threatnings; and ſo drew from them both a Writing, by which they ſubmitted to it, and immediately ſent the Cardinal of *Trent* to *Rome*, to ſollicit the Pope, to ſend the Council back to *Trent*.

Murther of Lewis Farneſe.

Whilſt the Diet was held at *Augsbourg*, the Pope received the diſmal News of the Death of his Son *Peter Lewis Farneſe*, Duke of *Piacenza*. The Nobility being tired with the Cruelties and Diſorders of that Prince, reſolved to be rid of him. Thirty ſix Gentlemen, who met upon *Sept.* 10. Conſpired to go and ſtab him in his Palace: When they came thither they found him in his Chariot, ſurrounded by his Guards, juſt going out to view the Outworks of the Town, on which Men were then at Work. Not being able then to execute their Deſign, they follow'd him, as if they were making their Court. When they came back, theſe 36 Gentlemen went firſt into the Court of the Caſtle; and as ſoon as the Duke's Chariot was under the Gate, they lifted up the Draw-Bridge, that he might not be follow'd by his whole Guard; and then coming up to him, after they had upbraided him with his Vices, they ſtab'd him, with his Chaplain, his Eſquire, and 5 of his Guards who were about the Chariot. Then they went and rifled the Palace, where they found conſiderable Sums of Money, which the Duke had laid by to fortify *Piacenza*. The Guards that were ſhut out of the Palace, all this while laboured all they

could to get in. The People got together at the noiſe; and the Murtherers appeared upon the top of the Tower, and called out to the Mob that were aſſembled, That now they had nothing more to fear, for the Tyrant was dead; and at the ſame time they let down the Duke's Body by a Rope into the Ditch. Immediately the People committed a thouſand Indignities on the Carcaſs, which they trod under their Feet.

In the mean time, *Ferdinand Gonzaga*, Governor of *Milan*, to whom theſe Gentlemen had communicated their Deſign, advanced towards *Piacenza* with ſome Troops. As ſoon as he heard the Duke was dead, he entred into the Town, ſeized upon the Caſtle, and took Poſſeſſion of it in the Emperor's Name.

Prorogation of the Seſſion.

Whilſt matters ſtood thus, the Legates did not think it adviſable to begin any ſynodical Debates: And therefore Cardinal *del Monte* called a general Congregation upon *Sept.* 14. in his own Palace; in which he declared, That the next day was indeed the day appointed for the Seſſion, but that every one ſaw the confuſion the Council was in: That there were ſeveral Prelates upon the Road, eſpecially from *France*, as he underſtood from the Sieur *D'Urſé*, the *French* Ambaſſador, who had been ſome days at *Bononia*: That the new comers had not had time yet to inſtruct themſelves in the Matters which were to be determined; and that thoſe that had aſſiſted at the Congregations in the Summer, were not yet ready: That the late Murder of *Peter Lewis Farneſe*, Duke of *Piacenza*, held all the World in ſuſpenſe, and gave every Man warning to look after the Security of the Cities that belonged to the Eccleſiaſtical State: That he and his Colleague rejoiced that they had reſerved to themſelves a Power of Proroguing the Seſſion in a Congregation, ſo much the more becauſe *Mendoza* ſollicited it, and that this free'd them from the trouble of celebrating it: That he was for making uſe of that reſerved Power juſt then, and inſtantly to Prorogue the Seſſion, without holding it next day. All the Fathers were of his Opinion.

Then he went on, and ſaid, That after he had laboured with all his Power to find a clear Light, in which they might go on firmly upon the ſubjects concerning which they were to treat, he could not do it: That when they were at *Trent*, and thought to have diſpatched the Buſineſs of Juſtification in a Fortnight, they were Seven Months about it; and yet they held two Congregations a day: That when they examine Matters of Faith, and are obliged to confound Hereticks, they muſt walk Step by Step, and weigh every Word; ſo that he could not certainly know whether the Seſſion could be held in a few days, or whether it muſt not be defered yet ſeveral Months: That he believ'd it was more convenient to Prorogue it for as long as the Council ſhould pleaſe; and that this was without doubt the beſt expedient: That if any one ſhould reply, that Meaſures might be better taken if they knew the prefixed Time; he could anſwer, That in a few days they would ſee what Courſe things would take, and then they might determine more poſitively.

All the Fathers were of this Opinion; and ſo the Council ſtood ſuſpended.

The Pope, who hoped to unite the City of *Piacenza* to the Church, immediately upon *Peter Lewis Farneſe*'s Death, named the Cardinal *del Monte* to be his Legate at *Piacenza*, and ordered his Powers to be diſpatched, which were ſent him by an expreſs Courier. But the Averſion of the Men of *Piacenza* being as great to the Pope as it had been before to their Duke, they declared entirely for the Emperor; ſo that Cardinal *del Monte* did not go to take Poſſeſſion of his Legation, but ſtaid at *Bononia* for the Buſineſs of the Council.

Negotiations to re-eſtabliſh the Council at Trent.

The Emperor, to give the greater Weight to the Sollicitations which he intended to uſe to the Pope to renew the Council at *Trent*, engaged the Prelates of *Germany* to write to his Holineſs: They did ſo, and repreſented to the Pope the dangerous Condition and State that *Germany* was in, which might be prevented if the Remedy of the Council came in time, or at leaſt if it were held in *Germany* as it had been ſo often deſired: That the *Germans* having large Dominions, they could not be long abſent, and that that was the reaſon why no *German* Biſhop, eſpecially in time of War, went to *Vicenza*, and very few to *Trent*, which is a City of *Italy* rather than of *Germany*: However, ſince they had hoped that upon the foot on which things were carried at *Trent*, they ſhould ſoon ſee a Calm in *Germany*, they were very much ſurprized to hear that the Council was removed, not to ſay divided:

vided: That being deprived of this Remedy, they could only now recur to the Apoſtolick See, deſiring his Holineſs to be pleaſed for the good of *Germany* to reſtore the Council at *Trent*; after which, he might expect from them all manner of Service and Obedience: That as they had none elſe to fly to, in the Diſtreſſes with which they were threatned, ſo they deſired that he would not refuſe them the Favor which they ſo earneſtly deſired: That otherwiſe they could not avoid taking other Meaſures, without acquainting his Holineſs, in order to put an end to thoſe Differences which were in *Germany* upon the account of Religion.

The Emperor drew alſo from the Proteſtant Princes, and from the free Cities, a Declaration, That they would ſubmit to a Council which ſhould be held at *Trent*, where things ſhould be handled according to the Doctrine of the Holy Scriptures, and of the Fathers; upon Condition that the Emperor, as Protector of the Church, would engage to procure, for thoſe of the Confeſſion of *Augsbourg*, a full Liberty of Speech, and an entire Security to return home; and that Biſhops of all Nations, and particularly of *Germany*, ſhould aſſiſt there, either in Perſon or by their Proxies.

The Cardinal of *Trent* was ſent to *Rome* with theſe Letters, to deſire, in the Name of the Emperor and the States of *Germany*, the re-eſtabliſhment of the Council at *Trent*, and the Reformation of Diſcipline; and that till the Council ſhould determine it, Biſhops ſhould be ſent into *Germany* to make a Proviſional Regulation of Faith. This Cardinal got to *Rome* about the end of *November*. The Pope recalled Cardinal *Cervinus*, and ſettled a Congregation of Cardinals to examine what he ſhould do in that Conjuncture: Their Opinion was, That the Piety of the Emperor was to be commended, for engaging the Proteſtants to receive the Decree's of the Council: That the Council having voluntarily removed to *Bononia*, they were free to ſtay there, or to return to *Trent*: That it depended likewiſe upon the Council to take pains about Reformation, and to finiſh what it had begun: And that the Emperor ſhould be ſatisfied in the laſt Point, about ſending Biſhops into *Germany* as he deſired. The Pope not being willing to diſcover his Reſolution ſo ſoon, told the Cardinal of *Trent*, That he would have him open what he had to ſay in the next Conſiſtory, which he appointed upon the 9th of *December*.

The Cardinal of *Trent* came to the Conſiſtory, where he made a long Recital of the Pains which the Emperor had taken, and the Perils he had undergone, to ſupport the Dignity of the Council; and of all that he had done in the laſt Diet to oblige the Princes and States of *Germany* to ſubmit to it. He prayed his Holineſs, in the Name of the Emperor, of *Ferdinand* King of the *Romans*, and of the whole Empire, to cauſe the Biſhops that were at *Bononia* for the Love of God to return to *Trent*, that they might finiſh what they had begun, which beſides was ſo neceſſary in it ſelf; as alſo to ſend one or two Legates with unlimited Powers, That ſo, purſuant to their Advices, a form of Living might be ſettled till the Council ſhould be ended; and that the Eccleſiaſtical Order might be reformed.

The Pope anſwer'd theſe Propoſitions, by commending the Emperor for the Services which he had done for the Church; and concluded, That he would maturely examine his Demands, and after that do as God ſhould inſpire him.

After this Conſiſtory, the Cardinal of *Trent* had ſeveral ſecret Audiences, in which he labored all he could to obtain a poſitive Promiſe from the Pope: But when he ſaw he could get only general Words, he wrote to the Emperor; and when he had his Anſwer, he returned to *Augsbourg*, leaving his Inſtructions with *Mendoza*, who by the Emperor's Order was returned from *Sienna* to *Rome*, whither he had gone to put an end to the Differences of that Commonwealth.

Mendoza, to acquit himſelf of his Duty, appeared at the publick Conſiſtory, which the Pope held upon *December* 14. to give the Hat to the Cardinal of *Guiſe*, and there ſaid the ſame things which the Cardinal of *Trent* had ſaid before, adding; That he had Orders to proteſt againſt the Synod of *Bononia* as unlawful, if his Holineſs deferred any longer to ſatisfy his Maſter.

The Pope replied, That he would firſt hear the Reaſons of the Fathers at *Bononia*, and communicate them with the Kings and Princes, and then reſolve upon what ſhould be for the Service of God and the common Good.

Cardinal of Guiſe's Harangue in the Conſiſtory.

The Cardinal of *Guiſe* made a publick Diſcourſe in this Conſiſtory, in the Name of the King of *France*; in which he firſt began with a Character of King *Francis* I. ſaying, That that Prince had ſpared nothing to maintain the Rights and Liberties of all Mankind. Then he ſaid that his Succeſſor *Henry*, who was the Heir of his Mind and his great Endowments, having ſcarcely dry'd up his Tears and paid his laſt Duties to the late King his Father, was deſirous to give Marks of his Reſpect towards the Holy See and the Pope, wherein the Kings of *France* had always out-done all other Princes: That this happened at a time, when the Malice of Men was come to ſuch a height, that they not only failed of their Reſpect towards the Holy See, but threatned it, and put forth Thouſands of Reproaches againſt it: That his moſt Chriſtian Majeſty, could not make an Offer of all his Forces and his Aſſiſtance to the Holy See, and to the Pope, to ſupport his Honour and Dignity at a more convenient time: He added, That the King his Maſter wiſht that he could have in Perſon aſſured his Holineſs and the ſacred College, with his own Mouth, of the Sincerity of his Thoughts: That therefore he entreated his Holineſs to own him as the Eldeſt Son of the Church, and to expect from him all manner of Aſſiſtance. And laſt of all, he exhorted his Holineſs to take care that the Church received no Damage nor Diſgrace; becauſe it had been often ſeen that from inconſiderable Differences great Factions had ariſen, which had thrown Popes into great Misfortunes. He produced the Examples of *John* XXIII. of *Gregory* VII. and of *Paſcal* III. whom *France* had defended againſt their Enemies; and concluded, That the King his Maſter would not come behind his Anceſtors in the Glory of defending and preſerving the Dignity of the Holy Apoſtolical See.

Many People believ'd that the Pope order'd the Cardinal of *Guiſe* to ſpeak in this manner, to hearten the well-affected Cardinals, and to mortify the Imperialiſts, by letting them ſee, that they were not to imagine they could gain any thing of him by force.

Debates of the Prelates at Bononia, about returning to Trent.

December 16. The Pope wrote a Letter to Cardinal *del Monte* about the Emperor's demand, which he enjoined him to communicate to the Council, and to ſend him immediately their Opinions about them. This Breve came upon the 18th to *Bononia*; and next day Cardinal *del Monte* cauſed it to be debated in a Meeting of the Fathers, who were there to the number of 48. and he ſaid that in this Buſineſs they were to conſider the Satisfaction of the Emperor and the Good of *Germany* on one ſide, and the Honour of the Council and the Example to Futurity on the other: That they knew with what Freedom the Council had been removed to *Bononia*: That there were ſtill Biſhops at *Trent*, who calling themſelves a Council, would not obey this lawful Synod: That it would be a pernicious Example, to oblige Biſhops, who had acted according to their Duty, to go to find out a Parcel of obſtinate Men; and that it was more juſt that they ſhould come to the Place of the lawful Synod: That the Proteſtants Declaration was captious; they promiſed indeed that they would ſubmit to a Synod that ſhould be held at *Trent*, but they ſaid nothing of the Deciſions of the Seſſions which had been celebrated there already: That they ought to expreſs themſelves clearly upon that Head: That they did engage to conſent to the Chriſtian Faith, but they did not ſay what they meant by that; and that it was reported they meant a popular Aſſembly, and not a Council of Biſhops. The thing therefore being debated, all the Prelates but Six concluded that they could not think of returning to *Trent* without prejudicing the Dignity and the Reputation of the Council, unleſs the Prelates that were at *Trent* would come to *Bononia*, and there acknowlege the Authority of the Council which had been removed thither: That when they had made this Step, then they might talk of returning to *Trent* in favour of *Germany*; but upon Condition, That that Nation would give ſufficient Security for their Obedience, as well to the Decrees already made, as to thoſe to be made hereafter; and that they would ſatisfy the Fathers of the Council, that they would obſerve that Order which had been inviolably obſerved in general Councils, and that they ſhould ſtill have the Liberty to remove the Council by the Majority of Voices, and to conclude it when they ſhould think they had ſatisfied the End for which it was called. The Legate concluded, That they ſhould write a Letter to the Pope, in the Name of the Council, purſuant to this Opinion, and that it ſhould be read next day in the Aſſembly. He drew it up himſelf, and had it read the next day: It was approved by all thoſe who

who were of that Opinion the day before. The Biſhop of *Worceſter*, who had been of the contrary Opinion, came over. The Biſhops of *Porto* and *Aquino* demanded, That an Offer ſhould be made to return to *Trent*: The Biſhops of *Fieſoli* and *Veuſia* perſiſted, That they ought to go to *Trent*: A *Dalmatian* Biſhop was of Opinion, That they ought not to anſwer ſo poſitively; and ſome found fault with the Terms of the Letter. The Legate was left at Liberty to alter what he pleaſed in the Terms, ſo he did not change the Senſe. It ſet forth, That the Fathers of the Council commended the Paſtoral Care of the Pope, and the Zeal of the Emperor for Religion; That they deſired him to take their Anſwer in good part; That they had no other view but the Peace and Good of the Church; That for Three Years they had endured conſiderable hardſhips; That they thought it hard to be obliged to return to *Trent* at a Time when they ought to think of cloſing the Council, all things being examined, diſcuſſed and prepared: That however there was not one of them that was not ready to return to *Trent*, and to ſuffer yet more for the Good of the *German* Nation, if in endeavouring to procure it, they ſhould not give the Church a mortal Wound, by expoſing it to great Diſturbances, both preſent and to come.

The Councils Anſwer communicated to the Emperor's Ambaſſador.

The Pope having receiv'd this Anſwer of the Councils, *December* 27. communicated it to the Cardinals, who met in the Chamber where they put on their Habits, (*b*) and the greateſt part of the Cardinals having approved of it, the Pope cauſed *Mendoza* to be called in, and acquainted him with the contents of it, and the approbation which it had met with from the Cardinals. He added, That he could have wiſht, for the Emperor's and *Ferdinand*'s ſake, That he could have given them a more agreeable Anſwer; but that they ought not to expect from a Pope, and the Head of the Church, any thing but what good Government and the publick Good required: That he depended upon the Prudence and good Temper of his Imperial Majeſty, who was too reaſonable not to acquieſce in what ſo many Fathers judged neceſſary: That he aſſured himſelf the Emperor would command the *Spaniſh* Biſhops, that were at *Trent*, to go immediately to *Bononia*; and labour all he could to oblige the *Germans* to accept of the conditions propoſed by the Council, and would ſend the Biſhops of that Nation as ſoon as he could, and give his Word to the Council, That the Conditions that were required ſhould be obſerved. *Mendoza* ſeeing the Pope's Reſolution, would have immediately proteſted that the Aſſembly at *Bononia* was not a lawful Council: That if his Holineſs would not ſend it back to *Trent*, he would be the cauſe of all the Evils which ſhould happen to Chriſtendom; and that in his Default, the Emperor as Protector of the Church would take Care of it. But at the deſire of Cardinal *de Frani*, Dean of the Sacred College, and of ſome other Cardinals, he conſented to ſend the Emperor the Pope's Anſwer, and to expect his Orders.

Pope's Letter to German Biſhops.

The Pope conſidering that this Affair might have troubleſome Conſequences on the Emperors ſide, and that it might be dangerous to have the *German* Biſhops upon his Shoulders, who declared in their Letter, That they ſhould be obliged to take other Meaſures if he would not join with them; reſolved at laſt, (though he had taken an Oath to the contrary) to anſwer their Letter, that they might not be provoked by his Silence, which they might look upon as a Contempt. Accordingly he wrote them a Letter, dated *Jan.* 1. 1548. in which, after he had at firſt commended their Piety, and the Care which they had taken to redreſs the Miſeries, and put a ſtop to the Hereſies of *Germany*, he aſſures them, That he had omitted nothing which belonged to the Duty of a good Paſtor to remove this Evil: That from the beginning of his Pontificate he had recurred to the great Remedy which they mention in their Letter, that is to ſay, to a Council, in which ſeveral Decrees had been made, as well to condemn numbers of Hereſies, as for the Reformation of the Church: That the Council was removed without his knowledge; but ſince the Legates had a Power to do it, he ſuppoſed the Cauſe was lawful, till he ſaw the contrary: That though ſome Biſhops had not given their Conſent, yet the Council could not therefore be ſaid to be divided: That it was not removed to a very diſtant, or an unſecure City: That on the contrary *Bononia* was ſubject to the Church of *Rome*, and conſequently ſafer for *Germany*, which had received the Chriſtian Religion, and ſeveral other Benefits, from it;

(*b*) *Chambre des Paremens*; *i. e.* the Veſtry.

That

That it ſignified little to him, whether the Council was held there, or any where elſe; and he would not hinder the Fathers from chooſing another Place, provided they were not forced to it: That if they deſired to know why the Council could not return to *Trent*, they might know it by the Copy of the Letters of the Fathers of the Council at *Bononia*, which he ſent them; as alſo what was to be done before they mentioned any Return; and therefore he deſired them to come, or ſend their Proxies, to *Bononia*, and to continue the Council there: And laſt of all, That he had deferred to Anſwer them, becauſe the Emperor had ſent the Cardinal of *Trent*, and after that *Don Diego de Mendoza*, to treat with him; and he was willing to anſwer his Imperial Majeſty firſt. He concluded with declaring that he was not at all concerned at their threatning to take other Meaſures if he would not join with them, knowing in his Conſcience, that he had omitted nothing which it was his Duty to do, having all the Tenderneſs of a good Father for *Germany*; That he could not believe either they or the Emperor would do any thing imprudently; That if they ſtruck at the Authority of the Holy See, he could not help it, and *Jeſus Chriſt* had foretold it long ago; but they muſt expect alſo that their Deſigns would come to nothing, becauſe the Holy See was founded upon a Rock which cannot be ſhaken; That formerly there had been ſeveral Attempts againſt the Pontificat, but God overthrew their Devices; That he promiſed himſelf, from the Piety of theſe Biſhops, that they would never ſwerve from their Duty, and that they would beware of favouring the Deſigns of thoſe who ſhould be Enemies to the Dignity of the Church.

When the Emperor underſtood, by *Mendoza*, the Conditions propoſed by the Fathers of *Bononia*, and the Pope's Reſolution; being willing to ſhew that he had omitted nothing to procure the return of the Council to *Trent*, he ſent *Francis de Vargas Mexia*, a Lawyer, and *Martin Soria de Velaſco*, to *Bononia*.

Oppoſition and Proteſtation of the Emperor's Deputies, at the Aſſembly of Bononia.

When theſe two Envoy's were come to *Bononia*, they deſired an Audience, which was granted them *January* 16. 1548. Being admitted into the Aſſembly, where was Cardinal *del Monte*, and about 44 Prelates, taking in the Heads of Orders, *Vargas* preſented the Emperor's Letter, ſuperſcribed thus, *Conventui Patrum Bononiæ*. As ſoon as it was read, *Vargas* beginning to ſpeak, was interrupted by Cardinal *del Monte*, who ſaid, That though they were not obliged to hear a Letter read, which was not directed to them, ſince they were not a bare Aſſembly, but a real Council, yet they were willing to hear it, proteſting however that no Advantage ſhould be taken againſt them from it, and that they would always be at Liberty to continue the Council, and to carry it on, ſo as to proceed againſt the obſtinate and rebellious, according to the Holy Canons. *Vargas* demanded that it might be inſerted in the publick Regiſters, That he had been interrupted before they had heard the Propoſition which he had to make. Then he ſpake to the Aſſembly thus. "Now you have read our Letters of Credence, I will lay my Orders before you, "which are, To repreſent to you, That if you perſiſt in the Reſolution which you "have too lightly taken up, it is to be feared that its Conſequences may be very "pernicious to the Publick; whereas if you yield to the Emperor's juſt Deſires, "there is Reaſon to hope all things will go on happily. But that you may the "better comprehend the Truth of what I tell you, I ſhall reſume this Matter from "the beginning: There is no Man, I hope, that does not clearly ſee the troubleſome Circumſtances you have brought your ſelves to, if you do not take other "Courſes, and do not at the ſame time enter into the Emperor's Meaſures for the "publick good. I ſhall ſay nothing in all this of my ſelf, I ſhall only follow my "Inſtructions." Cardinal *del Monte* interrupting him ſaid, "I am Preſident of the "Holy Council, and Legate of *Paul* III. St. *Peter*'s Succeſſor, and Vicar of *Jeſus Chriſt* upon Earth, to continue the Council lawfully removed from *Trent* to this "City, to the Glory of God; and we deſire the Emperor to change his Opinion, "and to repreſs the Diſturbers of the Council. His Majeſty well knows that thoſe "who trouble Holy Councils, of what Rank and Dignity ſoever they be, incur "the moſt rigorous Penalties inflicted by the Canons; for what threatnings ſoever "are made to us, we are all reſolved to defend the Liberty of the Church, "the Honour of the Council, and every Man his own Honour in Particular.

Vargas went on to read his Orders. As ſoon as he had done, *Velaſco* read his Proteſtation, ſetting forth, That Religion being ſhaken, Manners corrupted, and *Germany*

many ſeparated from the Church, the Emperor deſired a Council of *P. Leo*, *P. Adrian*, *P. Clement*, and *P. Paul*; and after a particular Recital of the Difficulties there had been to aſſemble one, and of the things which had been treated of ſince it was called, he went on to declare all that the Emperor had done during that time to pacify *Germany*; ſo that there was reaſon to hope that the Proteſtants would aſſiſt at the Council, whither at firſt they abſolutely refuſed to come: That notwithſtanding this, the moſt Reverend the Legates, without the Pope's Knowlege, upon a very ſlight Pretence of their own Invention, had propoſed a Tranſlation to the Fathers, without giving them time to think of it; to which ſome Holy Biſhops made Oppoſition by a Proteſtation that they would ſtay at *Trent*: That nevertheleſs the Legates, with a ſmall number of *Italian* Biſhops, had Decree'd a Tranſlation, and went away the next day for *Bononia*: That the Emperor being advertiſed of it, had ſollicited the Pope all manner of ways to obtain the Return of the Council to *Trent*, remonſtrating to him the Scandal and the Miſchiefs which would happen if the Council were not concluded in that City; and that in the mean time, his Majeſty obtained in the Diet at *Augsbourg*, That the *Germans* ſhould own the Council: That his Majeſty had ſent the Cardinal of *Trent* to give notice of it to the Pope, and to perſwade him to command the Fathers to return to *Trent*: That *Mendoza* renew'd the ſame Sollicitations; whereupon his Holineſs deſired time to communicate this with the Fathers of the Council, who had return'd a frivolous and captious Anſwer, and worthy to be condemned; which the Pope approved and authorized, treating the Aſſembly at *Bononia*, which is unlawful, as a general Council: That it was certain that the Council held at *Trent* could not be removed without a preſſing Occaſion, and without the Conſent of all the Princes and the Fathers: That in the mean time, the pretended Legates, and ſome *Italian* Biſhops, went haſtily away upon Pretence of a Malignant Feaver, and an Infection of the Air, upon the Report of ſome mercenary Phyſitians, though there was no Appearance of ſuch a Diſeaſe, as the Event has ſhewn: That their Choice of *Bononia* could by no means be juſtified, whither it was certain the *Germans* would not come, as being a City of the Eccleſiaſtical State, and which every Man might except againſt on many Accounts; which tended manifeſtly to the Diſolution of the Council: That for theſe Reaſons, the Emperor, to whom it belongs by his Dignity to defend the Church, and to protect general Councils, being deſirous to put an end to the Differences of *Germany*, as alſo to bring back *Spain* and his other States and Kingdoms to a true Chriſtian Life, to which the Tranſlation of the Council was an unſurmountable Obſtacle, demanded, That the Legates and the Biſhops of their Party ſhould return to *Trent*: That they could not refuſe this, having promiſed to do it when their Apprehenſions of the Plague were ceaſed: That otherwiſe they proteſted and declared, by the Emperor's expreſs Order, That this Tranſlation was unlawful and null, as alſo all that had been done in it, or ſhould be done for the future; the Authority of the pretended Biſhops of that Place not being great enough to give Law to all Chriſtendom in Matters of Religion and Reformation of Manners, eſpecially to People whoſe Genius and Cuſtoms they were unacquainted with: That they proteſted againſt the anſwer of his Holineſs and his Legates, as unlawful, illuſory, and fraudulent; and declared, That all the Evils which had happened, or ſhould happen, by this Tranſlation, could never be imputed to the Emperor, but to this Aſſembly, which called it ſelf a Council, ſince it had the Remedy in its own Hands. They added, That in their Default, the Emperor would provide with all his Might, and in no ſort forſake the Protection of that which he was indiſpenſably obliged to take care of, by his Dignity of Emperor and King, purſuant to the Laws.

When *Vargas* and *Velaſco* had read this Proteſtation, they demanded a publick Act of all that they had ſaid; and that the Congregation would inſert their Proteſtation. After which, *Velaſco* preſented the Writing which he had read juſt before, that it might be Regiſtred.

Cardinal *del Monte* replied with a grave Air, in the Name of the Council, to theſe Envoys, That all the Prelates would ſooner Die, than ſuffer a Secular Power to call a Council; an Innovation, which would be of pernicious Conſequence to the Church: That the Emperor was a Son of the Church, but not its Maſter and Lord: That his Colleague and he were Legates of the Holy Apoſtolick See: That they would give an Account of their Legation to God and the Pope: And

Cardinal del Monte's Anſwer to the Proteſtation of the Agents of the Emperor.

And laſt of all, That they would give an Anſwer to the Proteſtation, which *Velaſco* had read to them in a few Days.

Mendoza's Proteſtation at Rome againſt the Aſſembly at Bononia.

At the ſame time *Mendoza*, purſuant to the Orders which he had received from the Emperor, made a like Proteſtation, in a full Conſiſtory, in the Preſence of ſome Cardinals and Ambaſſadors of Princes, whom he had invited, and read it upon his Knees before the Pope. Whereupon, ſince no Anſwer was made to him, he retired, leaving the Writing upon the Table which he had in his Hands.

The Pope takes Cognizance of the Removal of the Council.

The Pope having reflected by himſelf upon the Conſequences which this Proteſtation might have, which might engage him in ſome Difficulties, found no better way to diſengage himſelf from them, than to make himſelf Neuter and Judge at the ſame time between thoſe that approved of the Tranſlation, and thoſe that condemned it; and gave *Mendoza* to underſtand, That he did not well comprehend the Emperor's Orders; and that he did not take the Meaning of his Inſtructions; That he ought to have applied himſelf to his Holineſs to provide againſt the Aſſembly at *Bononia*, and not make uſe of a Proteſtation, unleſs the Pope had refuſed to examine into the Cauſes of the Tranſlation. To explain himſelf the better, he called a Conſiſtory, *February* 1. to which this Ambaſſador was called. He there immediately repreſented, That Proteſting was a thing of evil Example, which was never practiſed but by thoſe who had ſhaken off their Allegiance, or that faulter'd in their Duty; That this Action had exceedingly diſturbed himſelf and the whole College; That he had always had a fatherly Tenderneſs for the Emperor; That this Proteſtation was made when it was leaſt exſpected, after that Prince had gotten a Victory over his own and the Churches Enemies, by the means of the great Succours which he had ſent him; That this deſerved a much better Recompence then what he had received from the Emperor, who at the Concluſion of one War, was beginning another by a Proteſtation againſt the Council; That, however, he was willing to believe that *Mendoza*, as well as the Emperor's Proctors at *Bononia*, had exceeded their Maſter's Orders, who was too wiſe not to know, that the Pope was the only lawful Judge of the Cauſe of the Tranſlation; That indeed there would have been reaſon to proteſt againſt him, if he had refuſed to take Cognizance of it: And that thus *Mendoza* had overturned the Order of his Buſineſs, by omitting the Demand which he ought to have made, that the Pope would take Cognizance of the Cauſe; and by doing what he ought not to have done, namely, proteſting againſt the Council in his Holineſs's Preſence, inſtead of ſolliciting that the Decree of the Tranſlation might be reverſed: That, however, without inſiſting upon theſe Formalities, he would judge whether this Tranſlation was legal; and to that intent he deputed Cardinal *Du Belley*, Biſhop of *Paris*, the Cardinal of *Burgos*, Cardinals *Pole* and *Creſcentino*, to examine the Cauſe; commanding both Parties to make no Alterations whilſt the Cauſe was depending, and to give the Fathers at *Bononia* and at *Trent* a Month's time to give in their Reaſons.

Decree to forbid the Aſſemblies at Bononia *and* Trent *to make any Innovations.*

Accordingly the Pope cauſed the Secretary of the Conſiſtory to draw up a Decree, forbidding the Biſhops of both ſides to innovate any thing whilſt the Cauſe was depending; and purſuant thereto, he ſummon'd the Prelates of the Aſſemblies at *Bononia* and at *Trent*, to ſend their Agents to *Rome*, forthwith to inform the Cardinals, whom he had named to examine the Reaſons which ſhould be alledged on both ſides.

Anſwer of the Aſſembly at Bononia *to the Pope.*

This Breve being given to the Aſſembly at *Bononia*, *February* 25. ſome Biſhops repreſented, That the Authority which the Pope aſſumed, was prejudicial to the Council, and ſubmitted it to the Pope. However, without ſtopping at this Conſideration, it was reſolved, That they ſhould thank the Pope, and ſend Deputies to *Rome*. For this Deputation were choſen, *Michael Sarracenus*, Archbiſhop of *Matera*; *Thomas Campeggius*, Biſhop of *Feltri*; *Aloiſius Lippomannus*, Biſhop of *Modon*; *Philippus Archintus*, Biſhop of *Salluzzes*; *John Baptiſta Cicala*, Biſhop of *Albenga*; and *Sebaſtianus Pighinus*, Biſhop of *Aliſa*.

Anſwer of the Aſſembly at Trent *to the Pope.*

The Prelates that ſtaid at *Trent* had not the ſame Deference for the Orders of the Pope: However they ſent him back a Letter of Compliments; but they refuſed to go to *Bononia*, and to ſubmit their Right to the Pope's Judgment, and ſent him word, That they promiſed themſelves from his Goodneſs and his Prudence, that he would eaſily diſcern that though they had oppoſed the Tranſlation of the Council, and though they had kept Silence, and ſtaid at *Trent*, yet they had no Deſign to offend him; That on the contrary they contradicted the others, only becauſe they

undertook

undertook a thing of that Importance without his Privity, and becauſe they paid too little regard to the Emperor: That they did not believe this Tranſlation could ever pleaſe his Holineſs, or have his Approbation: That they deſired him to believe, that if the Emperor prevented their Complaints, it was not becauſe they addreſt themſelves to him, but he had done it out of his own proper Motion, looking upon this Matter to belong to him as Protector of the Church: That they could never think the Pope wanted to be advertiſed from them, of what they believ'd his Legates had informed him already, who ſpake in Publick, and whoſe Opinions were ſet down by the Notaries: That they thought they were only to keep Silence: That they did not ſee how their Preſence could be neceſſary: That if they were miſtaken, yet their Sincerity was evident: That they had nothing elſe to do, but to diſagree to the Tranſlation that was propoſed, and to forbear to importune his Holineſs out of Submiſſion and Modeſty, hoping that he would be wanting in nothing which ſhould be for the Service of the Church: That the Legates having promiſed in the General Congregation, and in the Seſſion, to return to *Trent*, as ſoon as the Suſpicion of the Diſeaſe ſhould be removed, eſpecially, if *Germany* would ſubmit to the Council, they ſaw no reaſon that ſhould oblige them to go away from *Trent*, where they ſtaid in Expectation of the Return which they look for; and ſo much the more, ſince the Emperor, by God's Grace and his own Courage, had obliged the *Germans* to ſubmit to the Council: That if any were ſcandalized, as his Holineſs ſaid, at their ſtaying at *Trent*, it was ſufficient for them that they had given no Cauſe for it: That on the contray, the Departure of the Fathers that were at *Bononia* had ſurprized the whole World: That their Nation had always reſpected St. *Peter*'s Succeſſor; and that they had not failed in their Duty in that particular: That they deſired his Holineſs not to blame them, ſince they had done nothing but with a good Deſign, and that they might not be brought into Trouble; the Cauſe which they were engaged in not being theirs but God's: That if it had been really their own Cauſe, they would willingly have ſuffer'd Perſecution; but ſince it was purely the Cauſe of God and of Jeſus Chriſt, it could belong to none but to his Vicar: That laſt of all, they conjured his Holineſs to reſtore the Council, which had been interrupted, and to cauſe the Legates and Fathers to return to *Trent*, without loſing any time to talk of a Tranſlation; begging him to take this their Remonſtrance in good part, which was not made to teach him his Duty, but to let him ſee what they expected from him.

Reply of the Agents of the Aſſembly at Bononia.

The Pope ſent this Anſwer to the Cardinals Commiſſioners, who communicated it to the Agents of the Fathers at *Bononia*, that they might give in their Anſwer. They anſwered, That they were glad to ſee the *Spaniſh* Biſhops acknowledge the Judgment and the Judge, and that they would not be Parties in this Cauſe; that however they were obliged to Refute ſome parts of the others Anſwer, that the Truth might be ſet in a clear Light: That it ſignified nothing to ſay, that the Council ought not to be removed without giving the Pope notice, ſince the Legates did it by Vertue of an Expreſs Bull which was then read: That it could not be ſaid, The Emperor was neglected or contemned, ſince they uſed him but as they had done the Pope: That the Progreſs which the Contagion made in the City, and in the neighbouring Places, did not permit them to ſtay there any longer; and, beſides, that they muſt either have diſſolved or removed the Council, from whence ſeveral Fathers were already gone, and others were juſt a going, to preſerve themſelves from the Diſtemper atteſted by the Phyſicians; beſides the Fear they were in, that the neighbouring Cities would have no more Commerce with *Trent*. That after the Decree was publiſh'd, the Legates invited the Fathers to go to *Bononia*: That when they were there, they ſollicited them by Letters to come after them; that they ought not to ſay, They could not in Conſcience follow the Legates, becauſe they had not agreed to the Tranſlation; for the Decree was made by the Majority of Voices, and conſequently every Man was obliged to accommodate his Conſcience unto it, otherwiſe no Buſineſs could ever be finiſh'd: That as to the Promiſe of Returning, it was eaſy to ſee the Conditions of it in the Decree: That the Deſtinction of God's Cauſe, and of their own, was frivilous: That however, had it been their own, yet no Man deſigned to do them any wrong: That if it were God's, it ought to have been made evident, which it was far from being at preſent: So that ſince the Emperor had uſed the Expreſſion *Pretended Legates*, and called the Fathers at *Bononia*, not a Council, but a Private Aſſembly; and had ſaid other reproachful

things againſt the Tranſlation, it was reaſonable that his Holineſs ſhould call the Cauſe to himſelf, not to foment the Diſputes that were on foot, but to allay them: That if by the Word *Interrupted Council*, they meant the uſual Congregations, they had never been interrupted: That if they meant it of the Publication of Decrees that had been deferred in their favour; beſides that, they had examined ſo many Points of Faith and of Reformation already, that they could make a long Seſſion. That therefore they begged of his Holineſs to pronounce Sentence: That theſe delays prolonged the Council: That none had ever laſted ſo long as this, except thoſe which had been held in times of Schiſm: And that it was juſt the Biſhops ſhould be ſent home to their Churches, which impatiently longed to ſee them.

This Writing was preſented about the end of *April*; after which all Proceedings were ſtopped, becauſe the Commiſſioners could not tell what to reſolve upon, and the Pope found himſelf exceedingly perplexed.

Emperor's Propoſition. Whilſt this Proceſs went ſlowly on at *Rome*, the Nuncio, *Ardinghellus*, whom the Pope ſent into *Germany* to treat of the Reſtitution of *Piacenza*, and the Buſineſs of the Council, ſent word, That the Emperor would ſay no more of the Re-eſtabliſhment of the Council at *Trent*; provided that at *Bononia* did nothing; and that the Pope would ſay no more of removing the Council to *Rome*; but that he wiſh'd the Pope would ſend Legates into *Germany*, with very ample Powers upon Thirteen Heads, which he ſet down, to re-unite the Hereticks, and to ſatisfy the Nation.

The Pope, who had offer'd to ſend Legates already, could not with Decency abſolutely refuſe this Demand: But he would ſend but one, with two Aſſiſtants; and deſigned *Sfrondrato* for his Legate, and *Verallus* and *Pighinus* for his Aſſiſtants. It was warmly debated, with what Powers he ſhould be ſent; and it was concluded, they ſhould not be general and without reſerve. The King of *France*'s Miniſters oppoſed this Reſolution vehemently; however the Pope ſent *Proſper Sancta-Crucius*, Biſhop of † *Chiſama*, Auditor of *Rota*, his Nuncio into *Germany*, to treat with the Emperor concerning the Propoſitions that were ſent by *Ardinghellus*.

† *A City in the Iſle of* Candia.

Publication of the Interim. The Nuncio had no Opportunity to treat with the Emperor about theſe Propoſitions: For before he got into *Germany*, his Imperial Majeſty, judging by the Pope's whole Conduct, that he had no Reaſon to hope that the Council would be continued, from which he expected that the Troubles in *Germany*, which had been cauſed upon Account of Religion, might be ended; believ'd that to appeaſe them, and to give Peace to *Germany*, no way would be better, than to cauſe a Confeſſion of Faith to be drawn up, which both Parties might conſent to, and execute, until a Solemn Deciſion could be had. *Julius Pflugius*, Biſhop of *Naumbourg*; *Michael Sidonius*, Suffragan to the Archbiſhop of *Mentz*; and *Johannes Agricola* of *Iſleben*, a *Lutheran*, a Miniſter of the Elector of *Brandenburgh*'s; were choſen to review it. When they were met, the Emperor communicated it to *Sfondrato*, the Nuncio, that it might be approved by the Pope. It was examined at *Rome*, and at *Bononia*, by Divines: Particularly the Legates employ'd *Catharinus* and *Seripandus*, who were of Opinion, That as to the Articles defined by the Council, they ought to be drawn in the Terms of the Council; and they made ſeveral Remarks upon the reſt. During theſe Conjunctures, the Pope recalled Cardinal *Cervinus* to *Rome*, who was returned to *Trent*. His Holineſs was ſufficiently diſpoſed to ſatisfy the Emperor, by ſending a Legate into *Germany*, if his Nuncio in *France* had not ſent him Word, That if he did ſo, the King of *France* would recal his Ambaſſadors and the Prelates of his Kingdom from *Bononia*. The Emperor ſeeing the Pope would not content him, publiſh'd the *Interim*, and cauſed it to be received upon *May* 15. in the Diet of *Augsbourg*.

CHAP.

CHAP. V.

Articles of the Interim, *and of the Decree of Reformation publiſhed by the Emperor. What paſt upon that Subject. Various Negotiations concerning the Council. Concluſion of the Aſſembly at* Bononia. *Death of the Pope.*

THE *Interim* publiſh'd in the Diet of *Augsbourg*, *May* 15. 1548. was preceded by a Declaration of the Emperor's; in which he ſet forth, That his Imperial Majeſty had uſed all his Endevours hitherto to extinguiſh the Schiſm, and to reſtore Unity and Concord among Chriſtians: That other Remedies having been ineffectual, he thought it was neceſſary to have recourſe to a General Council: That at laſt he had procured one to begin to be celebrated at *Trent:* That he had obtained of the States of the Empire, that they ſhould ſubmit to the Deciſions of a Council; and that on their Parts they left it to the Prudence of his Imperial Majeſty to find out means to make all the States of the Empire live at Peace and Unity, till the Council ſhould regulate every thing: That there was an abſolute Neceſſity that things ſhould not be left in the Confuſion in which they were; that Mens Minds ſhould be brought nearer together if poſſible; and that contrary Opinions, which diſturb'd the Peace of the Empire ſhould not be ſuffer'd to be taught: That his Imperial Majeſty being engaged in this Deſign, Perſons of extraordinary Quality and ſingular Merit had propoſed a Formulary to him, which they promiſed to obſerve: That he had ſhewn it to able Divines, who aſſured him it contained nothing contrary to Catholick Religion, the Doctrine of the Church, and its Statutes and Regulations, except in the Article of Communion in both Kinds, and in that of the Marriage of Prieſts; and that it was very proper to keep up Peace in the Empire, and to diſpoſe Mens Minds to a greater Agreement in controverted Points. Conſequently his Imperial Majeſty requires thoſe States, which have made no Innovation hitherto in the Doctrine or Uſages of the Catholick Church, to perſiſt there without changing; and requires thoſe other States, which have made Alterations, to conform themſelves to the Catholick States, or at leaſt to this Formulary, without eſtabliſhing or ſuffering any thing which was not conformable thereunto. He exhorts at the ſame time all States to bear with this Formulary for the good of Peace; not to ſuffer Men to Write or Preach againſt it, and to expect with Patience the Declaration and Determination of an Univerſal Council. In ſhort, That his Imperial Majeſty will uſe all his Endeavours to cauſe a General Council to be celebrated as ſoon as poſſible, according to the Petition of the States, that the *German* Nation may be entirely deliver'd from this Schiſm: That he is alſo employ'd in drawing up a Decree, to be publiſh'd in this Diet, which he hopes will be of great uſe to remove Abuſes and Scandals, and to preſerve Diſcipline till the Determination of the Council. Laſtly, becauſe in the Article of Ceremonies it is ſaid, That thoſe that may cauſe any Superſtition ſhall be taken away; his Imperial Majeſty reſerves to himſelf to Ordain and Decree what he ſhall judge convenient upon that and other Articles.

Articles of the Interim.

The *Interim* conſiſts of Twenty ſix Articles. The Firſt is of the State of Man before his Fall. It ſets forth, That God created him in a State of Grace and Original Righteouſneſs, without Concupiſence, and entirely free to do either Good or Evil: That if he had uſed this Liberty well, and obey'd the Commandments which he had received from God, he might have preſerved to his Poſterity the good things which he received, and had not been ſubject to Sickneſs, Pain and Death, *&c.*

The Second is of the State of Fallen Man. It declares, That the Firſt Man, not having obey'd the Commandments of God, loſt for himſelf and his Poſterity original Righteouſneſs, and is become ſubject to the Concupiſcence of the Fleſh, which hinders him from doing Good, and enclines him to Evil: That though he has ſtill

ſome Liberty left, yet it is weakned and hurt; and that without the Grace of Reparation he cannot aſpire to that Righteouſneſs which is true in the Eyes of God, but is a Slave to Sin and its Puniſhments: That theſe are common to the Regenerate and to Sinners, only they exerciſe the one, whilſt they puniſh the others.

The Third Article is of the Redemption by Jeſus Chriſt. It aſſerts, That God, who is rich in Mercy, not being willing that Man, whom he created ſhould entirely Periſh, ſent his Son to redeem him: That by him alone we are redeem'd; and God ſhews us Mercy in Conſideration of his Blood.

The Fourth is of Juſtification. Thoſe, to whom the Merit of the Paſſion of Jeſus Chriſt is applied, are juſtified; that is to ſay, they obtain the Remiſſion of their Sins, they are deliver'd from Eternal Damnation, filled with the Holy Ghoſt, and of Unrighteous, which they were before, are made Righteous. For when God juſtifies a Man, he not only Pardons his Sins, but he alſo makes him better; and by communicating to him his Holy Spirit, he purifies his Heart, and excites him, by that Charity which he ſpreads into it, to deſire what is Good and Juſt, and alſo to do it. Thoſe, however, that are Juſt, have ſtill ſome Concupiſcence left, ſo that they do not live without Sin, and have not perfect Righteouſneſs whilſt they live in this World. The Merit of Jeſus Chriſt, and this inherent Righteouſneſs, concur to make us live well in this World; but it is upon the Merits of Jeſus Chriſt that we principally build our Hope, and in which we place our Comfort.

The Fifth Article is of the Fruits of Juſtification, which are Peace with God, Adoption, and a Right to ſucceed to the Paternal Inheritance.

The Sixth is of the Manner how Man receives Juſtification, not by Works of Righteouſneſs, but through Free-Grace, and by the Mercy of God, who does not move us like a lifeleſs Trunk, but draws us voluntarily, by driving our Wills through his preventing Grace to deteſt Sin, and afterwards by raiſing the Soul to God through the Motions of Faith: And thus the Man that believes in the Promiſes of Jeſus Chriſt, and that is touched with a ſaving Fear of the Divine Juſtice, conſidering the Mercy of God, and the Redemption of Jeſus Chriſt, moved by the Grace of God, conceives a Confidence and a Hope, which make him believe, againſt the Hope of his own Merit, that he ſhall obtain Mercy, and is thereby led to Charity, juſtified by Faith, ſanctified and regenerated by the Holy Ghoſt; becauſe this Faith obtains the Gift of the Holy Ghoſt, which diffuſes Charity in our Hearts, and which being joyn'd to Faith and Hope, juſtifies us with inherent Righteouſneſs, which ſo depends upon Faith, Hope and Charity, that if any one of the Three be wanting, it is imperfect.

The Seventh is of Charity, and Good Works, which are the Fruits and Effects of it. It owns, That they are ſo neceſſary for the Salvation of every juſtified Perſon, that he that does them not, immediately loſes Grace: That God rewards them out of his Mercy: That the more good Works Men do, the more they encreaſe in Righteouſneſs: That though Men ought more particularly to apply themſelves to the Obſervation of the Commandments of God, yet the Actions which are adviſed to in Scripture ought alſo to be recommended; and that Works of Supererogation, which are above the Command, ought not to be confounded with Works contrary to the Precept.

The Eighth Article is of Confidence of Remiſſion of Sins. There is a Warning given to take care on the one ſide, That Men are not inſpired with too great Security and Confidence; and on the other ſide, That they be not thrown into Deſpair: That though they ought not to have a falſe Preſumption, yet they ought to have an entire Confidence in the Blood of Jeſus Chriſt, and in the Teſtimony of the Holy Ghoſt, which teaches us that we are the Children of God.

The Ninth Article is of the Church. The Maxims there laid down, are theſe, That there can be no Salvation out of the Union and Spiritual Communion of the Church: That though the Church, conſidered as the Body of Jeſus Chriſt, who influences all its Members, be compoſed only of the Righteous, and be in that Senſe Spiritual and Inviſible; yet it is Viſible likewiſe: That it has Biſhops and Paſtors: That it is the Depoſitory of the Word of God: That it has a Power to adminiſter the Sacraments, Keys to bind and unbind, a Right of Excommunication, of Ordaining Miniſters, of making Canons: That all thoſe things which belong to the viſible and exterior Parts of the Church, ought to be ſerviceable to the perfecting of the Saints: That in this Church there are good and evil Men; but that Hereticks and Schiſmaticks are ſeparated from it.

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The Qualities and Marks of the true Church are explained in the Tenth Article: Namely, Sound Doctrine, lawful Uſe of the Sacraments, Unity, Catholicity, and Univerſality: Theſe two laſt are explain'd in theſe Terms, That it be diffuſed in all Places, and in all Times; and that it have a continued Succeſſion from the Apoſtles down to us.

The Eleventh is of the Authority and Power of this Church. It declares, That the Church is to diſtinguiſh true Scriptures from falſe, to interpret them, and to draw true Dogmes from them: That it has its Traditions and Uſages, which ought not to be touched: That it has a Power to conſtrain and to excommunicate; to make Laws, to decide doubtful Queſtions, and to make Canons in Synods.

The Twelfth is of the Miniſters of the Church. Jeſus Chriſt eſtabliſh'd them in his Church ever ſince the Apoſtles times: The Sacred Functions were reſerved to the Miniſters; and the inward Prieſthood of all Chriſtians ought not to be confounded with the Outward and Miniſterial Prieſthood, which belongs only to thoſe who are rightly called and lawfully ordained.

The Thirteenth Article is of the Pope and Biſhops. It ſets forth, That though the Church has ſeveral Biſhops who Govern it by Divine Right, yet it has one at the Head of all the reſt, to avoid Schiſm: That this Prerogative was granted to St. *Peter*; and that he that fills the Chair, enjoys the ſame Right of governing the whole Church: That he ought not, however, to make uſe of this Power for Deſtruction, but only for Edification: That Jeſus Chriſt has given this fulneſs of Power to St. *Peter* in ſuch a manner, as to command that other Biſhops alſo have a ſhare in the Government: That Biſhops are, over their Churches, and in their Dioceſes, of Divine Right: And laſt of all, That Chriſtians ought to obey the Pope and the Biſhops.

The Fourteenth Article is of Sacraments in General. Two Cauſes of their Inſtitution are produced: One, to be Signs and Marks of that great Congregation, which is called the Church, and to denote its Union: The other is not only to ſignify, but alſo to Sanctify, and to confer inviſible Grace, not by the proper Virtue of outwards things, nor by the Merit of the Miniſter, but by the Virtue of our Lord, who inſtituted this Sacrament, and Operates ſecretly and inwardly. From this Principle it is concluded, That wicked Miniſters can uſefully Adminiſter the Sacraments: And they are ſaid to be in number Seven.

The Fifteenth Article is of Baptiſm. The Points defined about that Sacrament, are theſe: 1. That it is neceſſary for Salvation. 2. That it remits original and actual Sins. 3. That it conſiſts in the Ablution of Water, and in the Word of God. 4. That the Form was preſcribed by Jeſus Chriſt: That thoſe that are baptized by that Form are regenerated: That if they be Adult, they ought to have actual Faith; and that in Infants this Faith is ſupplied by that of the God-fathers, and of the Church. 5. That baptized Perſons ought to know they are Conſecrated, Sanctified, and Reconciled to God by Baptiſm. 6. That though the Office of Baptizing belongs to the Prieſt, yet a Layman may uſefully and validly Baptize in caſe of neceſſity: That Baptiſm by Hereticks is alſo valid. 7. That though Baptiſm takes away all Pollutions; yet it does not remove all the Infirmities of corrupt Nature, ſince it leaves that Concupiſcence which inclines to Evil, and which ceaſes not to Fight againſt the Spirit as long as we are in this Life. 8. That the Virtue of Baptiſm fortifies the Mind againſt theſe Motions of Concupiſcence, by the Holy Ghoſt, which it communicates to us.

The Sixteenth Article is of the Sacrament of Confirmation. It is owned, That the Apoſtles conferred it by Impoſition of Hands, and that the Church added Unction ſoon after: That it is an Uſage which the Church always approved: That it believes that the Faithful, who are regenerated by Baptiſm, are confirm'd in this Sacrament by the Gifts of the Holy Ghoſt which they receive; and that that is the Effect of this Sacrament. It is obſerved, That it were to be wiſh'd that it were given to none but Adults well inſtructed in their Religion, and that thoſe that come to it ſhould firſt Faſt and Confeſs their Sins. Laſtly, it declares, That the Miniſter of this Sacrament is the Biſhop.

The Seventeenth is of the Sacrament of Penance, which conſiſts in the Abſolution of the Prieſt, founded upon the Words of Jeſus Chriſt, which give him Power to remit Sins. And becauſe he has not only the Power of looſing, but alſo of binding,

ing, it is neceſſary that he ſhould judge which of the two he is to do. To make this Judgment, it is neceſſary that he knows the Diſpoſition of the Man, which can only be done by his Confeſſion and an Enumeration of his Sins. Confeſſion therefore, and Satisfaction, are approved of in this Article; and it is declared that the form of Abſolution ought to be expreſt in ſuch Terms as may make it known that Sins are remitted by the Virtue and Merit of Jeſus Chriſt.

Concerning the Sacrament of the Euchariſt, it is ſaid in the Eighteenth Article, That it was inſtituted by Jeſus Chriſt, under the viſible Species of Bread and Wine: That he gives us his true Body, and his true Blood, and unites us to him, by this Spiritual Nouriſhment, as to our Head, and to the Members of his Body: That the Form of this Sacrament are the Words of Jeſus Chriſt, *This is my Body, This is my Blood*: That theſe Words being pronounced over the Bread and the Wine, they become the true Body and the true Blood of Jeſus Chriſt, the Subſtance of the Bread and Wine being changed into the true Body and the true Blood of Jeſus Chriſt: That the Uſage of the Church, not to approach this Sacrament without being purified of our Sins, ought to be approved; and that the Euchariſt has a Virtue to Confirm us in Spiritual Good.

The 19th is concerning the Sacrament of Unction of the Sick. It is there obſerved that Jeſus Chriſt, not being willing to leave Men without help in their Infirmities, has inſtituted this Holy Unction to comfort their Bodies and to ſtrengthen their Souls againſt the attacques of the Devil: That St. *James* firſt gave notice of this Practice: And that he that diſpiſeth this Sacrament, ſeems to diſpiſe Jeſus Chriſt himſelf: However, that it ought to be adminiſtred only to thoſe that are dangerouſly Sick.

The Twentieth is of the Sacrament of *Order*. Though all Chriſtians are Prieſts, and may offer Spiritual Sacrifices in all Places, and call upon the Name of the Lord to advantage, yet ſome have been choſen from the beginning of the Church, for the Eccleſiaſtical Miniſtry to perform its Functions; and God has ſo diſtinguiſht them, that they have not all the ſame Power, leſt this Equality ſhould introduce Confuſion: And therefore it is ſaid in this Article, That the Sacrament of *Order* was inſtituted, whoſe Sign is Impoſition of Hands, and other Rites proper for this Sacrament: That thoſe who are thus conſecrated, receive Grace neceſſary to perform Eccleſiaſtical Functions, and thereby become capable of adminiſtring them. That this Sacrament is founded upon the Words of Jeſus Chriſt: That thoſe on whom Biſhops lay their Hands, receive a Power to perform Eccleſiaſtical Functions, which are of two ſorts; ſome of *Order*, and ſome of Juriſdiction: That the Miniſtry of the Word of God, the Adminiſtration of the Sacraments, and the Government of the Church, are of the firſt ſort; and the Power of excommunicating and abſolving Penitents are of the ſecond: That the Church acknowleges Seven Orders, which have each their different Functions; and that thoſe who diſpiſe or take away any one of them, do a very great wrong to the Church.

Of the Sacrament of Marriage, which is treated of in the Twenty firſt Article, they ſay, That God inſtituted Marriage in the Terreſtrial Paradiſe, to unite Man and Woman in a Bond of perpetual and ſingle Society: That nevertheleſs this Inſtitution degenerated under the Law, becauſe a Permiſſion was than granted to have ſeveral Wives, and to put them away: That Jeſus Chriſt reſtored it to its firſt Eſtate, and made Marriage thereby more perfect and indiſſoluble, That to ſhew what Grace he granted to thoſe that were married, he granted them an illuſtrious Sign, whereby they might learn that being joined, not only by the Authority of Men, but by that of God, they have received particular Graces.

The Twenty ſecond Article is of the Sacrifice of the *Maſs*; The Doctrine of that Sacrifice is thus explained. There is no Religion without Ceremonies, and the chiefeſt of theſe is the offering of Sacrifices: Jeſus Chriſt offered himſelf for all Mankind upon the *Croſs*, and they were reconciled to God by this ſole Oblation: But the benefit of this Sacrifice is applied to them by other Sacrifices; and as before the coming of Jeſus Chriſt, God enjoined Sacrifices to put Men in mind of this great future Sacrifice, ſo Jeſus Chriſt left to his Church the Salutary Obligation of his Body and Blood, under the Species of Bread and Wine, to renew the Memory of the Sacrifice of his Body offer'd, and his Blood ſhed upon the *Croſs*, and to apply to us the benefit of this Bloody Sacrifice: It is the ſame Hoſt which

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was offer'd upon the Croſs, that is again offer'd upon the Altars in a bloodleſs manner; not to merit Remiſſion of Sins, and the Salvation of our Souls, but to the intent that, by recalling in our Memories the Paſſion of our Lord, we may give God thanks for the Salvation he has obtain'd for us upon the Croſs, and that we may apply and appropriate to our ſelves the forgiveneſs of Sins, and the Redemption which he has merited for us upon the Croſs. Jeſus Chriſt firſt offer'd himſelf to God under the Species of Bread and Wine, as the Holy Scriptures and the Fathers teach us. We ought therefore to diſtinguiſh the Two Sacrifices of Jeſus Chriſt, one Bloody upon the Croſs, the other without Blood under the Species of Bread and Wine. There are in the Celebration of this latter, Praiſes of God, Petitions of the People, Thankſgivings, and Readings of the Holy Scriptures.

Here alſo it mention'd the Saints; which gave an Opportunity to treat in the next Article of the Interceſſion and Invocation of Saints. When the Church honours the Saints, it thanks God for their Salvation: It hopes alſo, That it ſhall be aſſiſted by their Protection, being perſwaded that ſince they are Members of the ſame Body, and have the ſame Spirit of Charity, they wiſh for our Salvation, and have Compaſſion of our Infirmities; and conſequently, that they continually intercede with God the Father, and with Jeſus Chriſt his Son, our common Mediator in our Neceſſities: That it is in this belief that we pray to them, and call upon them, not doubting but God, to whom all things are eaſy, can by the Miniſtry of Angels, or by ſome other way, cauſe them to be informed of our Petitions, ſince it is certain, that the Angels which are in Heaven know when a Sinner is converted, and rejoyce at it. As to the Merits of the Saints, they are not like thoſe of Jeſus Chriſt; all their Merit is taken from the Paſſion of Jeſus Chriſt; however, through the Mercy of God they may be uſeful to obtain Favours for us.

The Church alſo mentions the Dead in this Sacrifice; that is the Subject of the Twenty fourth Article. The Charity which we ought to have for the Dead, unites us ſtill to them, and inſpires us to pray for them: This is an ancient Uſage which Jeſus Chriſt hints to us, and which comes from an Apoſtolical Tradition.

It would be proper likewiſe to renew the ancient Uſe about the Communion, that the Prieſts ſhould not communicate alone; but that the Deacons, other Miniſters, and the Simple Faithful, ſhould communicate at leaſt upon the Solemn Days. This is the Subject of the Twenty fifth Article.

The Twenty ſixth is of Ceremonies, and the Uſe of the Sacraments. It is there ordain'd, That the ancient Ceremonies in Baptiſm ſhall be obſerved: That nothing ſhall be changed in the ancient Ceremonies of the Maſs: That in Cities two Maſſes ſhall be celebrated every Day in the Pariſh Churches; and in Villages once at leaſt upon *Sundays* and *Holidays*: That Preachers ſhall exhort the People to go to Maſs, and ſhall explain its true Uſe: That nothing ſhall be changed in the Canon, which ſhall be explained to the People: That the Ceremonies preſcribed in the Rituals ſhall be obſerved, only taking away what may Miniſter to Superſtition: That Altars, Prieſts Habits, Croſſes, and Candleſticks, ſhall be preſerved in Churches; and Images, provided they ſerve only as Monuments, on condition they be not honour'd with the Worſhip called *Latria*, nor there be any ſuperſtitious Concourſe to Images and Statues: That Canonical Hours and Pſalmodies ſhall not be aboliſh'd in Churches; but they ſhall be reſtored in Places where they are no longer in uſe, eſpecially on *Sundays* and Solemn Feſtivals: That what has been added to the Offices of the Saints, ſhall be taken away according to ancient Cuſtom; and the Abuſes ſhall be corrected: That Vigils, and the Obſequies of the Dead, ſhall be celebrated according to the Cuſtom of the Primitive Church: That the ordinary Feaſts ſhall be ſolemnized: That the Days of Faſting and Abſtinence anciently preſcribed ſhall be obſerved: That Bleſſings ſhall not be condemned, provided the Effect be only attributed to the Power of God: That as to the married Prieſts, they ſhall expect upon this Article the Deciſion of the Council, without being obliged for the preſent to quit their Wives, becauſe of the Inconveniencies which an Alteration in that matter might occaſion: That the Uſe of the Communion under both Kinds, in the Places where it is eſtabliſh'd, ſhall be ſuffer'd till the Council has determin'd it, upon condition that thoſe to whom it is allow'd, ſhall not condemn thoſe that communicate under one Kind only. To theſe Points of Diſcipline ſome Propoſitions concerning that Dogme are added; as namely, That we ought to believe

lieve that Jeſus Chriſt is entire under either Species: That he ought to be adored in the Sacrament: That the Body of Jeſus Chriſt is there in a durable manner, and continues there till it is received.

At the end of this Writing it is deſired, That the Emperor would make a Regulation in the Reformation of Diſcipline: This he did by a Decree containing a Form of Reformation, which was read and accepted in the Diet, *June* 14. It contain'd Twenty two Articles.

Articles of Reformation publiſh'd at Augsbourg.

The Firſt is of the Ordination and Election of the Miniſters of the Church: It treats of the Faith, of the Manners, Learning, and Age, of thoſe who are to be promoted to Eccleſiaſtical Orders, or to Benefices.

The Second is of the Duty of Biſhops, Arch-Deacons, Rural Deans, Arch-Prieſts and Curates.

The Third is of the Duty of Deans and Chanons.

The Fourth is of the Divine Offices and Pſalmody: The ancient Offices are recommended to be follow'd; and all that is added, which is Apocryphal, or unworthy of the Divine Office, is ordered to be cut off: And it is obſerved, That it would be convenient not to repeat the ſame Prayers, and the ſame Pſalms, ſo often in one Day, nor to make ſo many Commemorations, and recite ſo many Suffrages, which lengthen the Office.

The Fifth is of the Reformation of Monaſteries of Men and Women in Spirituals and Temporals.

The Sixth contains ſome Regulations of Univerſities and Colleges.

The Seventh relates to Hoſpitals.

The Eighth is concerning the Preaching of the Word of God. Preachers are there exhorted to explain the Goſpel in its Purity, not according to their own Senſe, but according to the Interpretation of the Ancient Fathers: To ſay nothing in the Pulpit that is prophane, or fabulous, or unworthy of the Place in which they ſpeak; nothing ſuſpected, nothing uncertain; in a Word, nothing but what is approved of by the Church, and conformable to the Tradition of the Fathers: To abſtain from difficult and knotty Queſtions in the Pulpit; not to make injurious Declamations, merry Jeſts or Railleries; and to inſtruct the People in ſound Doctrine, and the Laws of the Church.

The Ninth Article is of the Adminiſtration of the Sacraments: The Cuſtom of making uſe of the *Latin* Language is approved of; and the uſe of it is preferred to the Vulgar Tongue.

The Eleventh exhorts Biſhops to Confirm and Inſtruct the People in that Sacrament.

The Twelfth is of the Ceremonies of the Maſs: The *Canon* is commended: The other Prayers in that Office are approv'd. Men are there commanded to explain the Goſpel every *Sunday* to the People: Low Maſſes are forbidden in Sermon-time, or during High Maſs: They are admoniſh'd not to play laſcivious or prophane Tunes upon the Organs; and it is obſerved, That they had better Chant the whole Creed, than play any part of it upon the Organ: Anthems are forbidden to be Sung during the Elevation of the Hoſt: And the uſe of giving the Kiſs of Peace, by making the People Kiſs the Image of Jeſus Chriſt, is ordered to be reſtored. There are excellent Inſtructions given, which are to be made to the People, to teach them what they ought to know concerning the Sacrifice of the Maſs. There are Regulations concerning the Place in which the Euchariſt is to be kept, the Reſpect with which it ought to be carried to the Sick; and the Indecencies, and the Superſtitions, which might have crept in upon that occaſion, are forbidden.

The Thirteenth Article is about the Adminiſtration of the Sacrament of Penance: The Law to confeſs once a Year to ones own Prieſt is renewed: It is recommended to Prieſts to enjoyn proportionable Satisfactions: They ſeem to wiſh that ſeveral Prieſts had a Faculty to abſolve in reſerved Caſes.

The Fourteenth and Fifteenth relate to the Adminiſtration of the Sacraments of Extream Unction and Marriage.

In the Sixteenth there are ſeveral Myſtical Reaſons given for ſome Eccleſiaſtical Ceremonies.

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The Seventeenth contains Rules for the Manners of Clergy and People.

The Eighteenth is againſt the Plurality of Benefices, particularly of Cures: Proviſion is alſo there made that Benefices ſhall have ſufficient Revenues.

The Nineteenth contains Regulations for the Conduct of the People.

The Twentieth is about the Viſitations of Biſhops; the Rules and Form of which are preſcribed.

The Twenty firſt re-eſtabliſhes *Dioceſan* Synods every two Years, and Provincial Synods every three Years; and contains ſeveral Regulations concerning the Forms of Proceeding in them, and the things to be treated of in them.

The laſt is of Excommunication. Eccleſiaſtical Judges are adviſed not to denounce it, but upon criminal, weighty and mortal Reaſons, and only againſt thoſe who cannot be corrected any other way. Excommunicated Perſons are ordered to be ſeparated from the Commerce of the reſt, not to be admitted into Communion, nor abſolved, till they have done Penance, ask'd Pardon, promiſed Amendment, and ſatisfied the Church by a lawful Penance.

What paſt upon Account of the Interim.

The Publication of the *Interim*, and of this Regulation, did not pleaſe the Court of *Rome*: It look'd upon it as an Encroachment of the Civil Authority upon what belong'd entirely to an Eccleſiaſtical Juriſdiction. The Fathers of the Council aſſembled at *Bononia* had not leſs Reaſon to complain, becauſe they were prevented; and here was a ſufficient Declaration that their Authority was not acknowledged. It was feared, That the Prelates that remained at *Trent* would draw Advantages from it. The King of *France*'s Ambaſſadors at the Council deſired the Pope to declare, That the Tranſlation to *Bononia* was lawfully made; and that he would afterwards ſuſpend the Council, and keep it in a more convenient Time.

Cardinal *del Monte* was for having the Pope remove it to *Rome*: *Cervinus* thought it was ſufficient, if he took off the Prohibition which was made to the Fathers of the Aſſembly at *Bononia*, to do any thing; and was for having them continue their Congregations as formerly, but without keeping a Seſſion. As for the *Interim*, ſome were for having the Pope ſend Prelates into *Germany* to correct and reform it: But ſome that were wiſer ſaid, That ſince it appeared by the Preface, that this Formulary was only granted by way of Indulgence, to reſtrain the Liberty of the *Lutherans*, the Pope ought not to ſeem to be offended.

In *Germany* the *Interim* was yet more odious to the Proteſtants than it was to the Catholicks. The Emperor, however, employ'd his Authority to procure its Reception in all the Cities of the Empire; but ſeveral would not receive it, without ſuch Reſtrictions and Conditions as overthrew it. The Cities of *Saxony* refuſed to receive it; and *Magdebourg* was put to the Ban of the Empire upon that account. Though it was forbidden to write againſt it, yet *Gaſpar Aquila*, *Johannes Erpinus*, and ſeveral other Proteſtants refuted it; and on the other ſide, *Franciſcus Romæus*. General of the *Dominicans*; *Robertus Cenalis*, Biſhop of *Auranches*; and ſeveral others, wrote againſt it.

In ſhort, this Formulary, which was intended to put an end to the Diſputes of *Germany*, and to reſtore Peace to it, raiſed new Diſputes, and cauſed new Troubles.

The Decree of Reformation did not meet with ſo much Contradiction; and it was purſued in ſeveral Provincial Councils. The Elector of *Cologne* held one in the beginning of *Lent*, 1549. where he made Six particular Articles of Reformation for his own Dioceſe, and Thirty eight Chapters for reſtoring Ancient Ceremonies and Eccleſiaſtical Uſages. In the Firſt Part of the Hiſtory of this Century, there is an Extract of them, as well as of the Regulations made by the Councils held at *Mentz* and *Triers* the ſame Year.

Negotiations concerning the Council, and its Suſpenſion.

All this while the Aſſemblies of the Prelates at *Trent* and at *Bononia* continued in the ſame State. The Emperor deſired the Aſſembly of *Bononia* to be diſſolved, and that the Council might be continued at *Trent*. The King of *France* ſupported that at *Bononia*: The Court of *Rome* was afraid, that if the Pope ſhould Die, the Prelates at *Trent* might proceed to chuſe a new Pope. The Differences between the Emperor and the Pope encreaſed every Day, becauſe of the City of *Piacenza*, which the Emperor refuſed to reſtore to the Pope. The Prelates ſent by the Pope into *Germany*, ſtaid there without doing any thing. In this Perplexity the Pope reſol-

ved to call Four Prelates from the Aſſembly at *Bononia*, and Four from that of *Trent*, to *Rome*, upon pretence that he had need of their Advice to deliberate upon the preſent State of the Church, and to make a General Reformation by the Advice of Prelates of all Nations. The Prelates whom he call'd from *Bononia*, were, *Olaus Magnus*, Archbiſhop of *Upſal*; *Sebaſtianus Leccavela*, Biſhop of *Naxia*; *John Hugar*, Biſhop of *Noyon*; and *Richard Parr*, Biſhop of *Worceſter*. Thoſe from *Trent*, were, Cardinal *Pacheco*; *Peter Tagliavia*, Archbiſhop of *Pealrmo*; *Franciſcus Navarrus*, Biſhop of *Badajoz*; and *John Diaz*, Biſhop of *Calahorra*.

The Prelates at *Bononia* obey'd immediately: Thoſe at *Trent*, after having expected the Emperor's Orders, anſwer'd the Pope, Twenty one Days after they received his Letter, That they met at *Trent* by his Holineſs's Order; That they there expected the Return of thoſe who had withdrawn, that they might continue the Council; and that they deſired him to excuſe them, if, whilſt things were in that Condition, they did not go to *Rome*.

Death of Paul III. At laſt the Pope ordered Cardinal *del Monte* to ſend the Fathers of *Bononia* home, which he did, *September* 17. 1549. declaring, That it was not the Pope's Intention that the Council ſhould be continued, but that they ſhould draw up Decree's for the Reformation of Diſcipline at *Rome*. During theſe Diſputes, Pope *Paul* III. fell Sick, and died ſoon after; *Nov.* 10. 1549.

CHAP. VI.

Election of Julius *III. New Convocation of the Council at* Trent.

Conclave after Paul III's Death. IT is Cuſtomary for the Obſequies of the Pope to laſt 9 days, and upon the 10th to go into the Conclave: But the Abſence of ſeveral Cardinals made them put it off till *Nov.* 28. Cardinal *Pacheco* did not go into the Conclave till *Dec.* 4. not being willing to leave *Trent* without the Emperor's Order. Cardinals *du Bellay*, *Vendoſme*, *Chatillon* and *Guiſe*, wen. in upon the 12th, and were ſoon follow'd by the Cardinals of *Amboiſe*, *Lorrain* and *Bourbon*. One of the firſt Articles Sworn to by the Cardinals, was, to continue the Council. It was hoped that the Election of the Pope would be before *Chriſtmaſs*, becauſe upon the Eve of that Day, the Holy Gate was to be opened, which is a Ceremony uſually perfomed by the Pope. But the 3 powerful Factions that were in the Conclave hindred the Election's being made ſo ſoon as was expected. Theſe 3 Factions, were, the Emperor's; the King of *France*'s; and that of the Creatures of the late Pope, of which Cardinal *Farneſe*, his Nephew, was the Chief. This laſt Faction was the ſtrongeſt, as well for number, as becauſe the moſt powerful and moſt experienced Cardinals were engaged to Cardinal *Farneſe*: This made him Maſter of the Election, and made the Imperialiſts and the *French* equally endeavour to gain his Friendſhip; however, what Advances ſoever were made towards him, he would never determine himſelf, but by the Advice of thoſe of his own Faction.

The Imperialiſts, who were willing to take the advantage of the Abſence of the *French* Cardinals, labour'd all they could to advance Cardinal *Pole* to the Holy Chair, and believ'd they had taken ſufficient Meaſures to ſucceed. That Cardinal was recommendable for his illuſtrius Birth and exemplary Life; and his Devotion to Pope *Paul* III. made him agreeable to Cardinal *Farneſe*. He was therefore propoſed, *Dec.* 9. but the old Cardinals, who diſcovered the Intrigues of the Imperialiſts, and who look'd upon the Choice of a Man that was not very old, as a perpetual Barr to themſelves, managed the matter with ſo much Addreſs, that they drew the young Cardinals over to their Party: And the better to conceal the Reaſons which hindred them from conſenting to Cardinal *Pole*'s Election, they ſaid, they believ'd they ought to ſtay till thoſe Cardinals arrived, who were not yet come to the Conclave; ſo that Cardinal *Pole* had but 26 Voices, both at the *Scrutiny*, and at the *Acceſſit*: And ſince there were but 49 Cardinals, he ought to have had 33.

The

The Imperialiſts, who ſaw, after the firſt *Scrutiny*, of what Importance it was to them not to ſtay for the *French* Cardinals, earneſtly demanded they might go next day to the *Scrutiny*; and with extream diligence they obtained it. When they opened their Schedules, they found that Cardinal *Pole* had 18 Voices at the *Scrutiny*, and 26 again at the *Acceſſit*. (*i*)

Cardinal *Tournon* therefore, being apprehenſive that the Imperialiſts ſhould ſucceed in their Deſign, publickly accuſed *Pole* of being ſuſpected of Lutheraniſm; and proteſted againſt his Election, as null, until the *French* Cardinals were arrived.

This publick Accuſation gave him ſo great a Blow, That the Imperialiſts being again deſirous to ſollicit for him, ſeveral Cardinals that had given him their Voices, publickly ſaid, They would not chooſe for Pope a Man that came out of a Country full of Hereticks, ſuſpected himſelf of Lutheraniſm, and who being young, might do Chriſtendom a great deal of Miſchief.

The *French* Cardinals, as ſoon as they were entred into the Conclave, took their Meaſures to chooſe Cardinal *Salviati* Pope. But that they might not have the Imperial Faction againſt them, they engaged the Cardinal of *Mantua* to write to the King of the *Romans*, to get the Emperor's Conſent; and they propoſed him to Cardinal *Farneſe*, by Cardinal *Sforza*, the Head of the *French* Faction. The Cardinal of *Mantua*, not getting a favourable Anſwer from the King of the *Romans*, and Cardinal *Farneſe* having ſignified to Cardinal *Sforza*, that he had no Inclination for *Salviati*, and that he would be better pleaſed if they would caſt their Eyes upon one of his Uncles Creatures, gave him at the ſame time to underſtand, That he would more willingly concur in the Election of Cardinal *del Monte*. The *French* Cardinals then thought no more of Cardinal *Salviati*, but lookt out for one of the Creatures of the late Pope, whom they might advance to the Pontificate. *Sforza*, who was a particular Friend of Cardinal *del Monte*'s, propoſed him to the *French* Cardinals as a fit Man; telling them that they could not eaſily find a Man better affected to *France*; and that it was well known that he had upon ſeveral occaſions given Evidences of his Affection for that Kingdom. Cardinal *de Guiſe* immediately declared, That he could not conſent to it for particular Reaſons, having had Perſonal Quarrels with that Cardinal, who might reſent it as ſoon as he ſhould be in Place. *Sforza* offer'd to make his Peace with *Del Monte*, before his Election, by Cardinal *Farneſe*'s means, who ſhould procure them an Interview together, and would get all the Aſſurances from him which he could deſire; and he aſſured him that Cardinal *del Monte* would forget all the Cauſes of Diſcontent which he might have againſt him. *Sforza* immediately left the Cardinal of *Guiſe*, and bad him go to the Chappel of the *Scrutiny*, whither Cardinal *Farneſe* quickly came, with Cardinal *Sforza*; and there they reſolved upon the Election of Cardinal *del Monte*. It had been immediately publiſh'd, if Cardinal *Farneſe* had not deſired him to withdraw his Word which he had given to the Imperialiſts. In the mean time, Cardinal *Capo-di-ferro*, who was for the Emperor, having underſtood the Deſign of the *French* for Cardinal *del Monte*, went to find ſome Imperialiſts to croſs his Election; but it being far advanced, after they had debated it for ſome time, when they ſaw they could not hinder it, they thought it was better for them to join in it, that it might not ſeem to be done againſt their Wills. Thus Cardinal *del Monte* was choſen Pope, *Feb.* 8. and took the Name of *Julius* III. in Memory of *Julius* II. who made his Fortune by raiſing his Uncle to the Car- *Election of Julius III.*

[(*i*) In the Election of a Pope, every Elector writes his Vote upon a diſtinct Schedule; which Schedules, when fully gathered, are examined with great Ceremony: The taking and examining of theſe Votes, is called the *Scrutiny*; in which, if any one Cardinal has two thirds of the Votes of all the Cardinals then in the Conclave, he is actually choſen Pope: If no one Cardinal has a ſufficient number of Votes, the number of the Schedules given in at the *Scrutiny*, and of the Perſons named therein, is ſet down, and new Schedules are given to every one of the Electors, who declare in them that they do *allow*, or *not allow*, ſome one of the Perſons named by their Brethren in the Schedules which they gave in at the Scruitiny: In the one caſe, the Electors write, *Ego A. B. Accedo M. N.* In the other caſe, *Ego A.B. Accedo Nemini*. From this Word *Accedo*, theſe Second Schedules are called *Schedulæ Acceſſus*, and are conſtantly given in after every *Scrutiny*, if in the *Scrutiny* a Pope happens not to be choſen; and the ſame number of Votes are requiſite to chooſe a Pope in the *Acceſſit*, which were required in the *Scrutiny*. So that the *Acceſſit* is deſigned as a Check upon the *Scrutiny*, becauſe no Cardinal can, in the *Acceſſit*, name the Man whom he had named before in the *Scrutiny*.]

dinalate; and to ſhew the goodneſs of his Diſpoſition, he embraced thoſe whom he ſuſpected to have oppoſed his Advancement moſt, and let them ſee, by the Favours which he granted them, That he harboured no Reſentment. *February* 23. he was Crowned by the Hands of Cardinal *Cibo*, and *February* 25. he opened the Holy Gate.

Life of Julius III.

Julius III's Name was *John Maria Giocchi*: He was Born at *Rome*, in the Quarter *Del-Perione*, of a very mean Family, Originally of Mount *Sanſovino* in *Tuſcany*, whence he took the Name *del Monte* when he obtain'd of the Duke of *Tuſcany* the Inveſtiture for his Brother. He was at firſt Archbiſhop of *Siponto*, by the Surrender of his Brother, and as ſuch aſſiſted at the 5th Council of the *Lateran*, under *Leo* X. and made the ſolemn Harangue when it was concluded.

Clement VII. made him Governor of *Rome*; and *Paul* III. made him Auditor of the Apoſtolick Chamber, Legate at *Bononia* and *Piacenza*, then Cardinal and Legate *a Latere* at the Council of *Trent*.

When *Clement* VII. was a Priſoner, he was a Hoſtage; and *Onufrius Panvinius* ſays, he was then in great danger of being Hanged.

In his firſt Employments he got great Reputation, allowing little time to his Pleaſures, and much to Buſineſs. After he was advanced to the Popedom, he on the contrary minded Buſineſs very little, and Pleaſures very much, ſpending whole Days in walking in his Gardens, and making Projects of Building Houſes of Pleaſure: But nothing, in Cardinal *Palavicini*'s Opinion, ſullied his Reputation in the beginning of his Pontificate, more, than the Advancement of a young Man, one *Innocent*, whom he made to take his Name and his Arms, and gave him his Cardinals Hat, though he had no other Merit, but that of ſerving to divert the Cardinal, nor any other buſineſs in his Family, but that of looking after his *Ape*; for which Reaſon he was called the *Monkey*. When ſome Cardinals went to repreſent to him, that it was a diſhonour to the Purple to Cloath a young Man with it, without Merit, without Birth, without Knowledge: He asked them, What Virtue, what Nobility, what Knowledge and what Honour did you find in me, to make me Pope? Let us therefore advance this young Man, and he will deſerve it: I came to the Papacy only to do him good, and I love him as the Maker of my Fortune. For it was ſaid, That when he was Legate at *Piacenza*, and there took that young Man into his Service, the Aſtrologers foretold that he ſhould be advanced to the Popedom, if he did that Child much good.

Oppoſitions towards ſetting the Council on foot again.

When the Emperor underſtood that Cardinal *del Monte* was choſen Pope, he ſent *Lewis d'Avila*, Great Commendator of the Order of *Alcantara* to him, to wiſh him Joy of his Advancement, and to deſire him to re-ſettle the Council at *Trent*. The Pope anſwer'd the Compliment with great Aſſurances of Tenderneſs towards the Emperor; but as to the Demand of the Council, he gave him only general Words; and he ſpake with the ſame uncertainty to the Cardinal of *Guiſe*, who return'd into *France*; aſſuring him only upon that Head, That he would do nothing without firſt communicating it with his moſt Chriſtian Majeſty.

The Emperor, who was not pleaſed with this general Anſwer of the Pope's, order'd his Ambaſſador to preſs him vehemently to reſtore the Council, and wrote to him ſeveral times, deſiring a direct and not a general Anſwer, as that was which he gave to *Don Lewis d'Avila*, and praying his Holineſs to explain himſelf preciſely upon the Conditions, that they might be heard and agree'd to by the Proteſtants of *Germany*.

Pope's Reſolution to re-aſſemble the Council.

The Pope being reſolved to aſſemble the Council, ſettled a Congregation of Cardinals and Biſhops. There he propoſed the Emperor's Demand, and commanded them to give their Opinions freely, and to declare what they in their Conſcience thought to be for the Service of God and of the Holy See. After ſeveral Conſultations, it was concluded, That the Pope ought to continue the Council, as he had promiſed in the Conclave, and after his Exaltation; That it was more to the purpoſe to ſettle it again at *Trent*, ſince *Germany* deſired it, and upon it's Account it was called at firſt.

Nuncios ſent to the King of France and the Emperor, concerning the Council.

The Pope approved of this Advice, and acquainted the Cardinal of *Ferrara* and the *French* Ambaſſador with it; and about the latter end of *June* ſent *Sebaſtianus Pighinus*, Archbiſhop of *Siponto*, his Nuncio to the Emperor; and *Antonius Trivulcius*, Biſhop of *Toulon*, to the King of *France*. The firſt was ordered to acquaint the Emperor with the Reſolutions that were taken in the Congregation; and the

ſecond

ſecond was commanded to make haſte, That he might ſend a quick Account back of the Intentions of *France*, which he was willing to know before he went any farther. This Nuncio was order'd to lay before the King the Pope's Reaſons for re-eſtabliſhing the Council of *Trent*, which were theſe, That *Germany* accepted it, and ſubmitted to it: That the Council ſhould only be employ'd in explaining Matters of Doctrine, and in Reformation of Manners, without meddling with the Privileges of that Crown; and that his Holineſs deſired to know his moſt Chriſtian Majeſty's Intentions, which were ſuch (he hoped) as a good Son ought to have for the publick Good. The King knowing that the Pope had not much Reaſon to confide in the Emperor for what was paſt; and beſides believing him to be *entirely French*, teſtified to the Nuncio abundance of Joy for his coming; and preſently promiſed to ſend Biſhops from *France* to the Council, and to ſpare for nothing to Content and Support the Authority of the Holy See. *King of France's Anſwer.*

The Nuncio that was ſent to the Emperor, was order'd to repreſent to him, in the Firſt Place, That Means muſt be found out to make the King of *France* agree to the Council. Secondly, That his Imperial Majeſty muſt give aſſurances of the Obedience of the Catholicks and Proteſtants of *Germany* to the Council, by obliging the Diet to execute its Decrees. Thirdly, That the Decrees, made in the foregoing Seſſions at *Trent*, ſhall not be again put under Debate, but ſhall paſs for Matters already determined. *Conditions of a Council propoſed to the Emperor.*

The Emperor replied to the Nuncio, by commending the Pope for reſuming the Council, and promiſing to Second his Holineſs in giving all poſſible Aſſurances of his part to the King of *France*: He ſaid, That the Diet of *Augsbourg* did make a Decree laſt Year, to oblige all *Germany*, Proteſtants and all, to acknowlege the Council: That he would give a Copy of this Decree to the Nuncio, and cauſe it to be confirmed in the Diet which he held at *Augsbourg*: That he did not yet think it proper to declare that the Decree's made at *Trent* could not be re-examined; and that it would be time enough to make that Declaration when the Council ſhould be met. *Emperor's Anſwer.*

The Emperor at that time held a Diet at *Augsbourg*: He there propoſed the obſervation of the *Interim*, and the finding of Means to recover the Revenues of the Church, and the Continuation of the Council. This laſt Propoſition pleaſed the Catholick Princes; but the Proteſtants would not conſent, but upon the following Conditions: That the Articles determined ſhould be re-examined: That the Divines of the Confeſſion of *Augsbourg* ſhould not only be heard, but ſhould alſo have a deliberative Voice; and that the Pope ſhould not Preſide. *Convocation of the Council propoſed to the Diet.*

The Emperor inform'd the Nuncio of the Reſtrictions of the Proteſtants; but he told him that they were not put into the Acts, becauſe the Princes promiſed him they would not reſiſt his Will: That he might therefore aſſure the Pope that all *Germany* would accept of the Council. That he might be more certain of this, he treated with the Electors and principal Prelates of *Germany*; and having gotten their Words, he preſt the Pope to call the Council at *Eaſter*, or ſoon after.

The Pope, to whom the Nuntio ſent the Emperor's Anſwer, thought there was nothing done, unleſs the Decrees already publiſh'd at *Trent* were receiv'd by the *Germans*: For he foreſaw, That if the mention of that Affair were put off till the Council were met, much time would be loſt in diſputing it, and at laſt all would end in the Diſſolution of the Council. On the other ſide, to preſs the Emperor, would make him uneaſy, and throw him into Difficulties. Therefore he thought it was more adviſable to ſuppoſe in his Bull, that the Decrees made at *Trent* were accepted by the *Germans*; and that when his Bull was carried to the Diet, it would either be received, and then he ſhould have what he deſired, or it would not, and that would begin a Diſpute in the Diet, and rid him of his Trouble. Accordingly he drew up a Bull of Convocation, and ſent it to the Emperor, Dated, Sealed, ready to be Publiſh'd, and drawn up in theſe Terms.

Bull of Convocation of the Council.

"*Julius*, Biſhop, Servant of the Servants of God, for the future Memorial of "the thing. Being willing to pacify the Diſſentions which have been raiſed of "a long time in *Germany*, upon account of our Religion, and which have oc-"caſioned Diſturbances and Scandals all over Chriſtendom; it has ſeemed good

"and

" and expedient to us; as alſo our dear Son in Jeſus Chriſt, *Charles*, Emperor of the " *Romans*, alway's *Auguſtus*, has given us to underſtand from himſelf by his Letters, " That the Holy Oecumenical Council, called by *Paul* III. our Predeceſſor, " opened, begun and continued by us, then Cardinal and Preſident, in the Name " of our Predeceſſor in the ſaid Council, jointly with Two other Cardinals, in " which ſeveral ſolemn Seſſions were held, and ſeveral Decrees publiſh'd, as well " concerning Faith, as concerning Reformation, ſhall be aſſembled and fixed again " at *Trent*. We therefore, to whom it now belongs, as Sovereign Pontiff, to call " and direct general Councils, deſiring for the Honour and Glory of God to " procure Peace to the Church, and the Encreaſe of the Chriſtian Faith and the " Orthodox Religion, and to provide as far as in us lies for the quiet of *Germany*, " which in times paſt has yielded to no Nation whatſoever in what belongs to " the Worſhip of the true Religion, the Profeſſion of the Doctrine of the Holy " Canons and Holy Fathers, and the Obedience and Reſpect towards the Sovereign " Pontiffs, Vicars of Jeſus Chriſt, our Redeemer upon Earth; and hoping, by the " Grace and Goodneſs of God, That all Chriſtian Kings and Princes will herein " ſecond our Pious and Juſt Deſigns, and Support them with their Favour and " Aſſiſtance; exhort by the Bowels of the Mercy of Jeſus Chriſt our Lord, our " venerable Brethren the Patriarchs, Archbiſhops and Biſhops, and our well-" beloved Sons the Abbots, and all others in general and in particular, who of " Right, Cuſtom and Privilege, ought to be at General Councils, and whom our " Predeceſſor thought good to call by his Letters of Summons, or any other " Letters whatſoever, made and publiſh'd on this Account, to appear at *Trent*, all " lawful Impediments ceaſing, upon the Firſt day of *May* next enſuing; which Day, " after mature Deliberation, of our certain Knowledge, full Power and Apoſtolical " Authority, by and with the Advice and Conſent of our venerable Brethren the " Cardinals, we appoint and aſſign to reſume and proceed in the Council, in the " Condition it is in at preſent, and to aſſemble and apply themſelves to the Con-" tinuation and Purſuit of the ſame Council, without any Interruption: Promiſing " on our parts, That we will cauſe our Legates to appear preciſely at the ſame time " in the ſame City; by whom, if we cannot in Perſon aſſiſt our ſelves, by reaſon " of our Age, our Infirmities, and the other Affairs of the Apoſtolick See, we " will Preſide under the Conduct of the Holy Ghoſt over the ſame Council; all " Tranſlations, Suſpenſions of the ſaid Council, and all other contrary things, " to the contrary notwithſtanding; particularly, all thoſe things which our Pre-" deceſſor deſigned ſhould be no Obſtacles, as is ſet forth in his Letters, which we " will and deſign ſhall continue in full force, and which we renew as far as is " needful, with all and every the Clauſes and Decrees therein contained; declaring " every thing which may have been attempted by Deſign or through Ignorance, " by whomſoever, or by what Authority ſoever, againſt theſe Preſents, to be void " and of no effect. And if any Man be ſo raſh as to infringe and contradict any " of the Points herein contain'd, let him know that he ſhall incur the Indignation " of the bleſſed Apoſtles, St. *Peter* and St. *Paul*. Given at *Rome* in St. *Peter's*, *No-" vember* 14. 1550. In the Firſt Year of our Pontificate.

Difficulties of the Emperor upon the Terms of the Bull.

Before the Emperor would ſuffer this Bull to be publiſh'd in the Diet of *Augsbourg*, he order'd it to be examin'd in his Council; who believ'd it would be convenient for the Pope to alter ſome Expreſſions which were too harſh, and to ſpeak there with leſs Authority, That he might not provoke the Proteſtants, and give them a Pretence not to come to the Council.

The Emperor ſpake of it to the Nuncio, and wrote alſo to *Mendoza*, to make his Remonſtrances to the Pope upon the ſame Head.

Mendoza, in execution of the Emperor's Orders, demanded Audience of the Pope. When he had it, he repreſented to him, That nothing was more glorious to his Holineſs, than to terminate all thoſe Diſputes concerning Religion in a General Council, which divided not only *Germany*, but alſo all Europe; and that he was perſwaded theſe were his Holineſs's Intentions: But then he ought to conſider that the Proteſtants would ſcarcely come thither, if they were not invited in very gentle Terms, which might give them grounds to hope that they might declare their Thoughts freely, and ſupport them with proper Reaſons: That his Holineſs ought to have this Condeſcenſion to bring them thither: That when they were once come,

come, it would be eaſier to ſhew them the Truth, than to oblige them now to receive the Decrees already made, which would give them reaſon to believe that they ſhould not be heard, ſince Decrees were pronounced againſt them already without being heard, and at the ſame time they were driven to Deſpair.

The Pope made anſwer, That he had always loved Sincerity too much to uſe Diſguizes towards the Proteſtants; That he would not deceive them with fine Words, and engage them by a falſe Condeſcenſion to come to the Council, and then change his Tone and Manner of Speaking upon the Place: That this would give them juſt grounds of Complaint, and of recurring to all that Deſpair could ſuggeſt. However he ſhould be very glad to be freely told of the Terms in the Bull which might offend the Proteſtants.

Mendoza replied thus: Since Your Holineſs invites me to ſpeak freely, I will tell you, That what is ſaid in the Bull, *That it belongs to the Pope to direct Councils*, is one of thoſe Truths which it is not neceſſary to ſpeak always; eſpecially when we know the Prejudice it may occaſion. This Truth, replies the Pope, is one of thoſe which (as St. *Paul* ſay's) ought to be preſt in Seaſon and out of Seaſon; to do otherwiſe, would be to contradict the Commandment of Jeſus Chriſt, and to hide our Light under a Buſhel. You are, returns *Mendoza*, the common Father; and you ought to act accordingly: A Father that would inſtruct and correct his Child, does not ſhew him the Rod, leſt he ſhould run away and not hear him; but he hides it, that he may inſtruct and correct him at the ſame time when he has him in his Arms. The Bull, anſwers the Pope, is drawn up in the Stile of the Chancery, which cannot be alter'd. I ought to follow the ſteps of my Predeceſſors; if I keep to the ordinary Forms, nothing can be laid to my Door; and I ſhould be to blame if I ſhould make any Alterations. Holy Father, I don't take this Anſwer, ſaid *Mendoza* withdrawing, for a Refuſal: I hope Your Holineſs will have Compaſſion upon *Germany*, and will reflect upon the Fire, with which You ſee all the Empire is inflamed, which was kindled by the Agents of *Leo* X. and Cardinal *Cajetan* his Legate, who might have quenched it in the beginning with gentle Words. But the Pope being reſolved to alter nothing in his Bull, diſpatched the following Breve, *December* 27, 1550.

Breve for the publication of the Bull.

"We being determined, by the Advice of our Brethren the Cardinals, and by our "Apoſtolical Authority, to re-ſettle the Council of *Trent* where it began to be "aſſembled, and to continue it to the end: And having for that purpoſe fix'd "the Firſt of *May* to reſume and continue its Seſſions, and by a Bull made on "purpoſe, having exhorted all thoſe who have a Right to aſſiſt in the Council, "to be there at the day prefix'd: Yet ſince it may happen that our Bull not having yet been publiſh'd, ſome may pretend cauſe of Ignorance; We ordain, by theſe "Preſents, the ſame things which are ſet forth in our Bull; willing that it be read "aloud during Divine Service, and afterwards affix'd to the Doors of the "Churches of St. *Peter* and St. *Paul*, and of St. *John* in the *Lateran*. Given at "*Rome*, under the *Fiſher*'s Ring, *Dec.* 27. 1550.

Mendoza, who intended to demand a new Audience of the Pope to renew his Sollicitations, judged by this *Breve* that there was nothing to be hoped for; and ſent immediately a Courier to the Emperor with a Copy of this new *Breve*.

Publication of the Bull in the Diet.

The Emperor, upon this Intelligence from *Mendoza*, called a Council to deliberate upon what was beſt to be done. It was reſolved, That they had nothing elſe to do, but to read the Pope's Bull in the Diet; and that his Imperial Majeſty might eaſily ſweeten the Minds of the Proteſtants with Aſſurances of his Protection in the Council, when once they ſhould be met.

Purſuant to this Reſolution taken in his Council, the Emperor went, *January* 5. 1551. to the Diet, where he ordered the Pope's Bull for the Reſumption of the Council to be read. Both Catholicks and Proteſtants were diſcontented: The Catholicks thought it was too dry, and the manner of Proceeding too harſh: The Proteſtants could not endure the Pope to ſay, *That it belonged to him, not only to call, but alſo to direct Councils, in which he would Preſide.* They complained, That notwithſtanding all their Importunity, the Pope took away from them the Liberty of examining the Decrees which had been made in their Abſence, by declaring that he was reſolved to continue it where they left off. Laſt of all, they ſaid this

Council

Council was not called for them, but againſt them, ſince the Pope invited none but thoſe that were Devoted to, and entirely in the Intereſts of the Court of *Rome*, by the Oath which they had taken.

When the Emperor had heard both ſides, he ſaid, That ſince it was a General, Council of all Chriſtian Nations that obey the Holy See, the Pope had drawn up his Bull in the uſual Forms which were received by all Chriſtendom: That if the *Germans* would leave it to him, he would ſet all things right: That they ſhould let other Nations aſſemble there as well as themſelves; and then he would go in Perſon to the Council, or at leaſt would remain hard-by, where he would act not by Words, but Deeds: That all things ſhould go right; and that they ſhould not mind what the Pope ſaid, but what He promiſed as an Emperor and a King. This Remonſtrance did a little calm their Spirits.

Emperor's Edict concerning the Council.

February 13. the Emperor diſmiſt the Diet, and publiſh'd an Edict, ſetting forth, That ſince it was agreed that there was no Means more proper to pacify the Troubles which were raiſed upon the account of Religion, than a Pious and Free Council, and that in the laſt Diet all the Members of the Empire had engaged to ſubmit to it; it was now a fix'd and ſettled Matter, which no Man could contradict: That purſuant to his Promiſes, he would take care that every thing ſhould paſs with all poſſible Order and Equity: That as Protector of the Church, and Defender of the Council, he would protect all thoſe who ſhould go to the Council, whether they had changed their Religion or not; that ſo they might ſtay there, or return home, with all poſſible Security, and freely ſay there what in Conſcience they ſhould think neceſſary for the publick Good: That he would uſe his Authority to get things decided according to Scripture and the Doctrine of the Fathers, and not according to the Paſſions of Parties: And that in order hereunto, he would abide as near as he could to the Council; and he exhorted all Men, both Catholicks and thoſe that adhered to the Council of *Augsbourg*, to Conform to the Pope's Bull, and to be at *Trent* at the Opening of the Council; and if they deferred to do it, they ſhould not be received afterwards with ſaying that they had not been heard.

Diſputes between the Pope and the Farneſes.

The Pope, to ſatisfy the Obligation he ow'd to Cardinal *Fareneſe* for his Advancement, and more particularly the Oath which he took in the Conclave, Surrendred the City of *Parma* to *Octavio Farneſe*, which Pope *Paul* III. had re-taken and kept in the Name of the Church. *Octavio Farneſe* miſtruſting *Ferdinand Gonzaga*, Governor of *Milan*, as well as the Emperor, whom he ſuſpected to have a Hand in the Tragical Death of his Father; and not ſeeing how, with his own Forces, he could defend himſelf againſt thoſe of the Emperor, applied himſelf to the Pope by the Mediation of Cardinal *Farneſe* his Brother; beſeeching his Holineſs to aſſiſt him himſelf, or to permit him to have recourſe to the Protection of ſome Prince who could ſupport him againſt the Emperor's Power. The Pope, not reflecting upon the thing, anſwer'd Cardinal *Farneſe*, That the Duke his Brother might do as he ſhould think convenient. *Octavio* thinking himſelf at Liberty by this Anſwer of the Pope's, threw himſelf into the King of *France*'s Hands, and received a *French* Gariſon into *Parma*. The Emperor was ſo angry at that, that he perſwaded the Pope that this was an Inſult upon him, who was the Sovereign Prince. Whereupon the Pope embroiled himſelf with *France*, and publiſh'd a Decree upon *April* 3. againſt *Farneſe*, citing him to appear at *Rome* within a Month at fartheſt; in default whereof, he declared him to be guilty of High Treaſon, and ordered his Goods to be confiſcated: He pray'd the Emperor by the ſame Decree to give all neceſſary Aſſiſtance to puniſh this Rebel.

Legate and Nuncios of Pope at Council.

The time of the Council drawing on, the Emperor pray'd the Pope to ſend but One Legate to the Council, That the Proteſtants might not be affrighted with a greater number, and that they might have a greater Appearance of Security. The Pope agree'd to it, to avoid the great Expence of keeping 3 Legates there according to their Dignity, as *Paul* III. his Predeceſſor, had done before. But when, on the other ſide, he conſider'd that it was too great a Burthen for One Man, to have never a Colleague he could confide in, and to paſs for the ſole Author of all that was done, he thought it neceſſary to join Two Nuncios with the Legate, inveſted with the ſame Authority. He choſe Cardinal *Creſcentius*, by the Title of S. *Marcellus*, to be his Legate; and he named *Sebaſtianus Pighinus* Archbiſhop of *Manfredonia*, and *Aloiſius Lippomannus* Biſhop of *Verona*, to be his Nuncio's, and he diſpatched

patched a very ample Commission for them to preside in his Name in the Council, dated only in the Second Year of his Pontificate. The Substance of the Commission was this, That it is the Duty of a Wise Father of a Family to appoint in his Place Persons capable of doing what he can't do himself in Person: That having therefore re-settled the Council at *Trent*, which was begun by *Paul* III. his Predecessor, in hopes that Christian Kings and Princes would favour and assist it, he had exhorted Patriarchs, Archbishops and Bishops, and all other Persons who have a Right to assist at the Council, to appear at *Trent* upon *May* 1. to resume, continue and finish the Council: That his great Age, and other Employments, having hindred him from Personally appearing at *Trent*, and presiding there as he could have wish'd; that his absence might not be prejudicial, he constituted Cardinal *Marcellus*, a Man full of Zeal, Prudence and Learning, and verst in Business, to be his Legate; and the Archbishop of *Manfredonia*, and the Bishop of *Verona*, Men valuable for their Piety, Learning and Experience, to be his Nuncios, by a Special Order, with Promises of ratifying all that they should do, and with necessary Clauses, drawn up by the Advice of the Cardinals: That he sent them thither as Angels of Peace, with Authority to preside in the Council, to resume it, to continue it, to direct, and to close it; and in a Word, to do whatsoever they should judge convenient, according to the Tenor of the Bulls of Convocations, both his and his Predecessors. *Commission of Legats and Nuncio's.*

This Commission, thus drawn up, the Pope put into the Hands of Cardinal *Marcellus*. He order'd him and the Two Nuncios to go immediately to *Trent*, and to open the Council upon the Day appointed, with what Bishops should be there, or even without any, according to the Example of the Nuncios of Pope *Martin* V. who opened the Council of *Pavia*, though there were only Two *Burgundian* Abbots there. He put also into Cardinal *Marcellus*'s Hand the Letter which the Emperor wrote to him to engage him to re-assemble the Council at *Trent*; in which, to take from him all manner of uneasiness, the Emperor promised, That the Council should not proceed to Reformation, but as the Pope should give his Consent; and that the Bishops should give him no Disturbance of any sort: And this Letter the Legate was to use upon occasion.

CHAP. VII.

The History of the XI. XII. *and* XIII. *Sessions of the Council at* Trent.

THE Presidents of the Council being come to *Trent*, with some Prelates that had follow'd them from *Rome*, and some other Bishops that came thither a few days after, they all met with the usual Ceremonies upon *May* 1. 1551. in the Cathedral Church, where the Seats still stood as they did before when the Council was held. *Session XI.*

The Legate Sang *Mass*; and *Sigismond Frederick Dirutа*, a *Franciscan*, Preached: And after the Secretary of the Council had read the Bull of Convocation, and the Pope's Breve, whereby the Pope gave Cardinal *Marcellus* and his two Nuntio's Power to preside, the following Decree was read.

"Are you content, that for the Honour of the Holy Trinity, Father, Son and "Holy Ghost, and for the Augmentation and Exaltation of the Christian Faith and "Religion, the Holy general Council be resumed and continued according to the "Form and Tenor of our Holy Fathers Letters; and that it shall proceed to exa- "mine what is still behind? All the Fathers answer'd, *We are content.* He then "asked them, Are you content that the next Session be held and celebrated the "First day of *September* next? All the Fathers answer'd, *We are content.*

Declaration of War of the Emperor againſt the Duke of Parma.

May 13. The Emperor declared War againſt the Duke of *Parma*. This Declaration ſet forth, That his Imperial Majeſty deſiring out of Duty and Inclination to give the Pope and the Church of *Rome* their whole due, and to hinder the Troubles that were in *Italy* from encreaſing and ſpreading in other Places; and conſidering the juſt Reſentments of his Holineſs againſt *Octavio Farneſe*, eſpecially after having made uſe of all means to retain him in his Duty; he had made choice of *Ferdinand Gonzaga*, his Governor of *Milan*, to command his Armies; to whom he commands his Officers and Soldiers to pay the ſame Obedience during this War as to himſelf, by making War with the utmoſt extremity againſt the Duke of *Parma*. *Gonzaga*, purſuant to the Emperor's Orders, threw himſelf into the *Parmeſan*, whilſt the Pope beſieged *Mirandola*.

Pope's Letter to the Swiſſers.

May 22. The Pope ſent *Hieronimo Franco* into *Switzerland*, who had been Nuncio there under *Paul* III. to keep the *Swiſſers* from lending the King of *France* any Forces, and to obtain Levies for himſelf for the War of *Parma*. He wrote to them in theſe Words, That having taken up the Name of *Julius* II. who cheriſht them ſo tenderly, he was willing to follow his Example by loving them, and making uſe of their Militia; and that if he had not yet given them Marks of his Affection, it was only becauſe he had been employed in the greateſt and moſt important Affairs of Chriſtendom: And that as a ſenſible Proof of what he ſaid, he had taken a *Swiſs* Guard for his own Perſon, and had ſent another to *Bononia*, confiding entirely in their Valor and Fidelity: That now the Council being held at *Trent* ever ſince *May* 1. he prayed them to take care that their Prelates be at *Trent* by the Firſt day of *September* next; that he had ſent Signior *Hieronymo Franco*, whoſe Merit they knew already, to tell them what he thought at greater length. *Morlet*, the King of *France*'s Ambaſſador in *Swiſſerland*, ſo manag'd his Matters, That *Franco* could obtain nothing that he asked for.

King of France's *Remonſtrance to the Pope.*

Henry II. King of *France*, order'd *Paul de Termes*, his Ambaſſador at *Rome*, about the end of *June*, to repreſent to his Holineſs in a full Conſiſtory, That he was very unjuſtly blamed for granting his Protection to the Duke of *Parma*, ſince it is the Duty of Kings to Succor the afflicted: That he had not herein conſulted his particular Intereſt, but that all that he had done was for the Intereſt of the Roman Church, wherein he had only follow'd the Example of his Anceſtors, who had the Glory of enriching, protecting and defending it upon all Occaſions, by their Arms, more than all the other Princes of Chriſtendom: That all that he had in view was to hinder *Parma*, which was the Patrimony of the Church, from falling into the Hands of Strangers: That the Pope ought to be obliged to him for the great Expences which he muſt neceſſarily be at every day on that account: That he conjured his Holineſs to lay aſide that falſe Opinion which he had conceiv'd of him; that otherwiſe if he preferred War to Peace, he might expect to ſee War, not only in *Italy*, but in all other Parts of *Europe*, and Religion expoſed to evident Dangers, becauſe the Council which was called could not be aſſembled: That his Majeſty would not permit the Biſhops of his Kingdom to expoſe themſelves to go to *Trent*, in ſuch a dangerous time; and that he did not believe that the diſmal Misfortunes of that War could ever be imputed to him, ſince he did not intend to impoſe Conditions of Peace, but to receive them.

National Council in France *reſo v'd upon, and revoked.*

This Remonſtrance made little Impreſſion upon the Mind of the Pope, who thought he need fear nothing as long as the Emperor was of his ſide. But he was a little ſurprized quickly after, when he underſtood that the King had ſent out a Circular Letter to all the Biſhops of his Kingdom, to return to their Churches within 6 Months, to prepare for a National Council, and that theſe Letters had been even given to the Biſhops of *France* that were at *Rome*. The Pope deliberated for ſome time, whether he ſhould oppoſe the Return of thoſe *French* Biſhops; but he was afraid he might do them harm, and expoſe his own Dignity, and therefore reſolved to ſend *Aſcanio della Corna*, his Nephew, into *France*, to perſwade the King to abandon the Duke of *Parma*, by remonſtrating to him, that that Duke being a Feudatary of the Church, the Pope could not, without expoſing himſelf to eternal Infamy, bear with his Contempt and Diſobedience, which might be an Example to every body elſe, never to hold of the Holy See; That the Pope had a very great Inclination for his Majeſty, and a great Averſion to the Enemies of his Perſon and Crown, as all the World knew; but that the Conſideration of the Honour of the Holy See was ſo ſtrong, that he ſhould be obliged to throw himſelf againſt his Will

Will into the Arms of ſome other Prince, if his Majeſty would not relinquiſh the Duke of *Parma*. *Aſcanio* alſo had Orders to repreſent unto the King, if he continued inflexible, the numerous Inconveniences with which a National Council would be attended: That it would be a Precedent which would accuſtom his Subjects to take Liberties, which he would be very ill pleaſed with: That he would for the preſent hinder the General Council from being held, which would be a great Prejudice to the Faith, and render him guilty before God of the greateſt Offence which he could ever commit: That if he would ſend his Ambaſſador to *Trent*, he ſhould there receive all manner of Honour and Reſpects from the Preſidents and all the Prelates that were well affected to the Pope. Laſtly *Aſcanio* had Orders to propoſe to the King, if he ſaw him reſolv'd to execute his Edict for the Convocation of a National Council, to publiſh a Declaration, ſetting forth, That by his Edict he did not intend to hinder the general one.

When the King had heard this Envoy, he told him that his Honour engaged him to continue to give his Protection to the Duke of *Parma*, and to ſupport him: He accompanied his Anſwer with Expreſſions which ſhew'd his Diſpleaſure at their Differences, and his ſincere Deſire to compoſe them amicably; and that he might make a return to the Pope's Civility, he ſent to him *John de Montluc*, Governor of *Sienna*, whom he had nominated to the Archbiſhoprick of *Bourdeaux*, in hopes that he might mollify him. But notwithſtanding all the Remonſtrances of that Prelate, the Pope continued firm in the Article of *Parma*, and ſent *Montluc* back with Orders to complain to the King of his ſending his Edict as far as *Rome* for the Convocation of a National Council, and Circular Letters upon the ſame Account to the Biſhops of *France* that were there.

Amyot *ſent by the King of France to the Council.*

The King, who thought he had Reaſon on his ſide, did not yield to the Remonſtrances of the Pope, but gave Orders to *James Amyot*, Abbot of *Bellozane*, to go to *Trent*, and not to appear there till the Seſſion was held, and then proteſt againſt the Council; and he wrote to his Ambaſſador at *Rome*, to do the ſame thing; which he did.

Germans *ſent to the Council.*

In *June*, the Emperor wrote to the Proteſtant Princes of *Germany*, to ſend their Deputies immediately to *Trent*, to be at the Seſſion which was to be held upon the Firſt of *September*; promiſing them that they ſhould be favourably heard, and that they ſhould have all the Security they could deſire.

Maurice, Elector of *Saxony*, to let the Emperor ſee how great a Deference he paid to his Pleaſure, commanded *Melanchthon*, and ſome other Divines, to draw up Heads of Doctrine, which they were to propoſe to the Council. *Chriſtopher*, Duke of *Wirtemberg*, did the ſame thing likewiſe for his part. When theſe Articles were drawn up, they both wrote to the Emperor, That their Divines were ready to go to the Council, but that his Imperial Majeſty's Safe Conduct did not ſeem to be ſufficient, ſince the Council of *Conſtance* proceeded againſt *John Huſs*, though he had the Emperor *Sigiſmond*'s Safe Conduct; ſo that they could not ſend their Divines without a Safe Conduct from the Council, as it had been practiſed in that of *Baſil*, where the *Bohemian*'s, who had the Example of the Council of *Conſtance* before their Eyes, would not come without the publick Faith of all the Fathers: And therefore they deſired the Emperor to procure, from the Fathers that were met at *Trent*, a Safe Conduct drawn up in the ſame Form with that of *Baſil*. The Emperor ſent them Word, That he had ſent his Ambaſſadors to *Trent*, and that he would order them to procure it.

The Emperor at the ſame time named 3 Ambaſſadors to go to *Trent*: The Firſt was a *German*, *Hugh Count de Montfort*; he was to act as Ambaſſador for the Emperor, in all that related to the Rights and Privileges of the Empire. The Second, Don *Franciſco de Toledo*, a *Spaniard*, was his Ambaſſador as King of *Spain*, and for his other Patrimonial Territories there. The Third was *William* of *Poictiers*, who was his Ambaſſador as Earl of *Flanders*, and Lord of the Low-Countries. At the Emperor's Requeſt, *Sebaſtian de Haunſenſteyn*, Elector of *Mentz*, and *John de Eyſembourg*, Elector of *Triers*, went to *Trent* about the latter end of *Auguſt*.

Seſſion XII.

September 1. the Day appointed for the Seſſion, the Fathers went in this Order to the Cathedral Church: Cardinal *Marcellus* went firſt; then the Cardinal of *Trent*, follow'd by the Two Biſhops of *Mentz* and *Triers*, the Count *de Montfort*, and *Franciſco de Toledo*, the Emperor's Ambaſſadors; then the King of the *Romans*'s Ambaſſador, who preceded the Archbiſhops. *Balthazar Eredia*, Archbiſhop of *Cagliari*, celebrated *Maſs*;

and then the Secretary of the Council read an Exhortation, in the Preſident's Name, to the Fathers of the Council, drawn up in theſe Words: "Seeing that as ſoon as the "Council began to re-aſſemble, Two Illuſtrious Prelates and Electors of the Em- "pire have come hither, we have Reaſon to hope that ſeveral *German* Biſhops, and "of other Nations, will quickly, after their Example, appear in this Council, to "finiſh and conclude it to the Glory of God. Now therefore to acquit our ſelves "of what the Rank which we hold requires at our hands, we have thought it pro- "per to begin with exhorting you in few Words: Tho' you are already carried by "your Zeal and your Piety to labour after the Extirpation of Hereſies, the Refor- "mation of the Diſcipline of the Church, and the Procuring Peace among Chri- "ſtian Princes; yet the Importance and Greatneſs of the Difficulties which muſt "be overcome, oblige us to acknowledge our Weakneſs, and engage us to have "recourſe to the Divine Aſſiſtance, which will never fail us, and of which we "have had certain Proofs already by the Arrival of two Electors. To draw which "down, we ought, after the Example of our Anceſtors, to deſire it without cea- "ſing, with Tears, to diſpoſe our Hearts, and to make them ſufficiently pure, that "they may be Temples of the Holy Ghoſt. You are not ignorant that General "Councils have always been of great Authority, becauſe the Holy Spirit preſides "in them, and conſequently their Decrees are not the Works of Men, but of the "Holy Ghoſt. The Apoſtles firſt called Councils, and their Succeſſors did the "ſame, to condemn Hereticks, and to reform the Manners of Eccleſiaſticks, and of "the People. With this View the Pope has called this Council to recover the "Sheep which are ſtrayed from our Lord's Flock, and to preſerve thoſe which ſtill "remain. On this Account, all Poſterity will have a Veneration for this Coun- "cil, and will ſet forth its Praiſes. This however is not what we principally ought "to conſider, but rather the Obligation which we lie under to perform our Duty "towards God, to whom we are to give an Account of the Flocks which he has "committed to our Care; and towards his Church, which is made deſolate by the "Loſs of ſo many dear Children, for whoſe Salvation ſhe lifts up her Hands to "Heaven. We have only this farther to ſay, That we ought here to treat of Mat- "ters with the Spirit of Meekneſs and Charity, as becomes ſo great a Council, "avoiding Diſputes and Differences, and remembring that God is our Spectator "and our Judge.

After this Exhortation, the Archbiſhop of *Cagliari* read the following Decree: "The Holy Council which in the foregoing Seſſion determin'd to proceed, and has "hitherto deferred to do it, becauſe of the ſmall Number of Fathers, and the Ab- "ſence of the *German* Nation; hoping now that after the Example of the Electors, "many other Prelates will come to *Trent*, has deferred the next Seſſion to the 11th "of *October*, the Council ſtill continuing in the ſame State: And as they have "treated of Sacraments in general, and of Baptiſm and Confirmation in particular, "ſo now they will treat of the Euchariſt; and as to what relates to Reformation, "they will examine the Methods of making Reſidence more eaſie. Then the Se- cretary read the Letters of Credence of the Ambaſſadors from the Emperor and the King of the *Romans*.

King of France's *Letter to the Aſſembly at* Trent, *tendred by* Amyot.

After the *Promoter* of the Council had anſwer'd the Ambaſſadors, *James Amyot* Abbot of *Bellozane*, the King of *France*'s Miniſter, roſe up, and preſented a Letter from the King to the Legate, ſaying, *Here is the Letter which His Moſt Chriſtian Majeſty writes to You, and to the Fathers of the Council.* The Legate having taken it, asked him if he had no other Order from the King his Maſter? *Amyot* replied, That he had nothing but this Letter, which was ſigned by His Majeſty's own Hand, and by a Secretary of State; That the Council, by reading of it, would learn what he came to do; and that he deſired him to open it, and to read it publickly. The Legate holding the Letter between his Hands, ſaid to his two Colleagues, *This Superſcription ſhews the King do's not deſpiſe us*, and at the ſame time gave it to the Secretary of the Council to have it read. As ſoon as the Secretary had read the Superſcription aloud, which was made in theſe Words, *Sanctiſſimis atque in primis obſervandis in Chriſto Patribus Conventus Tridentini*; the *Spaniſh* Biſhops began to cry out, particularly *Franciſco Blanco*, Biſhop of *Orenſe*, That this Letter was not directed to them, ſince they were a *General* and a *Lawful Council*, and not an *Aſſembly*, as the Word *Conventus* ſignified; and they oppoſed the Letter's being opened and read in the Aſſembly. Some ſaid, *Let who will hear it read, for our parts, we are reſolved not to hear*

hear it. Others ſaid, *If* Amyot *has any thing to propoſe, let him come to us every Man by himſelf, and we will hear him.* *Amyot* endeavoured to perſwade the Prelates, That the King did not uſe the Word *Conventus* out of any ill Deſign, becauſe in what he had to tell them from His Majeſty, ſometimes the Word *Conventus* was uſed, ſometimes the Word *Concilium*; and that they ought not to dwell upon a Superſcription, which the Secretary only made uſe of, becauſe he thought the Word *Conventus* was more Latin than *Concilium.* Dr. *Vargas* cited ſeveral Paſſages, to ſhew that *Concilium* was as good a Latin Word as *Conventus*; to which *Amyot* replied, by citing ſeveral others. When they had long diſputed upon the Signification of the Word *Conventus*, the Elector of *Mentz* demanded, how they would hear the Proteſtants, who called the Council *Conventum Malignantium*, ſince they would not receive a Letter from His Moſt Chriſtian Majeſty, who gave it the Title of *Sanctiſſimus Conventus*? The *Spaniards* continuing to make a Noiſe, the Legate and Preſidents ſaid, *Let us go into the Veſtry, and debate this Matter by our ſelves.* Immediately they withdrew behind the Altar, where the Veſtry was. The Imperial Biſhops and Ambaſſadors follow'd them; and after they had debated the Matter about Half an Hour, they came back, and ſat every Man in his Place; and the *Promoter* of the Council, directing his Speech to the Sieur *Amyot*, ſaid, *The Council thinks it convenient to have the King's Letter read, being perſwaded that His Majeſty did not put in the Word* Conventus *out of any ill Deſign; otherwiſe, if the Council thought ſo, they would proteſt againſt it as Null.* Then the Secretary opened the Letter, and read it; the Subſtance of it was this: "That "His Majeſty thought it convenient, purſuant to the Reſpect of his Anceſtors to- "wards the Church, to declare to the Fathers of the Council the Reaſons why he "did not ſend the Biſhops of his Kingdom to the Aſſembly, which was called by "*Julius* III. by the Name of a General Council; aſſuring himſelf, that they would "be very far from condemning any Man unheard; and that when they ſhould "know what His Majeſty had done, they would approve of it: That he was en- "gaged in Honour to perſiſt in his Reſolution to Protect the Duke of *Parma*: That "he would willingly deſiſt, when he ſhould ſee he had Juſtice done him: That he "wrote to them as Honorary Arbitrators; and pray'd them to receive his Letter, "not as from an unknown Perſon, or a Stranger, or an Adverſary, but as a Re- "monſtrance from the Eldeſt Son of the Church, who was Heir to the Piety and "Generoſity of his Anceſtors; aſſuring them, That notwithſtanding he was obli- "ged to repel Injuries, he would never diveſt himſelf of Thoughts becoming a "Religious Prince, who was devoted to the Church, whoſe Decrees he would re- "ceive when they were made in their ordinary Forms. *Dated at* Fontainbleau, Auguſt 13. 1551.

Then *Amyot* read a *Proteſtation* containing the Particulars of the *Proteſtation* which *Paul de Termes* had made at *Rome*; the Subſtance of which is this: "That the King, "ſeeing what he had done about the Duke of *Parma* had been taken ill, had tried all "manner of Ways to remove that Evil Opinion with which the Pope and Cardi- "nals were Prejudiced againſt him; having remonſtrated to them by *Paul de Termes* "his Ambaſſador, That if he had receiv'd the Duke into his Protection, who threw "himſelf into his Arms as into a Place of Refuge, he therein had done an Action "of Greatneſs and Humanity, and worthy of a King, in which there was no Ar- "tifice, nor a View of any other Intereſt but the Church's only, whoſe Peace "and Liberty he was deſirous to preſerve at the Expence of his Life and Eſtate, as "his Anceſtors had always done before; and that this could not be doubted after "the Propoſitions of Peace which he had made, whereby he offer'd to ſecure the "Sovereignty of *Parma* to the Church: That if the Pope believ'd this would be a "Means to throw all *Europe* into a War, he ſhould be ſenſibly diſturbed at it; but "the Fault could not be thrown upon him, no more than of the Diſſolution of the "Council, after he had not only accepted, but offer'd all Honourable Conditions "of Peace: That he had deſir'd the Pope to Conſider well of the Miſeries which "a War would draw along with it; and to prevent them by a good Peace: That "in the mean time, whilſt His Holineſs choſe rather to ſee all *Europe* in a Flame, "and the Council thereby Interrupted, in order to Exclude His Moſt Chriſtian "Majeſty, it would be eaſily ſuſpected that he called it only for his own Particular "Ends, and for the Good of thoſe whom he favoured, and not for the Advantage "of the Church: That His Majeſty could not avoid Proteſting, before His Holi- "neſs and the Sacred College, That he could not ſend the Biſhops of his King- "dom

Proteſtation of Amyot.

" dom to *Trent*, becauſe the Acceſſes to that Town were neither free nor ſafe; " nor could he eſteem that Aſſembly for a General Council, from which His Majeſty " was excluded, and where it appeared, that when the Pope called it, he had not " the Extirpation of Hereſies, the Reformation of the Church, and the Reſtoring " of Diſcipline in view, but the Management of his Private Intereſts preferably to " the Publick Good; and conſequently neither he, nor his People, nor the Pre- " lates of his Kingdom, were in any manner obliged to receive its Decrees: That " he proteſted he would recur to the Remedies made uſe of in like Caſes by his " Anceſtors, yet without withdrawing himſelf from the Obedience due to the " Holy See; being reſolved to let it be known every Day more and more, that he " juſtly deſerves the Title of Eldeſt Son of the Church, and Protector of the " Faith: That therefore while he waits for a better Time, that is, till the Pope " lays down his Arms, His Majeſty commands that the Proteſtation which he " made at *Rome*, be alſo made at *Trent*; and demands, That it be inſerted in the Acts " of that Aſſembly, and that they give him a Publick Atteſtation, which he may " make uſe of in proper Time and Place.

When *Amyot* had made an end of reading this *Proteſtation*, the Promoter anſwer'd him in the Name of the Council thus: " The Holy Council is pleaſed with the Mo- " deration which His Majeſty ſhews in his Letter; but it receives your Perſon no " farther than it has Reaſon: It gives you Notice to appear here at the Seſſion upon " the 11th of *October*, to receive the Anſwer which ſhall then be made to His Ma- " jeſty's Letter; forbidding the Notaries to draw up any Act of this Proteſtation, " but jointly with the Secretary of the Council. So this Seſſion ended.

Next Day after the Seſſion, *Amyot* gave the Legate a Viſit, to deſire him to diſpatch for him, by the Secretary of the Council and two Notaries whom he had brought with him, an Act of what had paſs'd in the Seſſion, to ſhew the King his Diligence; or at leaſt that he would give him the Anſwer which the Promotor made him in the Name of the Council, in Writing, that he might inſert it in the Act which he would carry away with him. The Legate made anſwer, That he could not do this alone, and without calling the Prelates together.

Regulations of the Congregations.

Sept. 2. there was a General Congregation, in which the Legate produced Ten Articles, taken from the Doctrine of the *Zuinglians* and *Lutherans*, concerning the Euchariſt, to be examin'd upon the 8th Inſtant, and propoſed a Reformation of the Epiſcopal Juriſdiction. At the End of theſe Ten Articles was added a very particular Regulation of the Order to be obſerved in Congregations; wherein it was ordained, That the Divines ſhould declare their Opinions upon every Article, which they were to ſupport by Holy Scripture, Apoſtolical Tradition, Decrees of Councils receiv'd and approv'd, and the Authority of the Holy Fathers; and this in few Words, avoiding ſuperfluous and uſeleſs Queſtions: That the Divines ſent by the Pope ſhould ſpeak firſt, then the Emperor's, and afterwards the others: That the Seculars ſhould give their Opinions in order, according to their Seniority, and the Regulars according to the Pre-eminency of their Orders: That the Preſidents, by virtue of their Power, ſhould give the Divines that were to ſpeak, a Permiſſion to read Heretical Books, that they might refute their Errors: That there ſhould be a Secretary to ſet down their Opinions; which Opinions, ſo reduced to Writing, ſhould be carried into the Congregations, there to be examined by the Biſhops; and that Canons and Decrees might afterwards be formed from them.

Now tho' it had been ordered, that no Divines but Doctors ſhould give their Opinions in the Congregations; yet in Conſideration of the Electors of *Cologne* and *Triers*, *John Gropper* a Lawyer, and *John Delphius* a Divine, but no Doctor, were allowed to give their Opinions.

King of France's Ordonnances.

Sept. 3. the King of *France* put forth an *Ordonance*, forbidding all ſorts of People, as well Laymen as Clergymen, to diſpatch or ſend to the Court of *Rome* any Courier or other Perſon; to ſend or keep there, by Bankers or otherwiſe, any Gold or Silver for Beneficiary Matters, Diſpenſations, Graces, Proviſions, and other Diſpatches, upon pain of Confiſcation of Goods, and Corporal Puniſhments, to the Laity; and of Seizing their Temporalities, and Confiſcation of their Goods, to the Clergy; that they might not furniſh the Pope with Money to make a War againſt him, which he had unjuſtly raiſed to hinder the *Gallican* Church, which had always aſſerted the Superiority of Councils above the Pope, from appearing at *Trent*.

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The ſame Day alſo he publiſh'd another *Ordonance* againſt Hereticks, that the Court of *Rome* might not take an Occaſion to ſay, that the Proteſtation which he made, and his Conduct afterwards, was only to favour Hereſie.

Opinions of Divines concerning the Articles relating to the Euchariſt.

In the Congregation of *Sept.* 8. and other ſubſequent ones, the Ten Articles concerning the Euchariſt were examined. The Firſt, which was, That the Body, Blood and Divinity of Jeſus Chriſt are not truly in the Sacrament of the Euchariſt, but only figuratively, was unanimouſly condemn'd as Heretical.

Concerning the Second, in which 'tis ſaid, That Jeſus Chriſt is not there Sacramentally eaten, but only Spiritually, and by Faith; there were Three Opinions: The Firſt ſaid it ought to be let alone, becauſe no Heretick denies Sacramental Communion; the Second only ſuſpected it; the Laſt deſir'd it might be more clearly expreſs'd.

As to the Third, That the Body and Blood of Chriſt are indeed in the Euchariſt, but along with the Bread and Wine, ſo that there is no Tranſubſtantiation, but an Hypoſtatical Union of the Humanity with the Subſtances of Bread and Wine; ſo that a Man may really ſay, This Bread is the Body of Jeſus Chriſt, and this Wine is his Blood: All the Divines agreed it was Heretical; but they thought it was to no Purpoſe to condemn, or even to ſpeak of it, becauſe it was an Opinion that was buried with its Author, *Rupertus Abbot* of *Tuitz*, in the Suburbs of *Cologne*, who lived in the Beginning of the Twelfth Century, under Pope *Paſchal* II. And ſince this Council is called againſt Modern Hereſies, they ought not to go back to Ancient ones.

Opinions were divided as to the Fourth Article, which was, That the Euchariſt was inſtituted *only* for the Remiſſion of Sins. Some held it was Catholick, if they took away the Word *only*, which no Heretick then made uſe of; whence they concluded, that that Article ought to be omitted. Others look'd upon it as Heretical, even without the Word *only*, becauſe the Euchariſt was not inſtituted for the Remiſſion of Sins.

All the Fathers condemned the Fifth Article, That Jeſus Chriſt is not to be Adored in the Euchariſt, nor Carried about in Proceſſion, nor even to the Sick; and that thoſe that ſo Adore him are real Idolators.

The Sixth Article, which forbids the Euchariſt to be preſerved, and orders it to be conſumed and diſtributed immediately, declaring it to be an Abuſe to do otherwiſe, and that it is not lawful to Communicate alone, was generally condemned as to the firſt part; but as to the laſt, in which it is ſaid to be unlawful to Communicate alone; ſome ſaid it was true, when applied to the Laity, and conſequently ought to be cenſured as falſe only with relation to Prieſts: Others maintained, that it was Heretical in no ſenſe; the Sixth Council of *Carthage*, *Can.* 101. not having condemned it: On the contrary, requiring thoſe that preſent themſelves to Communicate, to receive the Euchariſt in their Hands, in which they are to hold it in the Form of a Croſs, and not in Veſſels of Gold and Silver; and ſome would have Caſes of Neceſſity excluded, even in the Laity.

The Seventh, which maintain'd, That the Body of Jeſus Chriſt is not in thoſe Parts which remain after the Communion, but only whilſt it is receiv'd, and not before nor after, was unanimouſly condemned.

The Eighth, That it is of Divine Right to give to the People, and even to Children, the Communion under both kinds, and that it is a Sin to conſtrain the People to receive it only under one, was cenſured; becauſe St. *Luke* ſays, That Jeſus Chriſt bleſs'd and brake only Bread when he made himſelf known to his two Diſciples at *Emmaus*; becauſe only Daily Bread is prayed for in the Lord's Prayer; becauſe the *Acts of the Apoſtles* ſpeak only of Bread; and laſtly, becauſe the Council of *Conſtance*, and the Practice of the Church, authorize the Doctrine of Adminiſtring the Euchariſt only under one kind.

The *German* Divines look'd upon the firſt part of the 9th Propoſition to be Heretical, becauſe it taught, That one Species do's not contain ſo much as two. But the *Italians* ſaid it ought to be diſtinguiſh'd before it was condemned; For (*ſaid they*) if this be underſtood of the Virtue of the Conſecration, it is certain that under the Species of Bread there is only Body, and under that of Wine only Blood; but by a Conſequence, which the Divines call Concomitancy, the Blood, the Soul, and the Divinity, are alſo in the Species of Bread, and the Body under that of Wine;

Wine: Whence they concluded, That the firſt part of the Ninth Article was not to be condemned when conceived in general Terms. Opinions were alſo divided upon the ſecond part, That thoſe that Communicate only under one kind, receive leſs: For ſeveral believ'd, that tho' they did not receive more of the Sacrament, yet they receiv'd more Grace; upon which they deſir'd an Explication.

The Tenth Article was, That Faith alone is a ſufficient Preparation to receive the Euchariſt: That Confeſſion is not neceſſary, but free, eſpecially to Men of Letters; and that every Man is not obliged to Communicate at *Eaſter*.

Some were for having a Diſtinction upon the firſt part of this Article between Dead and Living Faith, it being out of doubt that a Living Faith is ſufficient. As to Confeſſion, the *Dominicans* repreſented, that ſeveral Catholicks of a Holy Life, and of great Learning, held this Opinion; and that if it were cenſured, they muſt be condemned. Others propoſed this Expedient, To condemn it as Pernicious, and not as Heretical. Some were for having Confeſſion declared to be neceſſary, with this Clauſe, If there be the Convenience of a Confeſſor. As to the ſecond part, relating to the Communion at *Eaſter*, the common Opinion was, That this Communion not being a Commandment of God, but only of the Church, the Propoſition ought not to be condemned as Heretical; it being unheard of, that any Man ſhould be condemned of Hereſie, becauſe he do's not approve of a particular Humane Command.

Several Divines propoſed another Article taken out of *Luther*'s Writings, namely, That tho' it be neceſſary to recite the Words of Jeſus Chriſt, yet Jeſus Chriſt is not produced in the Sacrament by the force of theſe Words, but by the Faith of him that receives it.

Project of Canons touching the Euchariſt.

After the Divines had ſpoken, the Prelates who were deputed to form the Decrees, drew up from the Opinions of the Divines Seven Canons with Anathema's, which were propoſed in the general Congregation. There it was remonſtrated, That this Matter ought not to be decided ſolely by Anathema's, which only reject the bad Doctrine, without teaching the good: That the Ancient Councils always propoſed the Catholick Doctrine, and then condemned the contrary Error: That this preſent Council obſerved that Method in the Buſineſs of Juſtification; and that tho' it was altered in the following Seſſion, yet that which was at firſt begun ought to be followed, eſpecially ſince it was only interrupted through Neceſſity. Accordingly Fathers were named to draw up Chapters of Doctrine: They drew up Eight, which treated of the Real Preſence, the Inſtitution, the Excellency and the Worſhip of the Euchariſt; of Tranſubſtantiation; of the Preparation to receive the Sacrament; the Uſe of the Cup in the Communion of the Laity; and the Communion of Children.

Remonſtrance of the Emperor's Ambaſſador, concerning the Safe Conduct and the Communion under both kinds.

The Count *de Montfort*, who was one of the Emperor's Ambaſſadors, perceiving that they treated of the Euchariſt, and eſpecially of the Communion of the Cup, reckon'd, that if the Council determined any thing upon that Head, it would be impoſſible afterwards to bring the Proteſtants thither; and conſequently, that all the Pains which the Emperor had taken to engage them to come to the Council, would be loſt: So he communicated this Matter with his Colleagues and with the King of the *Romans*'s Ambaſſadors; and they reſolved to go all together to find out the Preſidents, to whom they remonſtrated, after a long Recital of all that the Emperor had done by Arms and Negotiations to make the Proteſtants ſubmit to the Council, That they muſt be brought thither, at what Price ſoever; and that for that Purpoſe the Emperor had given them a Safe Conduct, but that they were not contented with it, alledging, That the Council of *Conſtance* had effectually ſhewn, that no Safe Conducts given by Secular Princes could bind the Hands of a Council, and therefore they would have one from the Fathers at *Trent*: That the Emperor had promiſed to get it for them, and had charged his Miniſtry to ask it in his Name. The Legate replied, That he would propoſe it in the next Congregation. The Count *de Montfort* repreſented to him, That the Queſtion of the Euchariſt was one of the moſt Important of thoſe that divided the Catholicks and Proteſtants, and conſequently it would not be convenient to decide any thing about it, till the Proteſtants were come: That they might buſie themſelves ſufficiently in the mean time upon Reformation, or other Matters which would not raiſe new Differences. The Legate replied, That the Fathers had reſolved already to treat of the Euchariſt; and that they could not do otherwiſe, when they had ſettled it as an

Order

Order to go through Decrees of Faith and Reformation at the ſame time: That the Doctrine of Confirmation having been examined already, there was a Neceſſity to treat of the Euchariſt next, which concerned the *Zuinglians* much more than the Proteſtants, who were not Sacramentarians like the Others. The Count replied, That if the Point of the Communion of the Cup, which every body ſo ardently deſired and expected, was determin'd againſt them, it would be impoſſible ever to reduce them; and therefore the Emperor had been obliged to Content them in that Particular in his *Interim*; and ſo the Fathers might well defer mentioning that Matter till they came. The Legate anſwer'd in General Terms, being willing to conſult the Pope, and to acquaint him with what had been decided in the Congregations concerning Doctrine.

Opinions of Cardinals about the Safe Conduct.

The Pope having received the Legate's Letters, cauſed the Matter to be debated. As to the Safe Conduct, their Opinions were different; ſome were for refuſing it, ſaying, It was never done but in the Council of *Baſil*, which was a Precedent not to be imitated: That Rebels were not to be obliged: That when they ſaw more likelihood of their Return, then they might make Conceſſions; but now they were ſo far from having Reaſon to hope, that they had all poſſible Reaſon to fear that the Arrival of the Proteſtants might corrupt ſome, as it happen'd to *Vergerius* Biſhop of *Juſtinople*, ſince this Contagion had even ſpread as far as to Prelates of the Firſt Rank, who had been exceedingly obliged to the Holy See. Others ſaid, That tho' there was no more Hope of Converting them, yet however this Satisfaction ought to be given them, that they might be left without Excuſe; beſides, that the Emperor, who was very much concerned in that Affair, would not fail to importune the Council again; which would be obliged to grant that by Force at laſt, which it would be more Honourable to grant Willingly at firſt: That the Safe Conduct might be given in ſuch a Form as would bind the Fathers little or nothing, if they did not name the Proteſtants expreſly, but only the Eccleſiaſticks and Seculars of the *German* Nation in general of all Conditions whatſoever; which would ſeem to comprehend the Proteſtants, but in truth might be applied to the Catholicks, by ſaying, that the firſt could not be comprehended, unleſs they were named in expreſs Words: That the Council might grant a Safe Conduct for it ſelf, and ſo leave the Authority of the Pope free; and that Judges might be deputed to examine any Faults that ſhould be committed, and leave the Choice to the Proteſtants, to avoid all Suſpicion; and ſo thereby the Vigour of Diſcipline and the Authority of Puniſhing might be preſerved, and no Appearance of Conceſſions or Relaxations in any thing be ſhewn. This Advice prevailed with the Pope; and becauſe it agreed with the Opinion of the Legate, in the Anſwer which His Holineſs ſent him, he commended his Prudence extremely, and order'd him to draw up a Safe Conduct according to the Minute which he ſent him, and to ſuſpend the Examination of the Communion of the Cup for three Months, or more, in favour of the Proteſtants; and that whilſt they were expected, there ſhould be a Seſſion held within Forty Days concerning Penance. The Pope added alſo, That the Canons concerning the Euchariſt being too long, they ought to be divided.

Project of Decrees concerning the Euchariſt.

While theſe things were debating at *Rome*, they were drawing up Chapters of Doctrine at *Trent*. They found the ſame Eaſineſs in that as they did in the Diſcuſſion of the Articles: But when they came to explain the Manner of the Exiſtence of Jeſus Chriſt in the Sacrament, and Tranſubſtantiation, the *Dominicans* and *Franciſcans* quarrelled; both pretending that their Opinions ought to prevail. The *Dominicans* would have it ſaid, That Jeſus Chriſt was not preſent in the Sacrament, by coming thither from another Place where he was before, but becauſe the Subſtance of Bread being turned into his Body, he takes the Place which the Bread held, without coming thither on purpoſe; and that ſince the whole Subſtance of the Bread is changed into the whole Subſtance of his Body, that is to ſay, the Matter of the Bread into that of Body, and the Form of Bread into that of Body, therefore this is called *Tranſubſtantiation*: And ſo Jeſus Chriſt exiſts two ways, both Real, both True, both Subſtantial; one, as he is in Heaven, whither he went when he left the Earth; the other, as he is in the Sacrament, where he exiſts in the Places which the Bread and Wine held before, that are now converted into himſelf; that the firſt way is called Natural, becauſe it agrees to all Bodies; that the ſecond, being Singular, cannot be expreſs'd by any Name that agrees to other Modes of Exiſtence: Neither can it be called *Sacramental*, ſince that would ſignifie that the

Body of Jeſus Chriſt was not really in the Euchariſt, but only by way of Sign; the Sacrament being nothing but a Conſecrated Sign, unleſs by a Sacramental Exiſtence we mean a Real Mode proper only to this Sacrament.

The *Cordeliers* deſired it ſhould be ſaid, That a Body can be Really and Subſtantially in ſeveral Places by the Almighty Power of God; and that when it acquires a new Place, it is there, becauſe it goes thither, not truly by a Succeſſive Change, as when it leaves a firſt Place to go to a ſecond, but by an Inſtantaneous Change, whereby it acquires a ſecond Place without loſing the firſt; and that God has decreed, that where ever the Body of Jeſus Chriſt exiſts, no other Subſtance ſhall remain; not that the Prior Subſtances are thereby annihilated, becauſe the Body of Jeſus Chriſt ſucceeds in their Place, and that this is truly called Tranſubſtantiation; not that one Subſtance is made of another, as the *Dominicans* ſaid, but becauſe the one ſucceeds the other: That the Manner of the Exiſtence of Jeſus Chriſt in Heaven, is not ſubſtantially different from his Exiſtence in the Sacrament, but only as to Quantity: That he is in Heaven in the whole Natural Extenſion of his Body; but in the Sacrament Subſtantially, without Extenſion: That however theſe two Modes are true, Real, Subſtantial, nay Natural as to Subſtance; but as to Quantity, his Preſence in Heaven is Natural, in the Sacrament Miraculous; the one differing from the other only in this, the Quantity exiſts in Heaven in the Effect and Property of Quantity, which is Extenſion; and in the Sacrament it has the Nature of Subſtance.

The *Dominicans* and *Franciſcans* drew up ſeveral Minutes containing their Explications of this Myſtery; and ſome alſo were drawn up which were mix'd and compounded of what was beſt in the two Opinions. But the Biſhop of *Verona*, who preſided at the Diſcuſſion of this Controverſie, approved of none of them; and in the General Congregation it was agreed to make a Declaration in ſuch General Terms, that it might be accommodated to the Opinions of both Parties; and the Matter was committed to ſome Prelates, and ſome Divines, under the Direction of the Biſhop of *Verona*.

To remedy the Abuſes propoſed, which were committed in the Sacrament of the Euchariſt, in ſome meaſure, Five Canons were drawn up with a little Preface.

Articles of the Reformation of Epiſcopal Juriſdiction.

Whilſt the Prelates and Divines were labouring in Matters of Doctrine, the Lawyers endeavour'd to reform the Epiſcopal Juriſdiction, in which they found two Grievances: One was, That on the Superiors ſide Charity had degenerated into Dominion; the Other was, That on the Inferiors ſide Voluntary Obedience was turn'd into Complaints and Diſputes. To remedy the firſt of theſe Evils, they were contented to exhort the Prelates to reſume the Spirit of Charity, and to lay by the Spirit of Domination. As for the ſecond, they thought it adviſable to take away the Means by which the Sentences of Superiors were eluded, which were reduced to three Heads, *Appeals*, *Abſolutions*, and *Complaints againſt the Judges*.

John Gropper, who aſſiſted at the Congregations as a Divine, and as a Lawyer, ſpeaking of *Appeals*, ſaid, They were never heard of when the Faith of Chriſtians was fervent; but that when Charity grew cold in Judges, and Paſſion mix'd it ſelf amongſt their Judgments, they crept into the Church by the ſame Gates by which they entred into Secular Tribunals, that is to ſay, by the Reſiſtance of the Oppreſſed: That as formerly the Right of Judging did not ſolely belong to the Biſhops, but to the whole College of Presbyters; ſo Appeals did not go to one Perſon, but to another College: That the Biſhops took away Synods, to erect Tribunals, and to create Magiſtrates, as Secular Perſons did; but that Abuſes were greater among them than in the Laymens Courts, becauſe in theſe, Appeals can go but to the immediate Superior, Men not being allow'd to addreſs themſelves immediately to the Sovereign Judge, nor to appeal from Interlocutory Sentences given upon the Articles of a Cauſe, the End of which was to be expected; whereas in Eccleſiaſtical Courts they appealed from all Acts, which made Cauſes Infinite, and immediately depending upon the Sovereign Judge, and obliged the Parties to go out of their own Country, and ſo undid them with exceſſive Charges: That if they would reform this Abuſe, which not only hinder'd Reſidence, but alſo corrupted Diſcipline, they ought to re-eſtabliſh, as far as they could, the firſt Form of Judgments, by ordaining, That Appeals ſhould not go out of the Provinces of the Appellants, and by forbidding Men to go immediately to the Supreme Judge without

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paſſing through their Subaltern Superiors, and to appeal from Interlocutory Sentences: And laſtly, That if they would adminiſter Juſtice with Sincerity, they ſhould reſtore Synodical Judgments, as leſs ſubject to Corruption, and ſuppreſs the Judgments of Officials, at which *Germany* was ſo ſcandalized, that it could no longer bear them.

This Remonſtrance, which was very agreeable to the *Spaniards* and *Germans*, did not pleaſe the Preſidents at all, who ſaw that it ruin'd not only the Intereſts, but alſo the Dignity of the Court of *Rome*.

In the next Congregation, the Preſidents order'd *John Baptiſta Caſtello*, a *Bononian*, to contradict *Gropper*. He began with commending the Primitive Church, but in a manner that ſhew'd, that in his Opinion its Government had alſo its Imperfections: That Synodical Judgments were very prejudicial, becauſe of the Length of their Examinations and Diſpatches, and of the Difficulty there was to inform ſo many Perſons: That this gave the Occaſion of introducing Officialities: That it was true, Men formerly appealed to Subaltern Judges before they went to the Supreme; but that this Cuſtom was alter'd, becauſe the Heads of Provinces and Nations became Tyrants of Churches: Laſtly, That there was a Neceſſity of carrying every thing to *Rome*: And then concluded, That if we will preſerve the Unity of the Church, we muſt leave things as they were.

This Diſcourſe did not wholly pleaſe the *Italian* Biſhops: For tho' they were not againſt preſerving the Pope's Authority, yet they were willing to have ſome Power, eſpecially if they were to be obliged to reſide; therefore, that both might be agreed in ſome meaſure, they recurred to Expedients. Synodical Judgments were not thought neceſſary for all Cauſes; Appeals from Judge to Judge were unanimouſly rejected; Appeals from Definitive Sentences were limited only to Criminal Cauſes, without touching upon Civil Judgments. There was no farther Diſcourſe of remitting Judgments of Biſhops to the Juriſdiction of Provincial Councils, but only ſo to order the Matter, that the Pope, in whoſe Hands it was, ſhould treat the Epiſcopal Order with more Reſpect and Dignity, by moderating the Commiſſions which were given at *Rome*, in order to ſubmit them to their Inferiors.

The *German* Prelates demanded, That the Laws of Degradation ſhould be moderated, which were become inſupportable, and produced only Complaints and Murmurs in their Country; becauſe there being but few Biſhops in *Germany*, that Ceremony could not be perform'd without a very great Expence, ſince there muſt be twelve Biſhops to degrade a Biſhop, ſix for a Prieſt, and three for a Deacon: For which Reaſon Crimes continued unpuniſh'd. This Point was long debated; and it was reſolved at laſt to alter nothing in the Ceremony, but to find out an Expedient to remove the Difficulties, and to moderate the Expence.

Reſolution of the Congregation.

The Legate, who was deſirous to conſult the Court of *Rome* about the Decrees, before they were publiſh'd in the Seſſion, cauſed a Minute to be read in a General Congregation; in which he ſet forth all that the Count *de Montfort* had repreſented to him, without mentioning that he had written to the Pope; adding, That the Demand of a Safe Conduct ſeem'd reaſonable to him, as alſo the deferring of what might with Honour be delay'd; and that tho' it had been reſolved to treat of the Euchariſt in the Seſſion which was held on the Firſt of *September*, which could not now be alter'd, yet the Deciſion of ſome of the principal Heads in Controverſie might without any Damage be deferred. When they came to gather the Votes, all the Fathers voted for a Safe Conduct, and directed the Preſidents to take care to draw it up; but as to the Delay, ſome ſaid it was not for the Honour of the Council to delay it, unleſs the Proteſtants would promiſe to come to the Council, and ſubmit to its Deciſions. Others ſaid, It was ſufficient to ſave the Reputation of the Council, that the Proteſtants deſir'd this Delay. This laſt Advice was follow'd. Then the Legate added, That the Matter of the Communion of the Cup might be reſerved; and to ſhew that they did not meet only to decide one ſingle Article, they might add the Article of the Communion of Infants. Then the Decree that was made concerning the Euchariſt was read. Some of the Fathers ſaid, it was too ſmall a Matter to reſerve only two Articles, and that they had better have divided the firſt into three, and ſo have made four, and have join'd the Article of the Sacrifice of the Maſs to the reſt, concerning which there were great Difficulties, and then it would have look'd as if they had reſerved many things, and even ſome of the moſt Conſiderable. This Advice was approv'd; but when the Secretary came

to read, that the Proteſtants ſollicited to be heard, a *German* Prelate ſtood up and ask'd, By whom and to whom that Demand had been made? adding, That it was neceſſary the World ſhould be inform'd; otherwiſe, if the Proteſtants denied the thing, it would be a Diſhonour to the Council. The Truth is, that Clauſe having no other Foundation but what the Count *de Montfort* had ſaid of his own head, they were exceedingly perplex'd; and beſides it was not honourable for the Fathers of the Council to declare that they reſerved ſome Articles of their own proper Motion, ſince that would make People ſay, they ought to have reſerved them all: Some Fathers therefore thought it was more adviſable to ſay, That the Proteſtants deſired to be heard; which could not fail of being believ'd, ſince they had ſaid ſo themſelves upon ſeveral Occaſions. This Advice was follow'd; and it was put into the Decree, *That the Proteſtants deſir'd to be heard*, inſtead of theſe Words, *That the Proteſtants ſollicited to be heard.*

Seſſion XIII. *October* 11. 1551. the Fathers of the Council being met in the Cathedral Church, held the Thirteenth Seſſion, which began with the Maſs that was ſung by *John Baptiſta Campeggio* Biſhop of *Majorca*, and follow'd by a Sermon preach'd by *Salvator Salaputius*, Archbiſhop of *Torre* and *Saſſari*;

Decree of Faith concerning the Euchariſt. When the Sermon was over, the Biſhop of *Majorca* read the following Decree concerning Faith: "Tho' the Holy Council, when it was firſt called, (the happy "Succeſs of which can only be attributed to the particular Conduct and Protection "of the Holy Ghoſt) deſigned in the general to explain the Ancient and True "Doctrine of Faith and of the Sacraments, and to apply a Remedy to all ſorts of "Hereſies; yet it is alſo true, that from its Beginning it was its peculiar Wiſh and "Deſign to tear up by the Roots thoſe Tares of execrable Errors and Schiſms, "which in theſe deplorable Times the Enemy hath ſown in the Doctrine of Faith, "and in the Worſhip of the Holy Euchariſt, which however our Saviour has left "on purpoſe in his Church to be the Symbol of this Union and Charity, by which "he deſign'd that all Chriſtians ſhould be united together: The Holy Council "therefore declaring here, concerning this Auguſt and Divine Sacrament of the "Euchariſt, that Holy and Sincere Doctrine which the Catholick Church has al-"ways held, and will hold to the End of the World; having been inſtructed there-"in by Jeſus Chriſt himſelf, and by his Apoſtles, and enlightned by the Holy Spi-"rit, by whom it is daily inſpired, and who diſcovers to it all Truths; forbids all "the Faithful to believe, teach, and preach, concerning the Euchariſt, otherwiſe "than is explained and determined by this Decree.

CHAP. I. In the Firſt place the Holy Council teacheth, and plainly and ſimply declareth, That in the Sacrament of the Euchariſt, after the Conſecration of Bread and Wine, our Lord Jeſus Chriſt, very God, and very Man, is truly, really, and ſubſtantially contained under the Species of theſe Senſible things: For there is no Repugnance, that our Saviour ſhould always ſit at the Right Hand of his Father according to his natural manner of exiſting in Heaven, and that in the mean time his Subſtance ſhould be Sacramentally preſent to us in ſeveral other Places, by a manner of exiſting which we may however conceive by a Mind illuminated by Faith to be poſſible, and which alſo we ought to believe, tho' we can hardly expreſs it in Words: For thus our Anceſtors, who were in the True Church of Jeſus Chriſt, when they ſpake openly of this Sacrament, ſincerely own'd, that our Redeemer inſtituted this ſo admirable a Sacrament in the Laſt Supper which he made with his Apoſtles; when, after the Benediction of the Bread and Wine, he declared to them, in preciſe and formal terms, That he gave them his own Body and his own Blood. And theſe Words related by the Evangeliſts, carrying with them this proper and clear Signification, according to which the Fathers underſtood them, it is a moſt unworthy Crime to wreſt their Senſe, as ſome Contentious and Evil Minds do, to Imaginary Tropes and Figures; by which they deny the Truth of the Fleſh and Blood of Jeſus Chriſt againſt the Univerſal Senſe of the Church, which is the Pillar and Baſe of Truth, and which has deteſted theſe Fictions, invented by theſe Impious Perſons, as Fictions of Satan, preſerving the Memory and Acknowledgment which it owes of that Excellent Benefit which it has receiv'd from Jeſus Chriſt.

CHAP.

CHAP. II. Our Saviour therefore being upon the Point to leave the World, to go to his Father, inſtituted this Sacrament, in which he diffuſed (as one may ſay) the richeſt of his Love towards Mankind; leaving them a Memorial of the admirable things which he did in their behalf, and commanded us to honour his Memory in receiving it, and to ſhew forth his Death, till he ſhall come himſelf to judge the World. He willed alſo, That this Sacrament ſhould be receiv'd as the Spiritual Nouriſhment of our Souls, that they may be nouriſhed and ſtrengthned by living the Life of him that ſaid, *He that eateth me, even he ſhall live by me*; and as an Antidote, to deliver us from our Daily Faults, and to preſerve us from Mortal Sin. He was willing alſo that it ſhould be a Pledge of Glory to come, and of Eternal Felicity, and a Symbol of the Unity of that Body of which he himſelf is the Head, to which he would have us ſtreightly united as Members by the Bond of Faith, Hope, and Charity, that we may all be of one Mind, and that there may be no Schiſm amongſt us.

CHAP. III. The Euchariſt has this in common with other Sacraments, that it is a Symbol of ſomething Holy, and a Viſible Form of an Inviſible Grace; but this it has excellent and peculiar to its ſelf, that whereas other Sacraments have the Virtue of Sanctifying only when they are receiv'd, in the Euchariſt the Author of Holineſs is in it before the Uſe: For the Apoſtles had not yet receiv'd the Euchariſt from the hand of the Lord, when he aſſured them, that what he gave them was his own Body. And it has always been believ'd in the Church of God, that immediately after Conſecration, the true Body and the true Blood of Jeſus Chriſt, with his Soul and his Divinity, exiſt under the Species of Bread and Wine; that his Body really exiſts under the Species of Bread, and his Blood under the Species of Wine, by the Strength of thoſe Words: But then this ſame Body exiſts alſo under the Species of Wine, and this Blood under thoſe of Bread, by virtue of this natural Connexion and Concomitance, by which theſe Parts in our Lord, who is raiſed from the Dead, and who ſhall die no more, are join'd to one another, and the Divinity likewiſe, becauſe of this marvelous Hypoſtatical Union with his Body and Soul. Therefore it is truly ſaid, That the Whole is as much under either Species, as under both together: For he is entire under the Species of Bread, and under any Part whatſoever of that Species; and ſo likewiſe under the Species of Wine, and under all its Parts.

CHAP. IV. Becauſe Jeſus Chriſt our Redeemer has ſaid, That what he offer'd under the Species of Bread was truly his Body; it has always been believ'd in the Church, and the Holy Council do's now anew declare it, That by the Conſecration of Bread and Wine, there is made a Change of the whole Subſtance of the Bread into the Subſtance of the Body of our Lord Jeſus Chriſt, and of the whole Subſtance of the Wine into the Subſtance of his Blood; and this Change has been called *Tranſubſtantiation* by the Catholick Church, which is a proper and agreeable Name for it.

CHAP. V. After what has been ſaid, there is no queſtion but all the Faithful, according to the Cuſtom which has always been receiv'd in the Catholick Church, are obliged to pay to the Holy Sacrament the Worſhip which is called *Latria*, which is due to the True God: For it is not the leſs worthy of our Adoration, becauſe it was inſtituted by Jeſus Chriſt to be taken and eaten; becauſe there we believe the ſame God is preſent, of whom the Eternal Father ſaid, when he brought him into the World, *Let all the Angels of God worſhip him:* It is the ſame God whom the *Magi* worſhip'd, proſtrating themſelves down to the Earth; and laſtly, the ſame whom the Apoſtles, as the Scripture ſays, worſhip'd in *Galilee*. The Holy Council declares moreover, That it is a Cuſtom which has been moſt Piouſly and Religiouſly eſtabliſh'd in the Church with a ſingular Veneration and Solemnity, to celebrate every Year, upon certain Days, this Great and Adorable Sacrament, and to carry it in Proceſſion in Streets and Publick Places, with Reverence to do it Honour: For it is very juſt, that there ſhould be ſome Feſtival Days appointed, in which Chriſtians might by ſome ſingular and extraordinary Demonſtration ſhew their Acknowledgment to their Common Saviour and Redeemer, for ſo unſpeakable and divine a Benefit, which repreſents to us his Victory and Triumph over Death; it was neceſſary alſo that Victorious Truth ſhould triumph over Hereſie and Lying, that its Enemies, at the Sight of ſo great Splendour, and in the midſt of ſo great Joy of the Univerſal Church, may feel themſelves weakned and ſunk, and ſo

may

may either pine away with Vexation, or may repent at laſt through Shame and Confuſion.

CHAP. VI. The Holy Council ordains, That the Ancient Cuſtom which has been obſerved in the Church from the Age of the Council of *Nice*, of keeping the Holy Euchariſt in a Conſecrated Veſſel, ſhall be retained; as alſo that of carrying it to the Sick; which is recommended by ſeveral Canons, as agreeable to Reaſon and Equity, ordained in ſeveral Councils, and obſerved anciently in the Church.

CHAP. VII. If it is not decent to perform any Sacred Offices without a Holy Diſpoſition; and the more a Chriſtian knows how Holy and Divine this Sacrament is, the more he ought to take care not to draw near to receive it, without great Reſpect and Holineſs, eſpecially having a regard to thoſe dreadful Words of the Apoſtle, *Whoſoever eats and drinks unworthily, eats and drinks his own Damnation, not diſcerning the Lord's Body*: Therefore it is of great Importance to him that Communicates to call to mind that Precept, *Let every one examine himſelf.* Now the Cuſtom of the Church ſhews, that this neceſſary Examination conſiſts in this, That every Chriſtian who feels himſelf to be guilty of any Mortal Sin, what Contrition ſoever he may think he has, ought not to draw near to the Holy Euchariſt without Sacramental Confeſſion, which the Holy Council ordains ſhall be always practiſed by all Chriſtians, and even by Prieſts, who are under an Obligation to Celebrate by the Duty of their Employment, unleſs they cannot get a Confeſſor; and if through urgent Neceſſity a Prieſt Celebrates without firſt Confeſſing, he ought not to fail to do it as ſoon as he can.

CHAP. VIII. As to the Uſe of this moſt Holy Sacrament, our Fathers have very well and wiſely diſtinguiſh'd three ways of Receiving it: For they have taught, That ſome receive it only Sacramentally, and they are Sinners; ſome only Spiritually, namely thoſe who eating this Heavenly Bread which is ſet before them with a Holy Deſire, feel the Fruit and Advantage of it by a lively Faith which worketh by Love; and ſome both Spiritually and Sacramentally, namely the Faithful, who ſo examine and prepare themſelves, that they are cloathed with the Wedding-Garment when they approach this Divine Table to receive the Sacrament. It has always been the Cuſtom in the Church, that Laymen ſhould receive the Communion from the Hands of Prieſts, and that the Prieſts when they Celebrate ſhould give it to themſelves; and this Cuſtom ought to be preſerved with Juſtice and Reaſon. Laſtly, The Council exhorts, prays, and conjures all Chriſtians unanimouſly to embrace and believe this Doctrine; but becauſe it is not ſufficient to explain the Truth, unleſs we alſo diſcover and reject what is Erroneous, the Council thought it adviſable to add theſe following Canons.

Canons concerning the Euchariſt.

I. If any one ſays, That the Body and Blood of our Lord Jeſus Chriſt with his Soul and his Divinity, and conſequently the whole Jeſus Chriſt entire, is not contained truly, really and ſubſtantially in the Holy Sacrament of the Euchariſt; but ſays that it is there as in a Sign, or in a Figure, or Virtually: Let him be *Anathema.*

II. If any one ſays, That in the Sacrament of the Euchariſt the Subſtance of Bread and Wine remains together with the Body and Blood of our Lord Jeſus Chriſt, and denies this admirable Change of the whole Subſtance of the Bread into the Body, and of the whole Subſtance of the Wine into the Blood of Jeſus Chriſt, the Species only of the Bread and Wine remaining, which Change the Church very properly calls *Tranſubſtantiation*: Let him be *Anathema.*

III. If any one denies that the Body of Jeſus Chriſt is entirely contained in the Sacrament of the Euchariſt under either Species, and after Separation under every part of theſe Species: Let him be *Anathema.*

IV. If any one ſays, That after the Conſecration, the Body and Blood of our Lord Jeſus Chriſt are not in the Sacrament of the Euchariſt; but that they are there only in the Uſe, while 'tis receiv'd, and not before or after; and that in the *Hoſts*, or Conſecrated Parcels which are reſerved or remain after Communion, the true Body of our Lord doth not remain: Let him be *Anathema.*

V. If any one ſays, Either that the principal Fruit of the Euchariſt is Remiſſion of Sins, or that it do's not produce other Effects: Let him be *Anathema.*

VI. If any one ſays, That Jeſus Chriſt ought not to be adored in the Sacrament of the Altar with the Worſhip of *Latria*, even outwardly; and that conſequently it ought

ought not to be honour'd with a Solemn and Particular Feaſt, nor be carried about with Solemnity in Proceſſions, according to the laudable Practice and Cuſtom receiv'd in the Univerſal Church, nor expoſed publickly to the People, to be adored: Let him be *Anathema.*

VII. If any one ſays, That it is not permitted to keep the Holy Euchariſt in a Shrine, but that after Conſecration it ought to be diſtributed to the Communicants; and beſides, that it is not permitted to carry it with Honour to the Sick: Let him be *Anathema.*

VIII. If any one ſays, That Jeſus Chriſt, who is preſent in the Euchariſt, is only Spiritually eaten, and not Really and Sacramentally: Let him be *Anathema.*

IX. If any one ſays, That all and every of the Faithful of both Sexes are not obliged, according to the Precept of the Church, as ſoon as they arrive at the Years of Diſcretion, to Communicate at *Eaſter*: Let him be *Anathema.*

X. If any one ſays, That it is not lawful for a Prieſt, when he Celebrates, to give the Euchariſt [only] to himſelf: Let him be *Anathema.*

XI. If any one ſays, That Faith alone is a ſufficient Preparation to hinder the Unworthy Reception of this Great Sacrament: Let him be *Anathema.* And that this Sacrament may not be receiv'd unworthily to Death and Condemnation, the Holy Council ordains and declares, That thoſe who feel their Conſciences laden with any deadly Sin, even tho' they are Contrite, are neceſſarily obliged, if they can get a Confeſſor, to confeſs Sacramentally firſt. If any one ſhall be ſo Raſh as to teach or preach the Contrary, or obſtinately to defend it, or maintain it in Publick Diſputations: Let him be Excommunicated.

The Decree of Reformation contains ſeveral Regulations divided into Eight Chapters, of which the Summary follows.

Decree of Reformation, concerning Eccleſiaſtical Sentences.

CHAP. I. The Holy Council intending to make ſome Regulations concerning the Juriſdiction of Biſhops, that ſo according to the Decree of the laſt Seſſion they may be the more willing to reſide in the Churches committed to their Charge, by how much they can with the more Eaſe and Convenience govern the People that are under them, and keep them within the Bounds of a Regular Life; thinks it proper to adviſe them, In the firſt place to remember, that they are appointed to feed their Flocks, and not to abuſe them; and to carry themſelves ſo towards their Inferiors, that their Superiority may not degenerate into an uneaſie Domination, but to love them and cheriſh them as their Sons and their Brethren, and to do their utmoſt Endeavours to turn them away from Evil by their Exhortations and Advices, that they may not be obliged to puniſh them as they might deſerve, if they ſhould commit any Faults through Humane Frailty: For then it is the Duty of Biſhops to obſerve that Precept of the Apoſtle, *To reprove, to beſeech, to exhort with all Mildneſs and Patience*; an Air of Mildneſs going farther towards Correction, than Severity; Exhortation, farther than Threatning; and Charity, farther than Force: But if the Greatneſs of the Fault be ſuch, that it deſerves Chaſtiſement, then Rigor ought ſo to be temper'd by Sweetneſs, Juſtice by Mercy, and Severity by Goodneſs, that the People may be kept under an uſeful and neceſſary Diſcipline, without ſhewing too much Roughneſs; that ſo thoſe that ſhall be puniſh'd may amend, or, if they will not, that others at leaſt may be turned away from Vice, by the wholſome Example of that Puniſhment: It being the Duty of a Paſtor that is both Exact and Charitable, to make uſe, when he would Cure his Sheep, of mild and gentle Remedies at firſt, and afterwards to have recourſe to ſtronger and more violent, if the Greatneſs of the Diſeaſe requires it; and if even theſe prove ineffectual, then by a Seperation the other Sheep ought to be preſerved from the Peril of the Contagion.

Of Frivolous Appeals.

Thoſe that are accuſed of Criminal Matters, that they may avoid Puniſhment as long as they can, and withdraw themſelves from the Judgments of their Biſhops, pretend Complaints and Grievances; and by their Appeals which they throw in, hinder the Courſe of ordinary Proceedings: Now, that a Remedy which was found out for the Defence of Innocence, may not be abuſed to defend their Iniquity; and to obviate Tricks and Subterfuges; the Holy Council declares and orders, as follows.

In

In Cauſes relating to Viſitation and Correction, Capacity or Incapacity, as alſo in Criminal Cauſes, no Appeal ſhall be made from an *Interlocutory Sentence*, (*k*) nor from any Grievance, before the Definitive Sentence be given by the Biſhop, or his Vicar-General in Spirituals. The Biſhop and his Vicar-General ſhall not be obliged to allow ſuch an Appeal, which ought to be look'd upon as frivolous; but they may go on, notwithſtanding any Prohibition which may be iſſued out by the Judge, before whom the Appellant goes, and notwithſtanding any immemorial Uſage or Cuſtom to the contrary, unleſs the Grievance is ſuch as cannot be repaired by a Definitive Sentence, or that no Appeal can lie againſt the Definitive Sentence; in which Caſes, the Decrees of the Ancient Canons ſhall remain entire.

Appeals to Superiors.

CHAP. II. Appeals from the Sentence of a Biſhop, or his Vicar-General in Spirituals, in Criminal Cauſes, when there ſhall be room for an Appeal, if they are ſuch as are committed to Judges upon the Place, by the Authority of the Holy See, ſhall be carried before the Metropolitan or his Vicar-General: Or if the Metropolitan be for any Cauſe ſuſpected, or if he be above Two Days Journey off, according to the Rules of the Canon-Law, or if the Appeal be made from him, the Cauſes ſhall be carried before ſome of the neareſt Biſhops, or their Vicar-Generals, but never before Inferior Judges.

Proceedings in Judgments of Appeal.

CHAP. III. He that appeals in a Criminal Cauſe, from the Sentence of a Biſhop, or his Vicar-General, ſhall be obliged to produce before the Judge, to whom he appeals, the *Acts of the Firſt Inſtance*: (*l*) And the Judge ought by no means to proceed to Abſolution, till he has ſeen them; and then he, from whoſe Judgment the Appeal is made, ought to give Copies of theſe *Acts* within a Month, from the Day in which the Demand is made, *Gratis*; otherwiſe the Cauſe of the Appeal ſhall be determin'd without thoſe *Acts*, as Juſtice ſhall require.

Number of Judges, in Cauſes relating to the Clergy.

CHAP. IV. Since Churchmen ſometimes fall into ſuch Enormous Crimes, that, by reaſon of their Enormity, there is a Neceſſity to degrade the Criminals from Holy Orders, and to deliver them up to the Secular Arm; and ſince it is neceſſary, according to the Canons for that Ceremony, that ſuch a Number of Biſhops ſhould aſſiſt at the Sentence; and that the Difficulty of getting ſo many together, may retard the Execution of Juſtice; and that if they could be got together, yet ſtill this muſt neceſſarily interrupt their Reſidence: The Holy Council ordains and declares, That a Biſhop may proceed by himſelf, or his Vicar-General, againſt a Clerk in Holy Orders, even in Prieſts Orders, as far as Condemnation and Verbal Depoſition; and he may by himſelf, without the Aſſiſtance of other Biſhops, proceed to Actual and Solemn Degradation of the ſaid Criminal from his Eccleſiaſtical Orders and Degrees, in Caſes wherein the Preſence of a certain Number of Biſhops is requiſite, according to the Canons; calling however a like Number of Abbots, who, by Apoſtolical Privilege, have a Right to a Croſs and Mitre, in to his Aſſiſtance, if ſuch can conveniently be found in the Place, or in the Dioceſe, and can be got together; otherwiſe, in default of them, they ſhall take ſuch Dignitaries in the Church, as have Age, Gravity, and Skill in the Knowledge of the Law, to recommend them.

Of Graces obtain'd by Subreption, or Obreption.

CHAP. V. And becauſe it ſometimes happens, that Perſons, under falſe Pretences, which however appear very probable, obtain Graces and Diſpenſations by Surprize, for the entire Pardon or Abatement of the Puniſhments, to which they had been condemned by the juſt Severity of their Biſhops; ſince it ought not to be ſuffer'd, that a Lye, which is ſo diſpleaſing to God, ſhould not only go unpuniſh'd, but ſhould alſo aſſiſt him that tells it, in the obtaining Pardon for another Crime: The Council ordains and declares, That the Biſhop that reſides in his Church, ſhall, by himſelf, as a Delegate of the Holy See, take Summary Cognizance of *Subreptions* and *Obreptions* (*m*) of Graces, obtained by falſe Petitions, for Abſolution of any Publick Crime or Exceſs, wherein he began the Information himſelf; or for Pardon of that for which he himſelf had condemned the Criminal; and that he ſhall not admit theſe Graces, when he ſhall certainly know that they have been obtained upon falſe Declarations, or Concealments of the Truth.

[(*k*) An *Interlocutory Sentence*, is a Sentence paſs'd upon ſome Secondary Matters, in any Cauſe, which do not affect the Principal Queſtion in debate.]

[(*l*) *i. e.* All the Proceedings which had paſs'd already in the Court, from which the Appeal is made.]

[(*m*) *Subreption*, is when any thing is added to the Truth: *Obreption*, when any part of the Truth is ſuppreſs'd.]

CHAP.

In what Caſes a Biſhop may be cited Perſonally.

CHAP. VI. And becauſe thoſe that have been juſtly puniſh'd by the Biſhop to whom they are ſubject, hate him, and keep great Reſentments againſt him, as if he had puniſh'd them wrongfully; ſo that they endeavour by all manner of ways to give him Trouble, by laying falſe Crimes to his Charge; whence it happens, that fear of theſe ſort of Vexations makes Prelates more negligent in ſearching for, and puniſhing of Crimes: The Holy Council, that Biſhops may not forſake to their own Diſadvantage and that of the Church, the Flock that is entruſted with them, and be obliged to run from one place to another, and thereby Diſhonour and Debaſe the Epiſcopal Dignity; ordains, That a Biſhop ſhall not be cited, nor ſummoned to appear Perſonally, except in Cauſes of Depoſition or Deprivation of his Function, although the Proceeding againſt him be *ex Officio*, or by way of Information, Denunciation, or Accuſation, or any other manner whatſoever.

Qualities of Witneſſes againſt Biſhops.

CHAP. VII. No Witneſſes ſhall be received in Criminal Matters againſt a Biſhop, either as to Informations, Accuſations, or any other Proceedings in the Principal Cauſe, unleſs they agree in their Depoſitions, and be of a good Life and Reputation: If it be found that they have depoſed any thing for Hatred, Raſhneſs, and Intereſt, they ſhall be ſeverely puniſh'd.

Weighty Cauſes of Biſhops reſerv'd to the Pope.

CHAP. VIII. Epiſcopal Cauſes, when the Quality of the Crime whereof Biſhops are accuſed is ſuch, that they are obliged to appear in Perſon, ought to be carried before the Pope, and ended by him.

Decree to remit the Deciſion of 4 Articles, concerning the Euchariſt.

Then the Decree, by which the Four remaining Articles concerning the Euchariſt were remitted to the next Seſſion, was read; and the Form of the Safe Conduct which was granted to the Proteſtants. They both follow.

"The Holy Council deſiring to provide for the Salvation of all the Faithful, "by Rooting out of the Field of the Lord all thoſe Errors which are ſo many "ways multiplied in the Matter of the moſt Holy Sacrament; after having de- "termined ſeveral Articles relating to this Sacrament, which have been examin'd "by a very exact Search after Catholick Truth, thoſe Matters having been care- "fully diſcuſſed in ſeveral Conferences, after having taken the Advices of the "moſt able Divines; would alſo have decided theſe following Articles, namely: "Whether it is neceſſary to Salvation, and be commanded of Divine Right, that "all Chriſtian People receive this venerable Sacrament under both kinds? Whether "he that communicates only under one, receives leſs than he that communicates "under both? Whether the Church has erred in giving the Communion to the "Laity only under the Species of Bread, and to Prieſts when they do not celebrate? "And, Whether the Communion ought to be given to Infants? But becauſe the "*Germans*, that call themſelves Proteſtants, deſire to be heard upon theſe very Arti- "cles before they are decided, and have for that purpoſe demanded a publick Aſſu- "rance from the Council, that they may come with all Security to *Trent*, and ſtay there, "and freely propoſe their Opinions in the Preſence of the Council, and return "again when they pleaſe; the Holy Council, though it had ſtaid for them al- "ready ſeveral Months, yet out of its earneſt Deſire that among thoſe that are "called Chriſtians there may be no Schiſms nor Diviſions; and that whereas they "all own the ſame God, and the ſame Redeemer, all alſo may agree in the ſame "Doctrine, the ſame Belief, and the ſame Opinions, truſting in the Mercy of "God, and hoping that they ſhall all be re-united in the moſt Holy and Salutary "Profeſſion of the ſame Faith, the ſame Hope, and the ſame Charity; with this "view, willingly condeſcending to their Deſire, has given and granted, as far as "it lies in its Power, the Faith and publick Aſſurance which they demand, which "they call a Safe Conduct, in the Form and Tenor hereafter mention'd; and has "deferred in their Favour the Deciſion of the ſaid Articles to the Second follow- "ing Seſſion, which ſhall be held *January* 25. next enſuing, being the Feaſt of the "Converſion of St. *Paul*, that they may be conveniently there: And declares "moreover, That in that Seſſion, it will treat of the Sacrifice of the *Maſs*, be- "cauſe of the great Connection between thoſe Subjects; and in the next Seſſion, "which ſhall be held *November* 25. (St. *Catherine*'s Day) it will treat of the Sa- "crament of Penance, and of that of extream Unction; and that in both Seſſions "the Buſineſs of Reformation ſhall be continued.

Form of Safe Conduct granted to Proteſtants.

" The Holy Council grants, as far as it is in its Power, to all in general, and to " every Man in particular, whether Eccleſiaſtical or Secular, throughout the " whole extent of *Germany*, of what Rank, Eſtate, Condition and Quality ſoever " they be, that will come to this Council, full Security, and publick Aſſurance, " which they call Safe Conduct, with all and every neceſſary and convenient " Clauſes and Conditions, though they ought to have been expreſt in particular, " and not in general Terms; willing that they ſhould be looked upon as expreſt, " that they may confer with all freedom of thoſe things which ought to be treated " of in the Council, and come thither with all Security, and ſtay there, and pro- " poſe, either by Word of Mouth or Writing, as many Articles as they pleaſe, and " confer or diſpute with the Fathers, or with thoſe who ſhall be nominated by the " Council, but all without injurious or reflecting Words; and laſtly, to retire when " they ſhall think good. The Holy Council Wills alſo, That if, for their greater " Liberty and Security, they deſire to have any Judge deputed for Crimes which " they ſhall have committed, or may commit, That they ſhall name and chooſe " them themſelves among thoſe whom they ſhall judge favourable to them, " though the Crimes ſhould be very enormous, and ſhould ſavor of Hereſy.

Diſcourſe of the Ambaſſadors of the Elector of Brandenbourg, and the Anſwer.

Then the Powers which *Joachim* Elector of *Brandenbourg* had given to *Chriſtopher Straſſen*, a Lawyer, and to *John Hofman*, whom he had ſent as his Ambaſſadors to the Council, thereby to engage the Pope to give to his Son *Frederic* the Diſpenſations which he wanted for the Archbiſhoprick of *Magdebourg* and the Biſhoprick of *Halberſtadt*, to which he had been choſen, were read. In theſe Powers he calls the Pope moſt Holy Father and Lord, and Sovereign Pontiff, by the Mercy of God, over the Roman Catholick Church: And in the long Diſcourſe which *Straſſen* made, to ſhew the good Will and Reſpect of the Elector his Maſter towards the Fathers of the Council, but without explaining his Sentiments of Religion, he often uſed theſe fine Titles in Honour of the Pope. The Promotor of the Council anſwer'd *Straſſen*, in the Name of the Fathers of the Council, That they were very well pleaſed to hear him, That nothing had given them more Joy, than the Promiſe he had made, in the Name of the Elector his Maſter, to obſerve the Decrees of the Council; and ſo much the more, becauſe they hoped he would Religiouſly perform his Word.

Councils Anſwer to Amyot.

Then the Fathers, according to the Appointment made to the Abbot *Amyot* to receive their Anſwer to his Maſters Proteſtation, order'd the Serjeant to ask at the Door, if there was any one there on the behalf of the moſt Chriſtian King. But no body appearing, ſince *Amyot* thought it was not proper to appear, leſt he ſhould be obliged to enter into a Diſpute when he received the Anſwer, which the Pope and *Spaniards* drew up and dreſt after their Faſhion; the Promotor moved, That the Anſwer might be publickly read; which was immediately done, with the Preſidents Leave. The Suſtance of it is this. " The Holy Council, having flat- " ter'd it ſelf, that it was favoured by his moſt Chriſtian Majeſty, heard his Envoy's " Declaration with extream Uneaſineſs: However it ſtill had hopes of his Majeſty, " to whom it did not think it had given any Cauſe of Offence: That his Com- " plaint that the Council was held for the private Advantage of ſome particular " Perſons, could not fall upon the Council, which had not only been aſſembled " by Pope *Julius* III. but alſo by his Predeceſſor, to extirpate Hereſies, and " to reform Diſcipline for the good of Chriſtendom: And therefore it " pray'd his Majeſty, to ſend the Biſhops of his Kingdom, to advance ſo good a " Work: That if *Amyot* had been heard with Attention, who was but a private " Man, and at a time, when he made them ſo injurous a Declaration, with much " ſtronger Reaſon would they hear the Biſhops of *France*, who were ſo conſidera- " ble for their Merit: That however, the Council would have without them an " entire Authority, the Firſt Convocation having been lawful, and the Second juſt and " neceſſary; and let the King make what Proteſtations ſoever, that he would make " uſe of the Remedies employ'd by his Predeceſſors, they hoped he would beware " of reviving abrogated Cuſtoms, againſt which, the Council could not avoid " declaring for the Intereſts of his Crown: Let him caſt therefore his Eyes rather " upon his Anceſtors, particularly upon his very Wiſe Father, who Honour'd this " Council; for otherwiſe, if he ſhould fail to follow ſo good an Example, he " might render himſelf ungrateful towards God and the Church, his good Mo- " ther,

" ther, for whoſe ſake he ought to Sacrifice the Reſentments of his particular " Offences.

When this was read, the Aſſembly broke up.

CHAP. VIII.

The Hiſtory of the Fourteenth Seſſion, concerning Penance and Extream Unction.

THE Day after the Thirteenth Seſſion, there was held a general Congregation, in which the Legate complained, That the Divines had not in their Diſputes exactly follow'd the Order that was preſcribed, which had cauſed ſeveral Debates, which made them loſe Sight of their Principal Point, that was to oppoſe the Errors of *Luther*, whilſt they amuſed themſelves with defending their particular Opinions with Heat. And therefore it was convenient to renew the Order which was made before, and to add ſome Articles to it, namely, That the Divines of *Lovain*, that were ſent by the Queen of *Hungary*, ſhould ſpeak after the Emperor's: That the Congregations ſhould be held twice a Day, in the Mornings from Six to Eleven, and in the Afternoons from Two to Five. Then the Twelve following Articles concerning Penance, taken out of the Books of *Luther*, with Four other concerning Extream Unction, were deliver'd to the Divines. They were deſired to be ſhort in their Opinions, to cut off uſeleſs Queſtions, and not to inſiſt upon them with Obſtinacy in their Diſputations. *Legates Advice to Divines.*

I. *Penance is not properly a Sacrament inſtituted by* Jeſus Chriſt *to reconcile thoſe that fall after Baptiſm; and the Fathers did not ſpeak properly when they called Penance a Second Plank after a Shipwreck: Baptiſm is truly the proper Sacrament of Penance.* *Articles concerning Penance to be examined.*

II. *Contrition, Confeſſion, and Satisfaction, are not Parts of Penance, but only that Fear which Men feel in their Conſciences after being ſenſible of Sin, and that Faith which Men conceive by the Goſpel of Abſolution, whereby they believe their Sins to be remitted by Jeſus Chriſt.*

III. *That Contrition, which is form'd by an Examination, Recollection and Deteſtation of our Sins, does not prepare us for Grace nor Forgiveneſs of Sins; but ſerves only to make a Man a Hypocrite, and more Guilty: That Contrition being a forced and not a voluntary Grief.*

IV. *Sacramental Confeſſion is not of Divine Right; and it was not known before the Council of* Lateran: *Publick Penance alone was then in uſe.*

V. *An Enumeration of a Man's Faults is not neceſſary in Confeſſion to obtain Forgiveneſs, but it is free, and is only good at that time to inſtruct and comfort a Penitent; formerly it was neceſſary to impoſe Canonical Satisfaction. There is no neceſſity of confeſſing all our Sins, particularly thoſe that are hid, and which are againſt the Two laſt Precepts of the Decalogue, no more than of all the Circumſtances which have been invented by idle Perſons. For if we will confeſs all, we ſhall leave nothing for Mercy to Pardon. Neither is it Lawful to confeſs venial Sins.*

VI. *Confeſſion of all our Sins, as the Church ordains, is impoſſible; and it is only a Humane Tradition, which good Men ought to take away. We are not obliged to confeſs in* Lent.

VII. *Abſolution is not a Judiciary Act of the Prieſt, but a bare Declaration which he makes to the Penitent that his Sins are forgiven: So that a Penitent ought to believe he is abſolved, though he has no Contrition, and though the Prieſt abſolves him not ſerrioufly but in jeſt: A Prelate may abſolve a Sinner, though he does not confeſs.*

VIII. *Prieſts have not the Power of binding and looſing, unleſs they have the Grace of the Holy Ghoſt, and Charity; and they are not the ſole Miniſters of Abſolution. All the Faithful may alſo abſolve from publick Sins by way of Correction, if the Sinner acquieſces; and from ſecret Sins by voluntary Confeſſion, by Virtue of theſe Words of Jeſus Chriſt,* Whatſoever you ſhall looſe, ſhall be looſed; *which he directed to all the Faithful.*

IX. *The Miniſter that abſolves againſt his Superior's Prohibition, abſolves the Sinner before God; for reſerved Caſes do not hinder Abſolution, and Biſhops have no Right to reſerve Caſes to themſelves, unleſs it be for outward Policy.*

X. *God remits both Guilt and Puniſhment; and Satisfaction is nothing but Faith, whereby the Sinner believes that Jeſus Chriſt ſatisfied for him; and Canonical Satisfactions were appointed by the Fathers, either only to try the Faithful, or for Diſcipline; but never for the Remiſſion of Puniſhment; and they began only ſince the Council of* Nice.

XI. *The beſt Penance is a change of Life; and God is not ſatisfied by Temporal Puniſhments, though they are voluntarily undergone, ſuch as Faſtings, Prayers, Supplications, Alms, and other good Works, which are called Works of Supererogation, which God has not commanded.*

XII. *Satisfactions are not part of the Worſhip of God: They are Humane Traditions, which ſerve only to darken the Doctrine of Grace and of the True Worſhip of God, as alſo the Benefit of the Death of Jeſus Chriſt; and it is a Fiction to ſay, That by the Power of the Keys Eternal Puniſhments can be changed into Temporal ones, ſince they were given only to abſolve, and not to impoſe Puniſhments.*

The Four Articles concerning Extream Unction, to be examined, are theſe.

I. *Extream Unction is not a Sacrament of the new Law inſtituted by Jeſus Chriſt, but a Ceremony received from the Fathers, or a Humane Invention.*

Articles concerning Extream Unction to be examined.

II. *Extream Unction is not a Sacrament of the new Law, confers no Grace, forgives no Sins, comforts no Sick, who formerly recover'd their Health by the Gift of Healing: This Unction ceaſed in the Primitive Church with this Gift.*

III. *The Rites and Ceremonies which the Church of* Rome *makes uſe of in the Adminiſtration of Extream Unction, are not agreeable to what St.* James *wrote; for which Reaſon they ought to be changed, and they may be deſpiſed without Sin.*

IV. *The* Prieſt *is not the ſole Miniſter of Extream Unction; for thoſe* Presbyteri, *whom St.* James *orders to come to anoint the Sick, are not* Prieſts *ordained by Biſhops, but the* Elders *that were in the Congregation of the Faithful.*

In the Diſcuſſion of theſe Articles, the Divines maintain'd every Man his own Opinion with ſo much Heat, that the Legate thought it convenient to cauſe the Decrees and Canons to be drawn up in a ſimple manner, without bringing in the different Opinions of both ſides, by an evil Complaiſance, which ſerved only to enervate both Canons and Decrees.

When the Deputies who were to form the Decrees and Canons about Penance, had made an end of drawing them up, they were read in a general Congregation.

Difficulties about the Decrees.

Upon the *Firſt Chapter*, § 3, and upon the *Third Canon*, in which 'tis ſaid, That theſe Words, *Whoſeſoever Sins you retain, ſhall be retain'd*, &c. ought to be underſtood, according to the unanimous Interpretation of the Fathers, of the Sacrament of Penance; *Ambroſius Pelargus*, a *Jacobin*, and Divine of the Elector of *Triers*, repreſented that it was neceſſary to examine the Holy Fathers well before any thing was determin'd, leſt they ſhould make a falſe ſtep; That he could aſſure them they would not find that unanimous Conſent which the Decree ſpeaks of; becauſe ſome underſtood thoſe Words of Baptiſm, and others of every thing whereby Mens Sins might be Pardoned; and conſequently to ſay with this Decree, That all the Fathers underſtood theſe Words of the Inſtitution of the Sacrament of Penance, and to declare thoſe to be Hereticks that ſhould teach otherwiſe, would be to give the Adverſaries an Advantage, and an Occaſion of thinking that the Council Condemned the antient Doctrine of the Church.

Several Prelates thought this Advice worthy of Reflexion, and ſeemed deſirous to have the matter examin'd anew; but the Legate was not at all of that Opinion, ſaying, That it would be in a manner impoſſible to examine all the Fathers, and to find them all of one Mind: That it was enough that moſt of the Fathers were Witneſſes of the common Belief of the Church, to empower them to ſay it was the common Opinion; and that if they were to examine every Opinion of the Fathers, it would give the Hereticks an opportunity to lay hold of ſome Paſſages of the Fathers which ſeem'd to be of their ſide.

Whereas it is ſaid, in *Chap.* 3. and *Can.* 4. That Contrition, Confeſſion, and Satisfaction, are *the Matter* of the Sacrament of Penance; the *Cordeliers* repreſented, That this was to alter the Idea which Men had of the Matter of a Sacrament, which

which was always ſomething applied by the Miniſter to the Perſon that receives it; and conſequently, that the proper Acts of the Penitent ought not to paſs for the Matter of Penance: That formerly Contrition was not leſs requiſite to Baptiſm, than to Penance; and that the Ancients, according to St. *John Baptiſt*'s Example, required Confeſſion before they gave Baptiſm, and even order'd their Catechumens to do Penance; and yet, that it was never ſaid, That Contrition, Confeſſion, and Satisfaction, were the Matter of Baptiſm. The Divines of *Cologne* joined with the *Cordeliers*. Upon this Remonſtrance, it was thought proper to alter the Decree and Canon, by ſaying, They were, *as it were, the Matter.*

The Remonſtrance of *Johannes Aemilianus*, Biſhop of *Tuy* in *Gallicia*, who ſaid, He did not think it was true, that a Man could have a Sorrow for Sin, unleſs it were out of a Motive of Love, and that he was not certain that Attrition alone was ſufficient with the Sacrament; cauſed many Diſputes concerning the Nature of that Contrition which is requiſite in the Sacrament of Penance. Some Divines believ'd a Simple Attrition was enough, when it began through Fear of Hell-Puniſhments; but the Generality maintain'd, That this Contrition ought neceſſarily to include Love of God, and the Beginnings of Charity. The Biſhop of *Tuy* was of the ſame Opinion, That Perfect Contrition was neceſſary to obtain Forgiveneſs of Sin, even in the Sacrament; owning however, that Sin was forgiven by Virtue of the Sacrament; a Deſire of which, is contain'd in Contrition.

The Decree of the Council upon this Article, was at firſt drawn up in the following manner: "The Holy Council declares, That the Contrition, which the "Divines call Attrition, not only do's not make a Man a Hypocrite, nor more a "Sinner, as ſome dare to blaſpheme, but that it is ſufficient to make the Sacra-"ment valid; and that it is the Gift of God, and a very real Impulſe of the Holy "Spirit, who does not indeed at that time dwell in, but moves the Penitent; by "whom being aſſiſted, which he cannot be, without ſome Love towards God, it "becomes more eaſie to him to obtain the Grace of God. But it was afterwards changed, and drawn up, as we ſhall relate.

The *Cordeliers* complain'd, at its being declared in the Chapter of Abſolution, That it was Hereſie to ſay, That Sacramental Abſolution is a Declaration; conſidering, that St. *Jerome* was of that Opinion, and that the Maſter of the Sentences, and almoſt all the Schoolmen, held, That Abſolution in the Sacrament of Penance, was an Abſolute Declaration.

It was anſwer'd, That thoſe that ſaid, that Abſolution is a Declaration of the Forgiveneſs of Sins, were not condemned for Hereticks; but only thoſe that aſſerted, That Sins were forgiven to thoſe who certainly believ'd they were ſo. So that this Canon only related to the Opinion of *Luther*.

Upon the Seventh Chapter, *Of Reſerved Caſes*, the Divines of *Lovain* objected, That it could not be found, that any Father ever ſpake of this Right; and, that *Durandus* the Penitentiary, *Gerſon* and *Cajetan*, all ſaid, That Cenſures only are reſerved to the Pope, but not Sins: So that it was too ſevere, to pronounce in the Eleventh Canon an *Anathema* againſt thoſe that were of the contrary Opinion. The Divines of *Cologne* were of the ſame Opinion, and ſaid, That they could not find any Ancient Writer that ſpake of any other Reſervation, but that of Publick Sins: And, That ſuch Illuſtrious Perſons, as thoſe whom the Divines of *Louvain* had quoted, ought not to be condemned: And, That *Campegius*, in his Reformation of the Clergy, himſelf had own'd, that it was an Abuſe, only to get Money. Theſe ſame Divines demanded, That Publick Penance might be mention'd, which was ſo much commended by St. *Cyprian* and St. *Gregory*; adding, That if the Uſe of it were not reſtor'd, for Hereticks and Publick Sinners, *Germany* would have Wrong done to it.

There was no Diſpute about the Decree and Canons concerning the Sacrament of Extream Unction: Only One Divine took Notice upon what was ſaid, That it belong'd only to Prieſts, to confer this Sacrament; That it ought to be obſerv'd that it was ſaid in St. *Mark*, That the Apoſtles anointed the Sick, before they were made Prieſts, in the Laſt Supper. This Reflexion gave occaſion to put it into the Decree, That this Sacrament was inſinuated in St. *Mark*.

The *Spaniſh* Biſhops preſented to the Legate a Memorial from the Council of *Caſtile*, which had been made ever ſince the Year 1545, and had been put into their Hands by *Vargas*; wherein the Council demanded, That the Pope ſhould ſupport the *Memorial of the Spaniſh Biſhops.*

the Office of the Holy Inquiſition, and grant nothing to the Prejudice of an Eſtabliſhment ſo neceſſary to the Good of the Kingdom of *Spain*: That they would hinder Pluralities of Benefices with Cure of Souls; Unions of ſeveral Benefices for One Man's Life; Regreſſes; *Gratia Expectativa's*; Artifices to procure Succeſſions into Benefices; Secret and Fraudulent Collations; Collations of Benefices to Foreigners; Privileges of Clerks, to thoſe that have only the Simple Tonſure; Exemptions from the Juriſdiction of the Ordinary; and the Attempts of Popes upon Lay Patronages. The Legate receiv'd this Memorial, and ſaid he would examine it.

Nov. 25. 1551. the Fathers of the Council being met in the Cathedral Church, to hold the Fourteenth Seſſion, after the accuſtomed Prayers, cauſed the following Decree and Canons to be read.

Seſſion XIV.

Decree concerning Penance.

Tho' ſeveral things, relating to the Sacrament of Penance, have been inſerted in the Decree of Juſtification, becauſe of the Connexion and Relation which there is between them; yet the Holy Council believ'd it to be of great Advantage to the Publick, to give a more Exact and Ample Definition, becauſe of the Multitude of Errors which have appeared in our Days concerning this Sacrament; that ſo, after they have been known, and deſtroy'd, by the Aſſiſtance of the Holy Spirit, the Catholick Truth, which the Council here ſets forth to be punctually kept, may appear with all its Evidence, and with all its Light.

CHAP. I. If all thoſe that are Regenerate had ſufficient Gratitude towards God, to preſerve conſtantly that Righteouſneſs which they receiv'd in Baptiſm by his Grace and Favour, it would not have been neceſſary to have inſtituted another Sacrament for the Forgiveneſs of Sins. But ſince God, who is Rich in Mercy, knows our Frailty, he is willing to give a Remedy of Life to thoſe who ſhall have deliver'd themſelves over to the Slavery of Sin, and to the Power of the Devil; and this Remedy is no other than the Sacrament of Penance, whereby the Benefit of the Death of Chriſt is applied to thoſe who have fal'n after Baptiſm. Penance has always been neceſſary, at whatſoever time Men that were defiled with any Mortal Sin, would obtain Grace and Righteouſneſs, even to thoſe that deſire to be waſh'd by Baptiſm; that ſo, renouncing their Malice, and correcting themſelves, they may deteſt ſo great an Offence as they have committed againſt God; conceiving in their Hearts a Holy Grief, and Hatred of their Sins. This made the Prophet *Ezekiel* ſay, *Repent, and turn your ſelves from all your Tranſgreſſions: ſo Iniquity ſhall not be your Ruine.* Jeſus Chriſt himſelf ſays, *(n) If you have not Penance, you ſhall all likewiſe periſh.* St. *Peter*, the Prince of the Apoſtles, being to recommend Penance to Sinners that were diſpoſed to receive Baptiſm, ſaid to them, *Repent, and be Baptized every one of you.* Now Penance, before the Coming of Jeſus Chriſt, was not a Sacrament, nor is one ſince, unleſs one is Baptized.

Our Lord Jeſus Chriſt principally inſtituted the Sacrament of Penance, when, being riſen from the Dead, he breathed upon his Diſciples, and ſaid, *Receive the Holy Ghoſt: Whoſeſoever Sins ye remit, they are remitted unto them; and whoſeſoever Sins ye retain, they are retained.* By ſo remarkable an Action, and ſuch clear Words, all the Fathers unanimouſly underſtood, That the Power of retaining Sins, was communicated to the Apoſtles, and to their Succeſſors, to reconcile the Faithful that fall after Baptiſm: And 'tis with this great Reaſon, that the Catholick Church drove out and condemned the *Novatians* as Hereticks, becauſe they obſtinately denied this Power of Forgiving Sins. Wherefore the Holy Council approving of this Senſe of the Words of our Lord, as moſt true, condemns the Imaginary Interpretations of thoſe, who, to oppoſe the Inſtitution of this Sacrament, wreſt theſe Words, and apply them to the Power of preaching the Word of God, and declaring of his Goſpel.

CHAP. II. However, it is acknowledged, That this Sacrament differs, in ſeveral Reſpects, from Baptiſm: For beſides that the Matter and the Form, which are the Eſſence of the Sacrament, are very different; it is alſo very certain, that the Miniſter of Baptiſm is not a Judge, becauſe the Church exerciſes its Juriſdiction only upon thoſe who are firſt enter'd into its Boſom by the Gate of Baptiſm: *For what have I to do,* ſaid St. *Paul, to judge them that are out of the Church?* The Caſe is

[*(n)* So the *Rhemes* Tranſlators render theſe Words of our Bleſſed Saviour, *Luke* 13. 5. They follow the *Vulgate*, as did the Council of *Trent*, whoſe Words are *Niſi pœnitentiam egeritis, omnes ſimiliter peritis.*

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not the ſame with the Houſhold of Faith, whom Jeſus Chriſt our Lord has made Members of his Body, by the Waters of Baptiſm: For if they afterwards come to be defiled with any Crime, he would not have them repeat Baptiſm in order to be waſh'd, that is a thing not allowed in the Catholick Church upon any Account ſoever; but he would have them preſent themſelves before this Tribunal, as Criminals; that ſo, by the Sentence of the Prieſts, they may be abſolved from the Sins which they ſhall have committed, not only once, but as often as with a Spirit of Penance they ſhall have recourſe to him. Beſides, the Fruit of Baptiſm is different from that of Penance: For by Baptiſm we are cloathed with Jeſus Chriſt, and obtain a full and entire Remiſſion of our Sins, and we become a New Creature in him; by Penance we cannot arrive at this entire Renewal, and this total Remiſſion, without abundance of Tears and bitter Groans, which the Juſtice of God exacteth from us. And this made the Holy Fathers ſay, with Reaſon, That Penance was a Laborious Baptiſm. Now the Sacrament of Penance is not leſs neceſſary to thoſe who are fal'n after Baptiſm, to obtain Salvation, than Baptiſm is to thoſe that never were Regenerate.

CHAP. III. The Holy Council alſo teaches, That the Form of the Sacrament of Penance, in which principally its Virtue doth conſiſt, is contained in theſe Words of the Miniſter, *I Abſolve you*; to which ſome other Prayers are join'd, according to the laudable Cuſtom of the Holy Church, which have no relation to the Eſſence of the Form of the Sacrament, and are not neceſſary for its Adminiſtration. The Acts of the Penitent, namely, Contrition, Confeſſion, and Satisfaction, are *as it were the Matter* of this Sacrament; and theſe Acts, in as much as they are required in the Penitent to make the Sacrament entire, and to obtain a full and perfect Remiſſion of Sins, by the Inſtitution of God, are for that Reaſon called Parts of Penance: But as to the Thing it ſelf, and the Effect of this Sacrament, in what relates to its Virtue and Efficacy, it conſiſts in a Reconciliation with God; which is ſometimes follow'd, in Pious Perſons that receive this Sacrament with Devotion, with great Peace and Tranquility of Conſcience, joined with abundant Conſolation of Spirit. The Holy Council, thus ſetting forth the Parts and Effects of this Sacrament, at the ſame time condemns the Opinions of thoſe that obſtinately maintain, That the Terrors which are felt in the Conſcience, together with Faith, are Parts of Penance.

CHAP. IV. Contrition, which is the Firſt of theſe Acts of the Penitent here mention'd, is a Grief of Mind, and a Deteſtation of the Sins that one has committed, with a Reſolution to ſin no more for the future. This Contrition was at all times neceſſary to obtain Pardon of Sin; and in Fal'n Man, after Baptiſm, it diſpoſes him for Forgiveneſs of his Sins, if it is join'd with a full Confidence in the Mercy of God, and animated with a Deſire of doing the other things that are requiſite to receive this Sacrament as we ought. The Holy Council declares therefore, That this Contrition contains not only a Ceſſation from Sin, a Reſolution and a Beginning of a New Life, but alſo a Hatred of our Paſt Life; as *Ezekiel* ſays, *Caſt away from you all your Tranſgreſſions whereby you have tranſgreſs'd, and make you a new Heart and a new Spirit*; and certainly, he that ſhall conſider the Tranſports and the Groans of the Saints, will eaſily comprehend, that they proceed from a violent Hatred of their Paſt Life, and a vehement Deteſtation of their Sins. The Holy Council teaches alſo, That tho' it may happen that this Contrition be ſometimes perfect, thro' Charity, and may reconcile a Man to God before he actually receives this Sacrament; yet this Reconciliation ought not however to be attributed to this Contrition, unleſs the Deſire of Receiving this Sacrament, which is included in it, be joined with it. It declares alſo, That that Imperfect Contrition which is called Attrition, which generally ariſes from a Conſideration of the Uglineſs of Sin, or from a Fear of Hell and its Puniſhments, if it includes a Hope of Pardon, and excludes a Deſire of Sinning, do's not only not make a Man a Hypocrite and more Criminal, but is a Gift of God, and a Motion of the Holy Ghoſt, who do's not indeed yet dwell in, but only moves the Will; whereby the Penitent being aſſiſted, prepares for himſelf a Way to recover Righteouſneſs: And tho' this Attrition cannot of it ſelf lead a Sinner to Juſtification, without the Sacrament, yet it diſpoſes him to obtain the Grace of God in the Sacrament; for it was by this Fear, that the *Ninevites* were ſtruck, to their Advantage, by the Preaching of *Jonas*, did Penance, and obtain'd Mercy from the Lord: So that ſome accuſe

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Catholick Writers falſly, and without Reaſon, as if they had maintain'd, That the Sacrament of Penance confers Grace, without any good Motion in the Perſons that receive it; which was never the Doctrine, nor the Senſe, of the Church of God: And they falſly alſo teach, That Contrition is a Conſtrained and Forced Act, and not a Free and a Voluntary one.

CHAP. V. In purſuance of the Inſtitution of the Sacrament of Penance, thus explain'd, the Catholick Church has always underſtood, That Entire Confeſſion was likewiſe inſtituted by our Lord; and that, of Divine Right, it is neceſſary for thoſe who have fal'n after Baptiſm; becauſe our Lord Jeſus Chriſt, being ready to aſcend up into Heaven from the Earth, left his Prieſts to be his Vicars, as Preſidents and Judges, before whom the Faithful ought to bring all their Mortal Sins, into which they ſhall have fal'n; that ſo, by the Power of the Keys, which was given them to forgive or retain Sins, they may pronounce Sentence: It is certain, that Prieſts cannot make this Judgment, unleſs they know the Cauſe; and they cannot obſerve the Rules of Equity, in Impoſition of Puniſhments, if the Penitents ſhould declare their Faults only in general, and not particularly, One by One. Hence it follows, that Men ought to declare all the Mortal Sins, of which they find themſelves guilty, in their Confeſſions, after they have carefully Examined themſelves, even tho' theſe Sins ſhould be never ſo Secret, and have been committed only againſt the Two laſt Precepts of the Decalogue; becauſe theſe Sins ſometimes inflict more Mortal Wounds upon the Soul, and are more dangerous, than thoſe which are committed in the Eyes of the whole World. As for Venial Sins, which do not cauſe us to loſe the Grace of God, and into which we very often fall, tho' it be good and profitable to declare them in Confeſſion, and tho' it be done without Preſumption, as many Pious Perſons practiſe it, yet they may be concealed without Sin, and may be expiated by other Remedies; but ſince all Mortal Sins, even thoſe of Thought, make Men Children of Wrath, and Enemies of God, it is neceſſary to ask God Pardon of them all, by a Confeſſion without Reſerve, accompanied with Confuſion: And therefore, when the Faithful endeavour to confeſs all the Sins they can remember, they lay them without Heſitation before the Mercy of God, to obtain his Pardon; and thoſe that do otherwiſe, and voluntarily retain any Part, preſent nothing to the Divine Mercy which can be remitted by the Prieſt: For if a Sick Man is aſhamed to diſcover his Wound to his Phyſician, he cannot certainly cure what he do's not know. Hence alſo it follows, that Circumſtances, which alter the Nature of a Sin, ought to be revealed in Confeſſion; becauſe he that conceals them, makes no Entire Confeſſion, nor do's he give the Judges a Perfect Knowledge of his Faults; without which, it is impoſſible for him to make a right Judgment of the Greatneſs of Crimes, nor to impoſe upon Penitents a Puniſhment proper for their Sin: Which ſhews, that it is not Reaſonable to teach, That the Enumeration of Circumſtances was invented by Idle Men; or, That it is ſufficient to confeſs One Single Circumſtance, and barely to ſay, That we have ſinned againſt our Brother. It is alſo an Impious thing, to ſay, That Confeſſion, ſo decreed to be made, is impoſſible; or, to call it a Rack and a Torture of Mens Conſciences: For it is certain, that nothing elſe is required of Penitents in the Church, but for every Man, after he has carefully examin'd and ſounded all the Folds and Windings of his Conſcience, to confeſs thoſe Sins which he can remember, whereby he ſhall believe that he has mortally offended his Lord and his God: The other Sins which he do's not remember, after he has carefully examin'd himſelf, are reckon'd to be comprized in general in the ſame Confeſſion; and it is of theſe Sins that we ſay with Confidence, *Lord, cleanſe me from my Secret Faults.* Now the Difficulty of ſuch a Confeſſion, and the Shame of laying the State of our Conſciences open, might ſeem indeed to be a very heavy Yoke, if it were not made light by ſo many Advantages and Conſolations, which all thoſe do moſt certainly receive by Abſolution, who worthily approach this Sacrament. But as to the Manner of Confeſſing Secretly to the Prieſt alone, tho' Jeſus Chriſt has not forbidden us to confeſs our Sins Publickly, either to be revenged upon our ſelves for our own Faults, or to humble our ſelves, or to give Example unto others, or to Edifie the Church which has been offended; yet however it is not commanded by any Divine Precept, and it would not be very adviſable to ordain by any Humane Law, That Sins, and particularly Secret ones, ſhould be diſcover'd by a Publick Confeſſion. From what has been ſaid, and from the unanimous Teſtimony of the moſt Ancient Fathers, it is plain,

plain, that the Sacramental Confeſſion which the Church has uſed from the Beginning, and which it ſtill uſes, was always recommended; and that it is eaſie to refute the vain Calumny of thoſe who are not aſhamed to ſay, That it is foreign to any Commandment of God, and a Humane Invention, which began only in the Council of *Lateran*: For the Church, in that Council, do's not decree, That all the Faithful ſhould Confeſs; as knowing well, that the Thing was neceſſary, and of Divine Inſtitution; but it only enjoins all and every of the Faithful to ſatisfie, at leaſt once a Year, when they ſhall come to the Age of Diſcretion, the Precept of Confeſſion: Thence it is, that this ſo wholſome Practice of Confeſſing, eſpecially in the Acceptable Time of *Lent*, is obſerved with ſo much Profit to the Souls of the Faithful in the whole Church; and it is this Practice which this Holy Council approves and embraces as a Pious Cuſtom, and which deſerves to be retained.

CHAP. VI. As to the Miniſter of this Sacrament, the Holy Council declares that Doctrine to be falſe and entirely foreign to the Truth of the Goſpel, which, by a pernicious Error, extends the Miniſtry of the Keys, which belongs only to Biſhops and Prieſts, to all ſorts of Perſons; ſuppoſing, againſt the Inſtitution of this Sacrament, that theſe Words of Jeſus Chriſt, *Whatſoever ye ſhall looſe on Earth, ſhall be looſed in Heaven: whoſeſoever Sins ye ſhall forgive, ſhall be forgiven; and whoſeſoever Sins ye retain, ſhall be retained*; were indifferently, and without Diſtinction, addreſs'd to all the Faithful; ſo that every one has a Power to forgive Sins; Publick ones by Correction, if the Perſon corrected acquieſces; and Secret ones, by a Voluntary Confeſſion made to any Perſon whatſoever.

The Holy Council alſo declares, That Prieſts themſelves, tho' guilty of Mortal Sin, fail not, through the Power of the Holy Ghoſt, which they have receiv'd in their Ordination, to forgive Sins, as the Miniſters of Jeſus Chriſt: And, That thoſe who maintain that Wicked Prieſts have not this Power, do err: And, That tho' the Abſolution of the Prieſt be a Diſpenſation of the Benefit of another Perſon, yet it is not a bare Miniſterial Act, or a Commiſſion to preach the Goſpel, or a Declaration of the Forgiveneſs of Sins; but a ſort of Judicial Act, by which the Prieſt, as Judge, pronounceth Sentence: For which Reaſon, the Penitent ought not altogether to rely upon his Faith, nor to believe, that, without Contrition on his Part, and without an Intention to act ſeriouſly, and to abſolve in earneſt on the Miniſter's Part, he ſhall be truly abſolved before God, upon the Account of his Faith alone: For Faith, without Penance, will never produce Forgiveneſs of Sins; and that Man would be extreamly Negligent of his own Salvation, who, knowing that a Prieſt abſolved him but in Jeſt, would not carefully ſeek out for another that ſhould do it in Earneſt.

CHAP. VII. Since therefore the Nature of Judgment requires, that Sentence be pronounc'd only upon thoſe over whom we have Juriſdiction, the Church of God has always been perſwaded of this Truth, and the Holy Council confirms it; namely, That Abſolution, pronounced by the Prieſt to any Perſon, over whom he has neither Ordinary nor Subdelegated Juriſdiction, is null. The Holy Fathers always believ'd, That it was very neceſſary, for the Diſcipline of Chriſtian People, that ſome foul and enormous Crimes ſhould not be remitted by all ſorts of Prieſts, but only by Biſhops: Wherefore it is with Reaſon, that the Sovereign Pontiffs, by Virtue of that Supreme Power which is given them in the whole Church, may reſerve, for their particular Judgment, the Cognizance of ſome heinous Crimes; and ſince all things which come from God, are well ordained, it is not to be doubted but Biſhops may do the ſame, each one in his own Dioceſe, for Edification, and not for Deſtruction, purſuant to that Authority which has been given them over thoſe that are ſubject to them, above all Inferior Prieſts, eſpecially in Caſes which carry along with them Cenſures, and Excommunication. Now this Reſervation of Sins, by Divine Authority, has this Effect, not only as to outward Policy, but alſo before God. However, leſt any Man ſhould periſh by this means, it has always been Piouſly obſerved in the Church, That there are no Reſerved Caſes *in articulo mortis*; and, that every Prieſt may abſolve Penitents, at that time, from all manner of Sins and Cenſures: But, ſetting that Caſe aſide, Prieſts having no Power to Abſolve in Reſerved Caſes, all that they have to do, is, to perſwade the Penitents to go to the Superiors, and lawful Judges, for Abſolution.

CHAP. VIII. Laſtly, As to Satisfaction, which, of all the Parts of Penance, is that which in all Times has been the moſt recommended to Chriſtian People by the Holy Fathers, and which is at this Time the moſt ſtruck at, upon a Pretence of Piety, by Perſons who have Outwardly indeed an Appearance of Piety, but who have Renounced it at the Bottom; the Holy Council declares, That it is entirely falſe, and foreign to the Word of God, to ſay, That the Guilt is never pardon'd by our Lord, unleſs the Puniſhment be alſo entirely forgiven: For, beſides Divine Tradition, there are clear and illuſtrious Examples in the Holy Scriptures, by which this Error is manifeſtly deſtroy'd; and certainly the Conduct of the Juſtice of God ſeems to require, that he ſhould receive thoſe to Grace, in a very different manner, who ſinned through Ignorance before Baptiſm; and thoſe who, having been once delivered from the Bondage of Sin and of the Devil, and who, having receiv'd the Holy Spirit, were not afraid deliberately to profane the Temple of God, and to grieve the Holy Spirit: It is alſo of the Mercy of God, that our Sins are not thus forgiven us without ſome Satisfaction; leſt, taking Occaſion from thence to think them Slight, we ſhould ſuffer our ſelves to go on to greater ones, and ſo ſhould *treaſure up Wrath againſt the Day of Wrath:* For there is no Queſtion but thoſe Penalties, which are impoſed for the Satisfaction of Sins, turn away Sin, and are as it were a Bridle to keep Sinners in, obliging them to be more watchful, and more upon their Guard, for the Time to come; and they ſerve alſo as Remedies, to cure the Remainders of Sin, and to deſtroy, by the Practice of the Contrary Virtues, the Evil Habits which have been contracted by an Irregular Life.

The Church thought there was no Way ſurer to turn away the Chaſtiſement, with which God continually threatens Men, than to practiſe theſe Works of Penance with a true Grief of Heart. Beſides, whilſt we ſuffer for our Sins by theſe ſorts of Satisfactions, we become like to Jeſus Chriſt, who himſelf ſatisfied for our Sins: 'Tis from him we draw all that we are capable of; thereby we have Aſſurances, that we ſhall have Part in his Glory, if we have Part in his Sufferings; and this Satisfaction, by which we pay for our Sins, is not ſo much ours, as wrought by Jeſus Chriſt: For we, who can do nothing of our ſelves, as of our ſelves, can do all by his Help who ſtrengthens us; ſo that Man has nothing whereof to boaſt, but the whole Subject of our Glorying is in Jeſus Chriſt, in whom we Live, in whom we Merit, and in whom we Satisfie, bringing forth worthy Fruits of Penance, which take their Efficacy from him, which he himſelf offers to the Father, and which the Father receives from him. The Prieſts of the Lord therefore, as far as the Holy Ghoſt and their own Prudence ſhall ſuggeſt to them, ought to enjoin Salutary Satisfactions, and ſuch as are agreeable to the Quality of the Crimes and the State of the Penitent; leſt, perhaps, by yielding to their Sins, and acting with too much Indulgence towards them, by impoſing too ſlight Penances for very conſiderable Crimes, they become themſelves Partakers of other Mens Sins: They ought therefore to take care, that the Satisfaction, which they impoſe, may not only be a Preſervative to Penitents, to preſerve their New Life, and a Remedy to their Infirmity, but may alſo be inſtead of Puniſhment and Chaſtiſement for their Paſt Sins: For the Ancient Fathers believe and teach, as well as we, That the Keys were given to Prieſts, not only to Looſe, but alſo to Bind; and yet they did not think that the Sacrament of Penance was a Tribunal of Wrath and Puniſhment. So likewiſe no Catholick ever believ'd, That the Virtue of the Merit and Satisfaction of our Lord is darkned or diminiſh'd by our Satisfactions thus explain'd. But the Innovators, who will not underſtand, teach otherwiſe; ſaying, That good Penance is only a Change of Life; and ſo take away all Virtue from the Uſe of Satisfaction.

CHAP. IX. The Holy Council alſo declares, That the Extent of the Divine Magnificence is ſo great, that, by the Means of Jeſus Chriſt, we can ſatisfie God the Father, not only by the Pains which we voluntarily embrace, to Revenge our Sins upon our ſelves, or by thoſe which are impoſed upon us at the Diſcretion of the Prieſt, according to the Meaſure of our Faults; but alſo, which is a very great Mark of his Love, by the Temporal Afflictions which he ſendeth us, when we ſuffer them patiently.

To

To this Doctrine of Penance, the Holy Council thought it adviſable to join what follows, concerning the Sacrament of Extream Unction, which the Holy Fathers look'd upon as the Conſummation, not only of Penance, but alſo of all Chriſtian Life, which ought to be a continual Penance: Wherefore, in the Firſt place, as to its Inſtitution, it declares and teaches, "That our moſt Merciful Redeemer, who "was willing at all times to procure Salutary Remedies for his Servants againſt all "the Darts of their Enemies, has prepared in the other Sacraments Powerful Sup- "plies to Chriſtians, to preſerve them during their Lives, and to protect them "from all Spiritual Evils; was deſirous alſo to Fortifie the End of their Lives with "the Sacrament of Extream Unction, as with a ſtrong and ſafe Defence: For tho' "our Enemy ſeeks and takes Occaſions, all our Life long, to devour our Souls by "all manner of Means, yet there is no time, wherein he makes uſe of his Arts "and Snares, with more Force, utterly to undoe us, and, if he can, to make us "fall from a Truſt in the Mercy of God, than when he ſees we are juſt a dying. *Decree concerning Extream Unction.*

CHAP. I. Now this Sacred Unction of the Sick was inſtituted by our Lord Jeſus Chriſt, as a True and Proper Sacrament of the New Covenant, inſinuated in St. *Mark*, recommended and publiſh'd to the Faithful by St. *James* the Apoſtle and Brother of our Lord: *Is any Sick among you?* (ſays he) *let him call for the* Presbyters *of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord: And the Prayer of Faith ſhall ſave the Sick, and the Lord ſhall raiſe him up, and if he have committed Sins they ſhall be forgiven him.* By theſe Words, which the Church has receiv'd, by Apoſtolical Tradition, from hand to hand, ſhe has taught her ſelf, and then teaches us, what is the Matter, the Form, the Proper Miniſter, and the Effect of this Salutary Sacrament. For the Church has underſtood the Oil, bleſs'd by the Biſhop, to be the Matter. In truth, Unction perfectly repreſents the Grace of the Holy Spirit, with which the Soul of the Sick Man is inviſibly anointed; and that the Form conſiſts in theſe Words, *By this Unction*, &c.

CHAP. II. The Gift and Effect of this Sacrament are explain'd by theſe Words, *And the Prayer of Faith ſhall ſave the Sick*, &c. For that which is given by this Sacrament, is the Grace of the Holy Spirit, whoſe Unction cleanſeth the Remainders of Sin, and thoſe Sins which are ſtill unexpiated; comforteth and refreſheth the Soul of the Sick Man, raiſing in him a great Confidence in the Mercy of God; by which, being ſupported, he more eaſily bears the Inconveniences and Agonies of Sickneſs, and more eaſily reſiſts the Temptations of the Devil, (who lays Ambuſcades againſt him in this Extremity) and ſometimes even obtains the Recovery of the Body, when it is uſeful for the Salvation of the Soul.

CHAP. III. Now, as for the determining who ought to Receive this Sacrament, and who to Adminiſter it, the Words already cited plainly teach us, ſince they ſhew, that the Proper Miniſters of this Sacrament are *Presbyters*. By this Term, not the Oldeſt Perſons are to be underſtood, or the Chiefeſt in Dignity among the People, but Biſhops, or Prieſts, whom Biſhops have ordain'd by Impoſition of Hands. The ſame Words alſo teach us, That this Unction ought to be made upon the Sick, eſpecially when they are ſo dangerouſly Ill, that they appear to be ready to expire; for which Reaſon, it is alſo called *The Sacrament of the Dead*. Now if the Sick, when they have receiv'd this Sacrament, Recover, they may be again aſſiſted with it, when they fall into another like Danger of Death. Thoſe therefore are by no means to be hearken'd to, who, againſt this ſo clear and ſo evident Teſtimony of St. *James*, teach, That this Unction is only a Humane Invention, or a Ceremony receiv'd from the Fathers, that is founded upon no Divine Precept, and contains no Promiſe of Grace: Nor thoſe likewiſe, who maintain, That it has ceaſed; as if it related only to the Grace of Healing the Sick, which was in uſe in the Primitive Church: Nor thoſe who ſay, That the Rites and Ceremonies obſerv'd by the Church of *Rome*, in the Adminiſtration of this Sacrament, are contrary to the Doctrine of St. *James*, and ought to be changed into others: Nor thoſe who aſſure us, That Extream Unction may be deſpiſed by the Faithful without Sin: For all this is viſibly againſt the Preciſe and Formal Words of this Great Apoſtle; and certainly the Church of *Rome*, which is the Mother and Miſtreſs of all others, obſerves nothing that relates to, and conſtitutes the Subſtance of this Sacrament, in the Adminiſtration of it, but what St. *James* ordained: So that one cannot deſpiſe ſo great a Sacrament, without ſinning, and doing an Injury to the Holy Ghoſt himſelf.

ſelf. This is the Profeſſion which the Holy Council makes concerning the Sacraments of Penance and Extream Unction; which it Teaches and Propoſes to all the Faithful to be believ'd: And it commands the following Canons to be inviolably obſerved, pronouncing a Condemnation and Anathema againſt thoſe who ſhall maintain the contrary.

Canons concerning Penance.

I. *If any one ſays, That in the Catholick Church, Pennance is not truly a Sacrament inſtituted by our Lord Jeſus Chriſt, to reconcile the Faithful to God as often as they fall into ſin after Baptiſm: Let him be Anathema.*

II. *If any one, confounding the Sacraments, ſays, That Baptiſm is the Sacrament of Penance, as if theſe Two Sacraments were not different; and conſequently that he does not ſpeak juſtly, who calls Penance* the Second Plank after Shipwreck: *Let him be Anathema.*

III. *If any one ſays, That theſe Words of our Lord and Savior,* Receive the Holy Ghoſt; whoſeſoever Sins ye remit, they are remitted unto them; and whoſeſoever Sins ye retain, they are retained, *ought not to be underſtood of the Power of remitting and retaining Sins in the Sacrament of Penance, as the Catholick Church has always underſtood them from the beginning; but wreſts the Senſe of theſe Words, againſt the Inſtitution of this Sacrament, to apply them to the Power of Preaching the Goſpel: Let him be Anathema.*

IV. *If any one denies, That Three Acts are requiſite in a Penitent, for the entire and perfect Remiſſion of his Sins, which are as it were the Matter of the Sacrament of Penance, namely, Contrition, Confeſſion, and Satisfaction, which are called the Three parts of Penance; or if he ſays, That there are but Two parts of Penance; namely, the Terror which is Excited in the Conſcience, the Knowlege of our Sin, and Faith conceived by the Goſpel, or by Abſolution, whereby Men believe their Sins to be forgiven: Let him be Anathema.*

V. *If any one ſays, That this Contrition, which is felt when we examine, recollect and deteſt our Sins, and which cauſes us to go over the Years of our fore-paſt Life in the bitterneſs of our Hearts, by weighing, with a firm Reſolution to lead a better Life, the Greatneſs, Multitude, and Deformity of our Sins, the Loſs of Eternal Bleſſedneſs, and the Eternal Damnation which we incur, is not a real and profitable Grief, diſpoſing Men to Grace, but makes them Hypocrites and greater Sinners; in a Word, That this Contrition is a conſtrained Grief, not free and voluntary: Let him be Anathema.*

VI. *If any one denies, That Sacramental Confeſſion was inſtituted, or is by Divine Right neceſſary to Salvation, or ſays that the manner of Confeſſing Secretly to the Prieſt alone, which the Church has always obſerved from the beginning, and ſtill obſerves, is not Conformable to the Inſtitution and Precept of Jeſus Chriſt, but is a Humane Invention: Let him be Anathema.*

VII. *If any one ſays; That in the Sacrament of Penance, it is not neceſſary and of Divine Right for the Remiſſion of Sins, That all and every Perſon ſhould confeſs their Mortal Sins, which they can remember, after they have carefully examin'd even their Secret Sins, which are againſt the Two laſt Precepts of the Decalogue, and the Circumſtances which alter the Nature of the Sin; but that this Confeſſion is only uſeful to inſtruct and comfort the Penitent, and was never in uſe, unleſs it were to impoſe a Canonical Satisfaction; or if any one ſays that thoſe that concern themſelves to confeſs all their Sins, will leave nothing to the Mercy of God to Pardon; or laſtly, that it is not Lawful to confeſs venial Sins: Let him be Anathema.*

VIII. *If any one ſays, That Confeſſion of all our Sins, as it is obſerved in the Church, is impoſſible, and that it is only a Humane Tradition, which Pious Perſons ought to Aboliſh; and that all and every of the Faithful of both Sexes are not obliged, according to the Council of the Lateran, to confeſs at leaſt once a Year; and that for this Reaſon, Chriſtians ought not to be perſwaded to confeſs in* Lent: *Let him be Anathema.*

IX. *If any one ſays, That the Abſolution of the Prieſt is not a Judicial Act, but only Miniſterial, which pronounces and declares to him that confeſſes that his Sins are forgiven, provided only that he believes that he is abſolv'd, though the Prieſt does not give him Abſolution ſeriouſly, but only in jeſt; or ſays that the Confeſſion of a Penitent is not neceſſary that the Prieſt may give him Abſolution: Let him be Anathema.*

X. *If any one ſays, That Prieſts under Mortal Sin have no Power to bind and looſe, or that Prieſts are not the ſole Miniſters of Abſolution, but that it is to all the Faithful, and to every of them that theſe Words are directed;* Whatſoever ye ſhall bind on Earth, ſhall

ſhall be bound in Heaven, and whatſoever ye ſhall looſe on Earth, ſhall be looſed in Heaven; Whoſeſoever Sins ye ſhall remit, they are remitted, and whoſeſoever Sins ye ſhall retain, they are retained; *ſo that by Virtue of theſe Words every Man may abſolve Sins if they be publick; by rebuke only, if the Perſon that is reprehended acquieſces; and if they be ſecret, by voluntary Confeſſion: Let him be Anathema.*

XI. *If any one ſays, That Biſhops have no Right to reſerve Caſes to themſelves, unleſs it be as to outward Policy; and conſequently that no Reſervation hinders a Prieſt from abſolving really in reſerved Caſes: Let him be Anathema.*

XII. *If any one ſays, That God always remits the whole Puniſhment with the Guilt, and that the Satisfaction of Penitents is nothing but Faith, whereby they apprehend that Jeſus Chriſt has ſatisfied for them: Let him be Anathema.*

XIII. *If any one ſays, That by Virtue of the Merits of Jeſus Chriſt there is no Satisfaction made for Sins, as to Temporal Puniſhments, by the Afflictions which he ſends that are patiently endured, or by thoſe Penalties which the Prieſt enjoins, or even by thoſe which Men voluntarily impoſe upon themſelves, ſuch as Faſtings, Prayers, Almſdeeds, and other Works of Piety; and conſequently aſſerts that perfect Penance is only a change of Life: Let him be Anathema.*

XIV. *If any one ſays, That the Satisfactions, whereby Penitents redeem their Sins by Jeſus Chriſt, are no part of the Worſhip of God, but only Humane Traditions, which obſcure the Doctrine of Grace, the true Worſhip of God, and the Benefit of the Death of Chriſt: Let him be Anathema.*

XV. *If any one ſays, That the Keys of the Church were given only to looſe and not to bind, and conſequently when Prieſts impoſe Penalties upon thoſe that confeſs, they act againſt the end for which they received the Keys, and againſt the Inſtitution of Jeſus Chriſt; and that it is a Fiction to ſay, That after the Eternal Puniſhment has been taken away by Virtue of the Keys, the Temporal Puniſhment does for the moſt part remain to be expiated: Let him be Anathema.*

The Four other Canons upon Extream Unction, were theſe.

Canons concerning extream Unction.

I. *If any one ſays, That Extream Unction is not truly and properly a Sacrament inſtituted by our Lord Jeſus Chriſt, and publiſhed by the Apoſtle St.* James, *but only a Ceremony received from the Fathers, or a Humane Invention: Let him be Anathema.*

II. *If any one ſays, That the Holy Unction, which is given to the Sick, does not confer Grace, does not remit Sin, nor comfort the Sick; but that it ought no longer to be uſed, it not being that which was formerly called the Gift of Healing the Sick: Let him be Anathema.*

III. *If any one ſays, That the Ceremonies of Extream Unction, and its uſe as it is obſerved in the Church of* Rome, *are repugnant to the Senſe of St.* James *the Apoſtle; and that therefore they ought to be changed, and that Chriſtians may without ſin Deſpiſe this Sacrament: Let him be Anathema.*

IV. *If any one ſays, That the* Presbyters, *whom St.* James *exhorts to be brought to anoint the Sick, are not Prieſts ordained by the Biſhop, but only the Eldeſt Perſons in any Society whatſoever; and conſequently that the Prieſt alone is not the proper Miniſter of Extream Unction: Let him be Anathema.*

Theſe Canons were follow'd by a Decree about Reformation, which ran in theſe Words.

Decree concerning Reformation.

" The Duty of Biſhops being properly to reprove the Vices of thoſe that are " under their Care, they ought particularly to be watchful that Eccleſiaſticks, and " eſpecially thoſe that have Charge of Souls, be without Reproach, and that through " their Connivance they be not the cauſe that the others lead a diſorderly Life; for " if they ſuffer their Manners to be depraved and diſorderly, how can they re- " prove the Laity for their Vices, who will ſtop their Mouths, by telling them " that they ſuffer the Clergy to live worſe than them? And with what Freedom " can Clergymen Correct the Laity, when their own Conſciences ſhall reproach " them for committing the very things which they reprehend? Wherefore the " Biſhops ſhall exhort their Clergy, of whatſoever Rank they be, to ſhew the " People committed to them the way by their exemplary Lives, their Diſcourſes, " and their Doctrine; remembring what is written, *Be ye Holy, becauſe I am*

" *Holy,*

" *Holy*; and ſo give no Perſon any Cauſe of Scandal, according to St. *Paul*'s " Words, That their Miniſtry be not diſhonour'd, but upon all occaſions ſhew " themſelves to be the true Miniſters of God, leſt this ſaying of the Prophet be " fulfilled in them, *The Prieſts of the Lord have violated my Law, and have prophaned* " *my Holy Things*. But that Biſhops may the more eaſily acquit themſelves of their " Obligation, and may not be hindred upon any Pretence whatſoever, the Holy " Council has thought it convenient to eſtabliſh and make theſe following " Regulations.

Concerning thoſe that are forbidden to take Orders.

CHAP. I. It being always more honourable and more ſafe for Inferiors to ſerve in a lower Function, by rendring due Obedience to their Superiors, than to cauſe them to be Scandalized, by endeavouring to raiſe themſelves to a more exalted Poſt: The Holy Council ordains, That no Permiſſion granted againſt the Mind of the Superior for any one to be advanced, nor any Reſtoration to the Functions of Orders already received, or to any Degrees, Dignities, or Honours whatſoever, ſhall be valid in favour of him whom his Biſhop or Superior ſhall have forbidden to obtain Holy Orders, for any Cauſe whatſoever (even though it ſhould be a Secret Crime) and in what manner ſoever, even extra-judicially; nor ſhall ſuch Permiſſion be valid in favour of him who ſhould have been ſuſpended from the Exerciſe of his Orders, or from his Degrees or Eccleſiaſtical Dignities.

No Man ought to be ordained, but by the Biſhop, or with his Conſent.

CHAP. II. And becauſe ſome Biſhops of Churches *in partibus Infidelium*, having no Clergy or Chriſtian People of their own, being for the moſt part Vagabonds, and without any fixed Abode, go about ſeeking not the Intereſt of Jeſus Chriſt, but other Mens Flocks, without their proper Paſtors knowledge; and after the Holy Council had forbidden them to exerciſe Epiſcopal Functions in other Mens Dioceſes, without the expreſs Permiſſion of the Ordinary of the Place, and that too only upon Perſons under that Ordinary's Juriſdiction; ſet up fraudulently and in contempt of the Law, in a raſh manner, a ſort of an Epiſcopal See in ſome Place, which is in no Dioceſe, where they have the boldneſs to confer Orders, even thoſe of Prieſthood, indifferently to all that come to them, though they have no Teſtimonials from their Biſhops or Prelates; ſo that it often happens, that the leaſt worthy, the rudeſt and moſt ignorant, who have been refuſed by their own Biſhops as unworthy and uncapable, come to be ordained in that manner, and cannot perform their Functions afterwards as they ought, either in what relates to the Holy Offices, or to the Adminiſtration of the Sacraments of the Church: None of thoſe Biſhops who are called Titulars, though they have their Reſidence or Abode for ſome time in a Place that is in no Dioceſe, even exempt, or in any Monaſtery of any Order whatſoever, ſhall by Virtue of any Privilege which may have been granted him to ordain for a certain time, all thoſe that ſhall preſent themſelves to him, confer Sacred or leſſer Orders, nor even the Firſt Tonſure, to any Perſon whatſoever, without the expreſs leave of his Prelate, or Letters Dimiſſory, under pretence of his being one of his Domeſticks, Eating and Drinking every Day at his Table. Every Biſhop that ſhall Tranſgreſs this Regulation, ſhall be ſuſpended of his Epiſcopal Functions for One Year *ipſo jure*; and he that ſhall be ſo ordained, ſhall alſo be ſuſpended from the Exerciſe of the Orders which he ſhall have received, as long as his Prelate ſhall think fit.

Power to ſuſpend the Clergy granted to the Biſhop.

CHAP. III. The Biſhop may ſuſpend for as long time as he pleaſes from the exerciſe of their Orders, and forbid them to miniſter at the Altar, or to perform any Function of their Orders whatſoever, all Eccleſiaſticks of his own Dioceſe, eſpecially thoſe that are in Holy Orders, who without Letters of Recommendation from himſelf, and without having been before examin'd, ſhall have been ordain'd by any Authority whatſoever, even though they have been allow'd to be ſufficient by the Perſon that ordain'd them; if he does not find them capable to Celebrate the Divine Offices, and to Adminiſter the Sacraments of the Church.

No Clergyman exempt from the Viſitation of his Biſhop.

CHAP. IV. All Governors of Churches, who ought to be continually attentive upon Correcting the Iregularities of thoſe who are under their Charge, and from whoſe Juriſdiction no Clergyman is exempt, under pretence of any Privilege whatſoever, ſo as to avoid being viſited, reprimanded and chaſtiſed by them, according to the Canonical Conſtitutions, if they reſide in their Dioceſes; ſhall, as Delegates of the Holy See, have a Power to Correct and Chaſtiſe, even

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out of Times of Viſitation, all Secular Clerks in what manner ſoever exempt, who otherwiſe would have been ſubject to their Juriſdiction, for their Exceſſes, Crimes, and Miſdemeanors, as often as, and whenſoever, there ſhall be occaſion, all Exemptions, Declarations, Cuſtoms, Sentences, Oaths, Concordats which can be brought in bar, which can only oblige their Authors, and may be Serviceable to theſe Eccleſiaſticks, their Relations, Chaplains, Domeſticks, Attornies or any other Perſons whatſoever, who upon their Accounts may Plead Exemption, to the contrary notwithſtanding.

Regulation concerning Judges, Conſervators.

CHAP. V. Moreover, ſince there are Diverſe Perſons, who under pretence of having wrong done them, and of being troubled in their Goods, their Affairs and their Rights, obtain certain Judges to be deputed by Letters of Conſervation, to protect them, and to defend them from theſe ſort of Outrages and Perſecutions, and to preſerve and maintain them in the Poſſeſſion and Quaſi-poſſeſſion of their Goods, their Affairs, and their Rights, ſo as to keep them from being moleſted, and then abuſe theſe Letters, and pretend to make uſe of them upon ſeveral occaſions againſt the Intention of him that granted them: The Council declares, That theſe Letters of Conſervation, upon what pretence or colour ſoever they may have been granted, what Judges ſoever may have been deputed, and what Clauſes or Ordinances ſoever they may contain, ſhall be in no wiſe Serviceable to any Perſon whatſoever, of what Quality or Condition ſoever, (even though it ſhould be a Chapter) nor hinder his being cited and accuſed in criminal and mixt Cauſes before his Biſhop or other Superior Ordinary; that he may be inform'd and proceeded againſt, and may be freely brought before the ordinary Judge, if it relates to any yielded Rights which ought to be examin'd before him: That in civil Cauſes, if he ſhall be the Plantiff, he ſhall not be allow'd to bring any Man in Judgment before his Judges Conſervators; and if he ſhall be Defendant, and the Plantiff ſhall allege that he ſuſpects the Conſervator, or there be any Diſpute concerning the Competency of Juriſdiction between the Judges themſelves, the Conſervator and the Ordinary, they ſhall go on no farther in the Cauſe, till the Reaſons of Refuſal, or Competency of Juriſdiction ſhall have been decided by Arbitrators legally choſen for that purpoſe.

As to Domeſticks, who uſe to take Advantage of theſe Letters of Conſervation, they ſhall protect only Two, and that too, upon Condition that they Live at the Expence of thoſe that have a Right to have Judges Conſervators: No Man ſhall enjoy the Benefit of ſuch Letters longer than Five Years, and theſe Judges, Conſervators, ſhall erect no formal Tribunal.

As to the Cauſes of thoſe that receive Salaries, and miſerable People, the Decree which the Holy Council made *Seſſion* VII. *Cap.* XIV. ſhall remain in full force. General Univerſities, Colleges of Doctors or Scholars, and Regular Places, Hoſpitals in which Hoſpitality is actually exerciſed, and all Perſons in the ſame Univerſities, Colleges, Places and Hoſpitals, are not compriſed in this preſent Ordinance; but ſhall continue exempt, and as ſuch ſhall be reputed.

Law concerning Habits of Eccleſiaſticks.

CHAP. VI. Though the Habit does not make the Monk, yet it is convenient that Churchmen ſhould wear Habits proper for their Condition, That by the outward Decency of their Habit, the inward Purity of their Manners may appear. Now at this time, the raſhneſs of ſome, and their Contempt of Religion, are gone ſo far, that without any Regard to their own Dignity, and the Honour of the Clergy, they are not aſham'd in publick, to wear Habits which belong only to the Laity, and put (as one may ſay) one Foot into Holy things, and another Foot into Profane: For this Reaſon the Council ordains, That all Eccleſiaſticks, let them be never ſo much exempt, that ſhall be in Holy Orders, or that ſhall poſſeſs any Dignities, Parſonages, Offices or Benefices Eccleſiaſtical; if after they have been admoniſhed by the Biſhop by a publick Order, do not wear their Clerical Habit, ſuitable and proper to their Order and Dignity, purſuant to the Ordinance and Command of their Biſhop, may and ought to be forced to do it by ſuſpending them from their Office and Benefice, and by depriving them of the Fruits, Rents and Revenues of their Benefices for a certain time; and that if after they have been once reprehended, they fall into the ſame fault, they ſhall be deprived of their Offices and Benefices, according to the Conſtitution of *Clement* V. publiſhed in the Council of *Vienna*, which begins with theſe Words, *Quoniam innovando & ampliando.* In that Decretal it is ſaid, That he that leaves the Habits proper to his Condition,

Condition, and gives himſelf the Liberty to take others, and to wear them in publick without a reaſonable Cauſe, makes himſelf unworthy of enjoining the advantages of his Profeſſion; and it is there ordain'd, That every Clerk, who ſhall wear a ſtriped or particolour'd Habit in publick, if he is Beneficed, ſhall be deprived of the Fruits of his Benefice for Six Months; and that if he is not Beneficed, but is in Holy Orders without being a Prieſt, he ſhall be incapacitated for Six Months to hold a Benefice; and that thoſe that are Prieſts or Diginitaries, that ſhall wear a *Mantle lined with Furs*, (o) ſo ſhort that the under Habit may be ſeen, ſhall within a Month be obliged to give ſomething to the Poor.

Voluntary Homicides Excluded from Orders.

CHAP. VII. For as much as he who Treacherouſly and with deliberate Malice kills his Neighbour, ought by force to be torn from the Altars: Whoſoever ſhall voluntarily Murther another, though the Crime be not proved by the ordinary ways of Juſtice, nor be in any manner publick, but ſecret, can never be promoted to Holy Orders; nor ſhall any Eccleſiaſtical Benefice be conferred upon him, even though it be without Cure of Souls, but he ſhall all his Life time be excluded and deprived of all Orders, Benefice and Office Eccleſiaſtical. If it be ſet forth that this Manſlaughter was not committed of deliberate purpoſe, but by Accident, or *ſe defendendo*, repelling force with force; and that upon that account, it may be ſome ſort of Juſtice to grant the Petitioner a Diſpenſation to be put into Orders, and to be ſet over the Service of the Altar, or to be admitted to all ſorts of Benefices, the Cauſe ſhall be remitted to the Ordinary of the Place; or if there is cauſe of a removal, to the Metropolitan, or to the neareſt Biſhop, who cannot grant a Diſpenſation till he has taken Cognizance of the Fact, and examined whether the Petition and Declaration be true.

Prohibition of exerciſing Juriſdiction over Foreign Clerks

CHAP. VIII. For as much as there are Paſtors, who not contenting themſelves with the Government of their own Flocks, ſeek to enlarge their Authority over thoſe of other Men, and ſometimes concern themſelves ſo much with Strangers, as to neglect their own People. Whoſoever ſhall have a Privilege of puniſhing the Subjects of other Men, even though he be a Biſhop, ſhall not proceed againſt Eccleſiaſticks that depend not upon him, eſpecially if they are not in Holy Orders, without the Intervention of the Biſhop, to whom thoſe Eccleſiaſticks belong, if he reſides upon his Church, or of ſome other Perſon deputed from him, let the Crimes of which they are accuſed be never ſo Heinous; otherwiſe the whole Proceedings, and all that ſhall follow upon them, ſhall be entirely null.

Prohibition to Unite Benefices in different Dioceſes.

CHAP. IX. And becauſe Dioceſes and Pariſhes have been ſeparated with great Right and Reaſon, and Paſtors have been ſet over every Flock, and Rectors over inferior Churches, that each one ſhould take care of his own Flock, that there may be no Confuſion in the Eccleſiaſtical Order, and ſo the ſame Church be in a manner in Two Dioceſes at the ſame time, which would cauſe many Inconveniencies to thoſe that ſhould be ſo ſituated: Therefore Benefices in one Dioceſe, Parochial Churches, perpetual Vicarages, ſimple Benefices, Donatives or Portions of Donatives, ſhall not be united to any Monaſtery, College or Place of Devotion, in another Dioceſe, not even to augment Divine Service, or the number of Beneficed Men, or for any other cauſe whatſoever; the Holy Council ſo explaining the Decree already made concerning theſe ſort of Unions.

Regular Benefices to be given to Regulars.

CHAP. X. Regular Benefices, which uſe to be *given in Title*, (p) to Profeſſed Religious Perſons, when they ſhall become vacant by the Deceaſe, or Reſignation of the Incumbent or otherwiſe, can be given to none but Religious Perſons of the ſame Order, or to Perſons who ſhall be abſolutely obliged to take the Habit, or to make Profeſſion, and not to others, leſt they be cloathed with Linſey-wolſey Garment.

[(o) In the *French* it is *Manteau double juſqu'au bord. i. e. a Mantle lined quite through.* This is obſcure. In the Original Canon, which the Council quotes it is *Utentes Epitogio ſeu Tabardo foderato. Epitogia* or *Tabarda*, were a ſort of *Surtouts*, as this Age would call them. *Foderatus* is *lined with Furs*, which was thought to be too gay a Habit for Churchmen, when that Conſtitution was made in the Council of *Vienna*. Mr. *du Pin* renders *Foderatus* only *lined*, and ſo indeed the Word often ſignifies; but it is plain by this *Clementine*, and by the Canon of the Council of *Conſtance*, *Seſſion* 43. *de vita & Honeſtate Clericorum*, that lining with Furs is principally forbidden.]

[(p) *i. e.* Benefices to which only Friars or Monks have a right to be inſtituted; namely, ſuch as are appropriated to a Monaſtery or Priory.]

CHAP.

CHAP. XI. But becauſe Regulars, that paſs from one Order to another, eaſily obtain Leave of their Superiors to live out of their Monaſteries, whence they take occaſion to wander about, and to Apoſtatize: No Prelate or Superior of any Order whatſoever, ſhall by virtue of any Power or Faculty which he may pretend, admit and receive any Perſon to the Habit and Profeſſion, unleſs he ſtays in the Order which he embraces, where he ſhall paſs his whole Life in the Monaſtery, under the Obedience of his Superior; and he that ſhall be thus removed, though he be a Chanon Regular, ſhall be abſolutely uncapable of Secular Benefices, even of Cures. *Perſons that remove from One Order to another, incapable of Benefices.*

CHAP. XII. No Perſon of any Eccleſiaſtical or Secular Dignity whatſoever, ſhall by any means whatſoever obtain or get Right of Patronage, unleſs he builds or founds anew ſome Church, Benefice or Chappel, or with his proper and Patrimonial Goods endow's ſome Church already erected, which had not a ſufficient Endowment or Revenue; Inſtitution being ſtill reſerved to the Biſhop, and not to any other inferior Perſon in theſe Caſes of Foundation and Endowment. *Of Right of Patronage.*

CHAP. XIII. No Patron, under pretence of any Privilege whatſoever, ſhall be allow'd to preſent any Man to Benefices in his Patronage, in any manner whatſoever, to any other than the ordinary Biſhop of the Place, to whom Proviſion or Inſtitution to that Benefice would of right belong, if there were no Privilege; otherwiſe the Preſentation and Inſtitution ſubſequent thereupon, ſhall be, and be reputed null. *Preſentation to be made to the Ordinary.*

After the Reading of theſe Canons, comes the Declaration of the Council, That in the next Seſſion, to be held, as already Decreed, upon *January* 25. 1552. the Sacrifice of the *Maſs*, and the Sacrament of Order, ſhall be treated of, and the Matter of Confirmation purſued. *Matter of the next Seſſion.*

CHAP. IX.

Hiſtory of what paſt from the Fourteenth Seſſion, to the Suſpenſion of the Council.

THE Day after the Fourteenth Seſſion, a general Congregation was held, to ſettle the Decrees of the next Seſſion; they were almoſt all formed already for the Seſſion of *October* 11. however they were reſumed again, and Seven Articles propoſed, on which they diſputed twice a Day. After that, they deputed ſome other Prelates to draw up the Decree; among whom, to content the *Germans*, were nominated, the Biſhop of *Zagabria* or *Agram*, the Capital of *Croatia*, Ambaſſador from *Ferdinand*, King of the *Romans*; *Julius Pflugius*, Biſhop of *Naumbourg*; and the Elector of *Cologne*. *Articles of the next Seſſion.*

At that time, the Ambaſſadors of the Duke of *Wirtemberg*, who came to *Trent* ſome Days before, Addreſt themſelves to the Cardinal of *Trent*, to deſire him to perſwade the Preſidents of the Council to receive their Credentials, and to give them Audience in the Aſſembly of the Fathers. This Cardinal promiſed to ſerve them; but told them that he muſt firſt inform the Legate of their Commiſſion, according to the Order made by the Fathers, by reaſon of the Surprize they were lately put into, when having admitted *Amyot* into one of their Seſſions, he entred a Proteſtation, in the Name of the King his Maſter, againſt the Council then aſſembled. They Communicated their Inſtructions to him, ſaying, They were ſent to obtain for their Divines a ſafe Conduct, like that given by the Council of *Baſil*; and they had Orders to preſent their Confeſſion of Faith to the Fathers, to be examined, till their Maſter's Divines ſhould come and confer with them. *Demand of the Ambaſſadors of the Duke of Wirtemberg.*

The Cardinal having acquainted the Legate with all this, he told him, That he had received Orders from the Pope, not to ſuffer theſe Ambaſſadors, nor the other *Legate's Anſwer*

Proteſtants, to preſent their Confeſſion of Faith, much leſs to defend it, becauſe then they ſhould never have done; and it was the Duty of the Fathers, only to examine the Doctrine taken out of the Proteſtants Books, and to condemn their Errors as had been done: That if the Proteſtants humbly propoſed their Difficulties with a Deſign to be inſtructed, the Council would then give them Audience. He concluded, ſaying, he would ſooner loſe his Life, then ever ſuffer the Fathers to meet to receive the Proteſtants Confeſſion of Faith; and as to the Safe Conduct which they demanded, they could not put a greater Affront upon the Council, than not to truſt it, after what had been already granted.

The Cardinal of *Trent*, not being willing to give ſo crude an Anſwer to the Duke of *Wirtemberg*'s Ambaſſadors, told them only, That the Legate was not well pleaſed with the Propoſition which they made, to begin with their Preſenting their Confeſſion of Faith; becauſe it did not belong to them, to preſcribe a Rule of Faith to their Superiors, from whom they ought to receive it; That he adviſed them to wait, and to make another more agreeable Propoſition; That afterwards they might come and deſire another ſafe Conduct, and that their Doctrine ſhould be preſented to the Council. The Ambaſſadors ſeemed to ſubmit to his Opinion; but ſome Days after, the Cardinal of *Trent* being gone out of Town, they tried the Emperor's Ambaſſador's Credit to perſwade the Legate to hearken to their Propoſitions. But that Ambaſſador not getting any other Anſwer from the Legate, than what he had made to the Cardinal of *Trent*, durſt not explain himſelf openly to theſe Ambaſſadors, who eaſily found out the Reaſons.

Ambaſſadors from ſeveral Cities to the Council.

At the ſame time the Ambaſſadors of *Strasburgh*, *Eſlingen*, *Ravenſpurg*, *Roetlingen*, *Bibrach* and *Lindaw*, came to *Trent*, to preſent likewiſe their Confeſſion of Faith, and Addreſt themſelves to *William* of *Poitiers*, the Emperor's Third Ambaſſador, who took their Inſtructions, and demanded ſome Days of them, That he might know of his Imperial Majeſty, how he ſhould behave himſelf towards the Legate. The Emperor ſent back Word to *Poitiers*, That theſe Ambaſſadors ſhould ſtay till the *Saxon* Ambaſſadors came, who would quickly be at *Trent*; aſſuring them that then they ſhould be heard, and that the Fathers would confer amicably with them.

Creation of Cardinals.

Nov. 25. the Pope made 14 Cardinals, among whom were Two of his Nephew's; One of whom was but 13 Years old; a very numerous Promotion, whereby the Sacred College was Compoſed of 48 Cardinals, which was an exceſſive number in thoſe Days.

Maximilian's *Paſſage thro'* Trent.

Dec. 13. 1551. *Maximilian*, Son of *Ferdinand*, King of the *Romans*, paſt through *Trent*: The Proteſtant Ambaſſadors went to wait upon him, complaining, That notwithſtanding all the Emperor's Promiſes, they could not get an Audience of the Legate; and conjuring him to have Compaſſion upon the Miſeries of *Germany*, of which the Fathers of the Council were inſenſible, and which they made incurable, by precipitating their Anathema's, which ſerved only to make them the more irreconcileable. *Maximilian* exhorted them to be patient, and promiſed to Sollicit the Emperor powerfully to take care, that things might go in the Council as he had promiſed them they ſhould.

Congregations concerning Reformation.

In the mean time the Prelates kept on their Congregations upon the Matters which were to be propoſed next Seſſion; and the Legate having a Mind to move in the Congregation of *November* 25. That no Biſhoprick ſhould be given in Commendam, but to Perſons of a Competent Age, ſeveral Prelates remonſtrated, That the inſerting that Article, would be tacitly to approve of Biſhopricks being given in Commendam to Cardinals, and to other Perſons of ſuch an Age. *Nicholas Pſaulme*, Biſhop of *Verdun*, having ſaid, That this Article in his Opinion looked ill, and that it was but a *Pretended Reformation* which they deſigned to make; the Word *Pretended Reformation*, angred the Legate to that Degree, that he gave very rough and very offenſive Language to that Biſhop.

In that Congregation *Vargas* preſented a Memorial againſt the Abuſes of the Immunities granted to thoſe that had the Tonſure; whereby he gave them to underſtand, That the greateſt Differences which ariſe between the Eccleſiaſtical and Secular Power, come from Immunities granted to Clerks that abuſe them; and that to ſtop their Progreſs, it would be adviſable to give the Tonſure only with Sub-Deacons Orders; and that if it were done otherwiſe, that thoſe who might

might receive the Tonsure, should not enjoy the Privileges of Clerks, unless they actually served the Church: And that it might be concluded, that they sought not this Ministry with a View of its Privileges, and that they might commit Crimes under Shelter of the Immunities granted to the Clergy, he added also, That this ought to be extended to those who had the Tonsure already.

Arrival of the Elector of Saxony's Ambassadors at Trent, and their Propositions.

Jan. 7. 1552. *Wolfius Celer* and *Leonardus Badehornius*, Ambassadors of *Maurice* Elector of *Saxony*, came to *Trent*: They began to treat, at first, with the Emperor's Ambassadors, saying, That since their Master desired nothing but Concord, he was resolved to send some Divines to the Council, Pious Men, and Lovers of Peace: And, That other Protestant Princes would do the same thing by his Example; but then they must have a Safe Conduct, like that given by the Council of *Basil*: Matters now on foot must be suspended till they came; and then the things already decided must be examin'd anew with them, since there is no General Council which is not composed of all Nations. They demanded likewise, That the Pope might not have Authority to preside in Councils, but should be obedient like the rest, and absolve the Bishops of their Oath, that their Votes might be free. The Imperialists gave them good Words, and gave them all manner of good Usage, as the Emperor had commanded. These Ambassadors waited upon the Three Ecclesiastical Electors, and the Cardinal of *Trent*, with whom they conferred; but they would not pay a Visit to Cardinal *Crescentino* and his Colleagues, lest they should seem to own the Presidency of the Pope. After that, they demanded Publick Audience. The Legate, who had till then refused it to the other Ambassadors, promised it to them, upon the Orders which he had receiv'd from the Pope: But then he requir'd it, as a Condition, That they should own him and his Colleagues as Presidents of the Council; if not, he declar'd, he would retire, and dismiss all the Fathers. This Condition being entirely contrary to the Ambassadors Instructions, and it being manifest on the other side, that the Cardinal Legate would not otherwise give them a Publick Audience; an Expedient was found, which was, That it should be given them, not in a Session, but in a General Congregation, which should be held in the Legate's Palace.

The Emperor's Ambassadors remonstrated, in a Congregation, That it was not enough to give Audience to the Ambassadors of the Protestant Princes, but, that what could be granted them in that Audience, ought to be first regulated, that so it might be of some Advantage: And first, they demanded, That the Matters to be examin'd in the next Session, might be suspended. This the Legate seem'd to be averse to at first, but at last he yielded to the Opinion of the Bishop of *Verona*, who represented, That they ought not, by refusing a Delay of a few Days, to draw upon the Pope and Council the Blame of letting slip an Opportunity of Reducing the Protestants. These same Ambassadors of the Emperor desir'd the Congregation to put into their hands the New Safe Conduct which they were willing to give the Protestants, that when they had accepted it, it might be publish'd next Session; which was granted.

Peter Tagliavia, Archbishop of *Palermo*, remonstrated to the Congregation, That they had omitted to regulate one Essential Business, which was, How they should behave themselves towards the Protestant Ambassadors about their Place: For to give them none, would be to affront their Masters, and break off the Negotiation; and to give them any, would be to honour Hereticks, and to treat them otherwise than Criminals ought to be treated. This Proposition was long debated: At last, *Julius Pflugius*, Bishop of *Naumbourg*, to draw the Fathers out of the Perplexity they were in, said, That Necessity excuses all Transgressions: That all the Considerations they alledged, had been made before in the Diets of *Germany*, where it was carried in Favour of the Protestants: That if they would hinder their taking any Advantage of the Honour that should be done them, they needed only to protest, That they admitted them into the Council, only out of a Spirit of Charity, to bring them back to the Faith; and that without doing any Prejudice to a General Council. This Opinion was follow'd by the Majority, and pass'd against the Legate's Will, who shew'd, that he yielded only to Force and to Necessity.

Some Days after, the Minute of the Safe Conduct was put into the hands of *William* of *Poitiers*, one of the Emperor's Ambassadors, to be communicated to the Protestants, who were not satisfy'd with it, not finding it to be conformable to that given by the Council of *Basil*, which granted Four things more to the *Bohemians*:

mians: 1. A Deliberative Voce. 2. Deciſion of Matters by the Holy Scriptures, by the Practice of the Primitive Church, by Councils, and by Interpreters that agree with the Scripture. 3. Exerciſe of their Religion in their Houſes. 4. Security that nothing ſhould be done in Contempt of their Religion. And beſides, the Council did not promiſe them Security in the Name of the Pope and of the Sacred College, as the Council of *Baſil* had done.

When the Emperor's Ambaſſadors gave back to the Preſidents the Minute of the Safe Conduct, they told them, That nothing could be done, of more Advantage to the Publick Good, than to take away from Proteſtants all Pretences of Excuſe not to come to the Council; and therefore they had nothing elſe to do, but to give them a Safe Conduct upon the foot of that given by the Council of *Baſil*. The Preſidents anſwer'd, That theirs was the ſame in Subſtance with that of *Baſil*; *If ſo*, replied the Count *de Montfort, you need only tranſcribe it Word for Word, changing only Names of Perſons and Places, and Dates, and then you will ſtop the Proteſtants Mouths.* The Preſidents were confounded with this Anſwer, when the Legate gave them eaſe, by ſaying, They would propoſe it to the Fathers in a Congregation, who ſhould determine it as they pleaſed. After that, the Preſidents engaged all their Friends to make no Alterations in the Minute of the Safe Conduct, and to ſtand by it in the General Congregation, which was to be held upon the 24th of this Inſtant, in which the Ambaſſadors of the Proteſtants were to have Audience.

General Congregation before the Seſſion.

Every thing being thus order'd, *Jan.* 24. 1552. the Electors and all the Fathers came to the Legate's Palace, with the Ambaſſadors of the Emperor, and the King of the *Romans*. The Legate open'd the Congregation with a ſhort Diſcourſe, wherein he acquainted the Fathers, That they were met upon the Niceſt and the moſt Dangerous Negotiation that had been known in the Church for ſeveral Ages; and, that they ought to pray to God, with more Fervor than ever, to obtain good Succeſs. After they had invok'd the Holy Spirit, the Proteſtation was read. All the Fathers having approv'd it, the Promotor demanded it to be Regiſter'd, and that a Publick Act be made of it. The Subſtance of it was, That the Fathers, not being willing to hinder the Progreſs of the Council, by any Diſputes that might ariſe if they ſhould come formally to examine what ſort of Perſons, Powers, and Regulations, the Council might receive, declared, That if they admitted any Man in Perſon, or by his Proxy, who, by the Diſpoſition and Cuſtom of Councils, ought to be excluded; and if they aſſigned them any Place which was not their due; or if they receiv'd the Powers of the Proteſtants, or other like Writings, which offended, or might offend the Authority of the Council; this did it not, nor could do it any Prejudice, nor to any other General Councils which might be held hereafter; the Fathers having no other Intentions, but to reſtore Peace and Concord to the Church, at any Price whatſoever, provided the Manner be juſt and reaſonable.

Diſcourſe of the Elector of Saxony's *Ambaſſador.*

After this, the *Saxon* Ambaſſadors were introduced into the Aſſembly, where *Badehornius*, addreſſing his Speech to the Fathers, ſpake to them thus: "Moſt Reverend and Illuſtrious Fathers and Lords, *Maurice* Elector of *Saxony*, after having wiſhed you the Aſſiſtance of the Holy Spirit, and a happy Iſſue of this preſent Affair, acquaints you, That he has long reſolv'd, that if ever a General, Free, and Chriſtian Council were held, in which the Controverſies concerning Religion ſhould be decided by Scripture, in which every Man might have Liberty to ſpeak, and the Head and Members ſhould be reformed, that he would ſend his Divines to it: That believing you to be aſſembled for this Purpoſe, he had commanded his Divines to chooſe ſome out of their Body, to carry their Confeſſion to the Council; which thing was not yet executed, becauſe of a certain Declaration of the Council of *Conſtance*, which aſſerts, That Faith is not to be kept with Hereticks, or Perſons ſuſpected of Hereſie, tho' they be ſtrengthen'd by Safe Conducts of Emperors or Kings: That, for this Reaſon, *Maurice*, guiding himſelf by the Example of the *Bohemians*, who would never go to *Baſil* without a Safe Conduct from the Council there aſſembled, demanded a like one for his Divines, Councillors and Domeſticks: But that which you have offer'd to His Electoral Highneſs, being very different, his Divines believ'd it might be dangerous for them to come; eſpecially when they ſee, by the Decrees that are already printed, that they paſs there for Hereticks and Schiſmaticks, tho' they have been neither called nor heard. His Electoral Highneſs therefore prays you

"to

" to hold his Subjects excuſed, and to give them ſuch a Safe Conduct as the Coun-
" cil of *Baſil*'s: And ſince he underſtands, that the Council intends to proceed to
" decide diſputed Points, againſt all Divine and Humane Laws, his Divines not be-
" ing able to appear, for want of a Safe Conduct, he deſires, That ſuch Deciſion
" may be deferred till their Arrival; which ſhall be ſpeedy, ſince they are but
" Twenty Leagues off. Beſides, His Electoral Highneſs, knowing that they will
" not hear the Proteſtants upon the Articles already decided, tho' there are ſome
" which contain great Errors, demands, That they may be examin'd in the Pre-
" ſence of his Divines, and that they may be then decided, according to the Word
" of God, and the Belief of all Chriſtian Nations; conſidering, that theſe Con-
" troverted Points have only been decided by a Part of thoſe who ought to aſſiſt at
" a General Council, as may be ſeen by the Printed Catalogue of their Names;
" tho' it be a thing eſſential to a General Council, that all Nations be admitted to
" it, and have a Liberty of ſpeaking in it: That the Councils of *Baſil* and *Con-*
" *ſtance* having determin'd, That the Pope is ſubject to a Council in Matters of
" Faith, it was juſt to keep to that Deciſion, and to obſerve, upon this Occaſion,
" the Conſtitution made in the Third Seſſion of the Council of *Baſil*, which ab-
" ſolves the Fathers of that Council from their Oath to the Pope, in what con-
" cerns the Council it ſelf: That His Electoral Highneſs believ'd, that the Fathers
" at *Trent* ought to be free from their Oath, by Virtue of theſe Ordinances, with-
" out making any new Declaration; and therefore, above all things, pray'd them
" to Ratifie and Approve the Article of the Superiority of the Council, and the
" rather, becauſe the Eccleſiaſtical Order ſtands in need of Reformation, which
" the Popes have always hinder'd; ſo that Abuſes cannot be corrected, ſo long as
" the Fathers ſhall depend upon the Will of the Pope, and ſhall be obliged by their
" Oaths to keep up his Credit and Power: That if the Pope could reſolve willing-
" ly to abſolve the Biſhops of their Oaths, it would be an Action worthy of Eter-
" nal Commendation, and would bring the Council into Reputation, and give Vi-
" gor to its Decrees, as made by Men that were Free, and who gave Sentence ac-
" cording to the Word of Jeſus Chriſt. Laſt of all, *added he*, His Electoral High-
" neſs prays you to take this Declaration in good Part, ſince it ſprings only from
" a Concern for his own Salvation, and a Deſire to ſee his Country and all *Chri-*
" *ſtendom* in Peace.

When *Badehornius* had finiſh'd his Diſcourſe, he put a Copy into the Hands of the Secretary of the Council; and the Promotor anſwer'd him, in the Name of all the Fathers, That the Council would examine his Demands, and then give him an Anſwer.

Propoſitions of the Wirtemberg Ambaſſadors.

The *Wirtemberg* Ambaſſadors had been heard in the Morning; and after their Letters of Credence and Powers were read, they ſaid, in few Words, That they would preſent their Confeſſion of Faith; and that their Divines would come and defend it, and treat more amply of their Doctrine, provided that both Parties would agree upon Judges to make an End of theſe Controverſies; and ſo much the more, becauſe their Doctrine, being contrary to that of the Pope, and the Biſhops his Adherents, it would be unjuſt that either of the Parties ſhould be Judge in his own Cauſe: That therefore they demanded, That the former Decrees ſhould not have the Force of Laws; and, that all that had hitherto been treated of, might be re-examin'd, it not being juſt, that what one Side had done, when the other Side was abſent upon a Lawful Cauſe, ſhould be of any Authority; and that it was eaſie to ſhew, that what had been publiſhed in the Firſt and Laſt Seſſions was contrary to Scripture. Then they put their Confeſſion and this Diſcourſe into the Secretary's hands; and the Promoter told them, That the Fathers would return them an Anſwer as ſoon as it ſhould be convenient. When the Ambaſſadors were withdrawn, the Preſident ſet forth the Reaſons which the Proteſtants had, not to be contented with the Safe Conduct which the Council was willing to give them, and order'd the Fathers to debate that Matter. They all unanimouſly voted, That the Minute which had been ſhew'd to them, ought not to be changed, for fear of entring into endleſs Diſputes and new Difficulties.

Seſſion XV.

Jan. 25. 1552. the Fathers of the Council went to the Church, to hold the Fifteenth Seſſion. When *Aſcanio Gherardini*, Biſhop of *Catanea*, had celebrated Maſs, and *John Baptiſta Campeggio*, Biſhop of *Majorca*, had preached, the following Decree for Proroguing the Seſſion was read. " The

Decree for Proroguing the Session.

"The Holy General Council, having, in Pursuance of the Orders of the last "Sessions, treated with great Care and Exactness, these last Days, of Matters re- "lating to the most Holy Sacrifice of the Mass, and the Sacrament of Order; so "as to have been able in this Day's Session, according to what the Holy Ghost "should have suggested, to have publish'd Decrees upon these Points; as also the "Four Articles relating to the most Holy Sacrament of the Eucharist, which had "been put off to this Session, out of an Opinion, that those that call themselves "Protestants, for whose sake the Publication of these Articles was deferred, would "have come to this Holy Council, having granted them a Safe Conduct, that "they might have come freely, and without any Delay: However, seeing they "are not yet come, and that the Holy Council has been petition'd in their Name, "to defer the Publication that should have been made to Day, to the next Session, "in certain Hope which has been given, on their Part, that they will not fail to "come hither before the Time of that Session, provided a Safe Conduct be sent "them in a more ample Form; the Holy Council wishing nothing more ardently, "than to remove from the most Noble Nation of the *Germans* all Dissentions and "Schisms about Religion, and to provide for its Tranquility, Peace, and Quiet; "and being ready, if they come, to receive them with Humanity, and to hear "them with Mildness, in Confidence that they will not come with a Design obsti- "nately to oppose the Catholick Faith, but with a Desire to know the Truth; and "that they will at last submit to the Discipline and Decree of the Holy Church, "as Persons ought to do who profess to love Evangelical Truth; has put off the "next Session, wherein it will publish the above-mention'd Decrees, to the Day "and Feast of St. *Joseph*, being the 19th of *March*, That the Protestants may have "time enough, not only to come hither, but to propose, before that Day, what- "soever they shall have a mind: And, to take away all Pretence of Delay, the "Council grants them a Safe Conduct, a Copy whereof is hereunto annexed. It "orders, in the mean time, the Sacrament of Marriage to be treated of, that it "may pronounce upon it; besides the Publishing the other Decrees mention'd al- "ready; and also, that the Business of Reformation shall still be carried on. The Safe Conduct follows.

Safe Conduct.

"The Holy Council, according to the Terms of the Safe Conduct granted last "Session save one, and enlarging them in the form and manner following, certi- "fies and declares, That it has given and granted, and does by these Presents give "and grant, a Publick, Full, and Entire Liberty, which is commonly called a Safe "Conduct, to all and every, Priests, Electors, Princes, Dukes, Marquisses, Barons, "Nobles, Military Men, Common People, and all others of what State, Condition "and Quality soever they be, of the Country and Nation of *Germany*; as also to "the Cities and other Places that depend upon them, and to all other Persons Ec- "clesiastical and Secular, particularly of the Confession of *Augsbourg*, that shall "come with them to this General Council of *Trent*, or shall be sent thither, who "shall be upon the Road to come thither, or who are come already, under what- "soever Name they may be comprehended, to come freely to this City of *Trent*, "here to stay, abide and sojourn; as also, here to propose, treat of, examine, and "discuss with the Council it self all sorts of Matters; to present and advance, "with the utmost Liberty, either by Writing, or *Vivâ voce*, all such Things and "Articles as they shall please; to explain, maintain, and defend them by the Holy "Scriptures, and by the Words, Passages and Reasons of the Holy Fathers; and "also, to answer the Objections of the General Council; to dispute and confer "Charitably with those who shall be chosen for that Purpose by the Council, with- "out any Hindrance, and without any Reproaches, Injuries or Invectives: In- "tending for that Purpose, above all things, that the Matters which are in Debate "shall be treated of in the present Council according to the Holy Scriptures, Apo- "stolical Traditions, Approved Councils, the Unanimous Belief of the Catholick "Church, and the Authorities of the Holy Fathers; and adding particularly here- "unto, That the Persons mentioned shall not be punished in any manner under "Pretence of Religion, or Offences already committed, or to be committed upon "that Account; as also, that upon the Account of their Presence, neither upon "the Road, nor in any other Place, coming, sojourning, or returning, nor in the "City of *Trent* it self, Divine Service shall be interrupted in any manner whatso-

"ever.

" ever. And if, when theſe Matters are concluded, or before they are concluded, " they or any of them, by his or their own proper Motion, or by Order or Leave " from his or their Superiors, ſhall deſire to withdraw; the Council conſents, That " they ſhall forthwith return freely and ſafely, according to their own good Plea- " ſure, without ſtarting any Obſtacle, Incident, or Delay, as well againſt their " Perſons, as any of their Train, and againſt all that may belong to them, with- " out doing any Prejudice to their Honour or Perſons reſpectively; upon Condition " nevertheleſs, that they ſhall notifie their Departure to the Deputies of the Coun- " cil, that ſo, without Delay, Fraud, or Treachery, their Safety may be provided " for. The Holy Council alſo willeth and intendeth, That all Cauſes in general " whatſoever, neceſſary and eſſential to a full, entire and ſufficient Security, both for " Going, and Sojourning, and for Returning Home, are comprehended, included, " and underſtood to be included in the preſent Safe Conduct. It declareth more- " over expreſly, for the greater Security, and for the Good of Peace and General " Re-union, That in caſe it happens, which God forbid, that any one of them, " either upon the Road coming to this City of *Trent*, or during his Stay, or in his " Return, ſhall commit any heinous Crime, by Conſequence of which the Favour " of this Liberty granted unto them may be revoked and annulled; it willeth " and conſenteth, That the Criminals, who ſhall be taken in ſuch Crimes, ſhall be " puniſhed without Delay, by themſelves only, and not by others, with a proper " and a proportionable Chaſtiſement and Puniſhment, with which the Council has " juſt Reaſon to be ſatisfied and contented, without bringing any Prejudice to the " Safe Conduct, which ſhall remain entire, according to its Form and Tenor. " The Holy Council alſo reciprocally willeth and intendeth, That in caſe any of " the Aſſembly, upon the Road, or during their Stay, or in their Return, ſhall " commit or do any thing, which God forbid, that may hurt or violate in any " manner whatſoever the Liberty granted by this Safe Conduct, that the Criminals, " who ſhall be taken in ſuch Crimes, ſhall be puniſhed without Delay by the Coun- " cil only, and not by others, with a proper Puniſhment and a proportionable " Chaſtiſement, with which the *Germans* of the Confeſſion of *Augsbourg*, that ſhall " be there at that time, ſhall be ſatisfied and contented on their Part, without " bringing any Prejudice to the preſent Safe Conduct, which ſhall remain entire " according to its Form and Tenor. The preſent Council moreover willeth, That " all and every of the Ambaſſadors have Leave to go out of this City of *Trent*, to " take the Air, as often as, and whenſoever it ſhall be neceſſary, or ſhall ſeem good " to them; and to return again: To ſend alſo and diſpatch, with all Liberty, their " Couriers, according to the Neceſſity of their Affairs, to whatſoever Places they " pleaſe, and to receive thoſe that ſhall be ſent and diſpatched to them; but in ſuch " a manner, as that ſome Perſons ſhall go along with them in the Council's Name " to provide for their Safety. The preſent Safe Conduct ſhall continue and have " place, from and during all the Time that they ſhall be receiv'd into the Charge " and Safe-guard of the ſaid Council, and its People, 'till they be conducted to " *Trent*; and during all the Time they ſhall ſtay there, and after they have had " ſufficient Audiences, and have ſtay'd Twenty Days beſides, if they ſhall deſire to " return, or when the Council, after having heard them, ſhall give them Notice " to withdraw, it ſhall conduct them, by the Help of God, from *Trent*, to what " Place of Safety every Man ſhall chooſe; all without Fraud and Surprize. All " which Things it promiſes to be inviolably kept and fulfilled, and anſwers *bonâ fide* " for all and every of Chriſtian People, for all Princes and other Perſons, as well " Eccleſiaſtical as Secular, of what State and Condition ſoever they be, and under " what Names ſoever they may be comprehended.

" The Holy Council moreover declareth, and ſincerely and *bonâ fide* promiſeth, " That it will never directly nor indirectly ſeek any Occaſion, nor will take any " Advantage, or allow any Perſon to take the Advantage of any Authority, Power, " Right, Statute, Privilege, Law, Canon, and Council whatſoever, particularly " thoſe of *Conſtance* and *Sienna*, under what preciſe Terms ſoever they may be con- " ceived in Prejudice of this Publick Faith, full Aſſurance and free Audience " which the Council alloweth them; revoking, on this Occaſion and for this Time, " all the Things above expreſs'd: And if the Council, or any one of thoſe that " compoſe it, or of their Retinue, of what State, Condition and Dignity ſoever " they be, ſhall violate, which God avert, the preſent Safe Conduct in the Form

and

" and Tenor in which it is drawn, or any one of its Clauſes and Conditions, and " there be not made a quick Puniſhment, to the juſt and reaſonable Satisfaction of " the Parties concerned; let them hold, and let it be permitted them to hold the " preſent Council to have incurred all the Penalties by the Laws of God and Man, " or by Cuſtom they incur, who violate the Faith of Safe Conducts, without al- " lowing of any Excuſe upon their Account.

Anſwer to Ambaſſadors of the Proteſtants.

When the Seſſion was over, Authentick Copies of the Safe Conduct were given to the Emperor's Ambaſſadors to put into the Hands of the Ambaſſadors of *Saxony*, *Wirtemberg*, and *Strasbourg*. Theſe Ambaſſadors having read the Safe Conduct, ſaid, They took it only to ſend it to their Maſters; complaining, that they had broken their Words with them, eſpecially about the Manner of Proceeding in the Council. The Imperialiſts anſwer'd, They muſt have Patience; that in a ſhort time they ſhould have all they ask'd for; and that, as to the Method of Speaking and Diſputing, the Council agreed with them, to receive the Holy Scriptures as the Foundation; only pretended to judge of its Senſe, conſidering that the Scripture is dumb and lifeleſs, and wants, as well as Civil Laws, a Judge to animate it, and that in all Ages Councils have been Judges of the Senſe of the Scriptures.

In the mean time the Prelates examin'd in the Congregations the Points which were to be decided next Seſſion. The Proteſtants complain'd to the Emperor's Ambaſſador, who wrote to His Imperial Majeſty, who diſpatch'd a Courier to command the Prelates his Subjects not to go to Congregations, to treat of Matters of Religion, 'till the Proteſtant Divines ſhould come to *Trent*; and that in caſe the other Prelates ſhould continue to aſſemble upon thoſe Matters, publickly to proteſt againſt them. This Order of the Emperor's had ſuch Effect at *Trent*, that in a General Congregation held upon this Subject, it was reſolved to ſuſpend all Buſineſs, but only ſo long as the Council ſhould pleaſe.

Retreat of the Proteſtant Ambaſſadors.

About the End of *February*, 1552, the *Saxon* Ambaſſadors receiv'd Orders from their Maſter, to continue their Sollicitations with the Fathers, and to tell them, That the Elector was diſpoſed to go to the Emperor. This News, at firſt, gave them Hopes of ſome Accommodation; but a few Days after, they heard that the King of *France* had made a League with the Proteſtants againſt the Emperor. The Electors of *Mentz* and *Cologne* went from *Trent*; and the Ambaſſadors of the Proteſtants being afraid for themſelves, withdrew likewiſe ſecretly, and returned Home by different Roads. At the ſame time, Four Divines from *Wirtemberg* and Two from *Strasbourg* came to the Council, and deſir'd the Imperialiſts ſo to order it, that the Council might give an Anſwer to the Propoſition which had been made to it, and might begin to treat with them. The Legate made anſwer to the Emperor's Ambaſſadors, That the Day of the Seſſion coming on, ſeveral Things were to be regulated; one whereof was, to find out a Way how they might negotiate together. Accordingly that Day he held a Congregation in his own Palace, wherein it was reſolv'd to defer the Seſſion to the Firſt of *May*. The *Portugueze* Ambaſſadors, *James Silva*, *James Govea*, and *John Paez*, preſented their Powers to the Congregation, and made a Harangue, which was anſwer'd with Thanks to the King of *Portugal*, and with Compliments to his Ambaſſadors. Thoſe of *Wirtemberg* ſeeing there was no Anſwer made to their Propoſitions, and that the Legate kept the Confeſſion of Faith which they preſented to him very ſecret, diſperſed Printed Copies of it, which made a great Noiſe.

The Council diſturbed by the War.

April 1. the Elector of *Saxony* beſieg'd the City of *Augsbourg*, which ſurrender'd upon the 3d; and the 6th of the ſame Month the News of it came to *Trent*, as alſo, that all *Tirol* was in Arms to ſend Troops to *Inſpruck*; whereat the *Italian* Prelates being alarm'd, embark'd upon the *Adige* to go to *Verona*; and the Proteſtants retired. The Nuncio's, who were afraid of being alone at *Trent*, if they ſhould ſtay till the Day of the Seſſion, and ſo be anſwerable for whatſoever might happen, (for the Legate was fal'n ſick, and not able to aſſiſt them by his Advice, being delirious) wrote to the Pope, to know of him what they were to do in this troubleſome Conjuncture. The Pope called a Congregation of Cardinals, in which he propoſed the Nuncio's Meſſage: The Majority being for a Suſpenſion, a Bull was ſent to the Nuncio's; and the Pope wrote to them, That if they ſaw there were any preſſing Neceſſity to ſuſpend the Council, they ſhould do it quickly, only for a Time. The Nuncio's having receiv'd the Pope's Anſwer, kept it Private, to

ſee

ſee how Men were diſpoſed; but when they ſaw that all the Prelates were apprehenſive that the Proteſtants Fury would fall upon them, they conſented to a Suſpenſion: Accordingly the Nuncio's appointed the Seſſion upon *April* 28. Fear not permitting them to ſtay till *May-day*.

Seſſion XVI.

Suſpenſion of the Council.

There were very few Prelates at this Sixteenth Seſſion; in which the Secretary of the Council cauſed the following Decree to be read: "The Holy, General, and "Oecumenical Council of *Trent*, in which *Sebaſtian* Archbiſhop of *Siponto*, and "*Aloyſius* Biſhop of *Verona*, Apoſtolical Nuncio's, preſide, both in their own Names, "and in the Name of the moſt Illuſtrious Cardinal *Creſcentius*, Legate *a Latere*, "who is Abſent by reaſon of Sickneſs, not doubting but all Chriſtians know that "the Council of *Trent* was firſt called and held under *Paul* III. and afterwards un-"der *Julius* III. at the Deſire of the Emperor *Charles* V. to reſtore Religion, eſpe-"cially in *Germany*, and to reform Manners and Abuſes; and that ſeveral Prelates "have come thither from ſeveral Countries, without being terrified with Fatigues "or Dangers: So that this Great Work was proſperouſly begun, and the Fathers "promiſed themſelves, that the *Germans*, Authors of all theſe preſent Innovations, "would come with a Reſolution of yielding to the Reaſons of the Church; but "that the Malice of the Enemy of Mankind had raiſed new Troubles, and kin-"dled Wars, which conſtrain'd the Council to interrupt its Courſe, which has loſt "all Hopes of being able to make a great Progreſs, and is affraid of provoking "Mens Minds, rather than ſoftning them: Now, ſince they ſee Diſcord every "where, but chiefly in *Germany*, where all is in a Flame, and that almoſt all the "Prelates of that Nation, and particularly the Archbiſhops Electors had left the "Council to go and look after their Churches, the Fathers are at laſt reſolved not "to oppoſe ſo preſſing a Neceſſity any more, but to leave all to a better Time: "For which Reaſon they have ſuſpended the Council for Two Years; but ſo, that "if the Troubles ceaſe before, the Council ſhall be look'd upon to be reſtored in "its Primitive Force and Vigour: Whereas, if theſe Impediments ſhall continue at "the End of Two Years, the Suſpenſion ſhall not be judged to be removed till "theſe Impediments are ceaſed; and that in that Caſe there ſhall be no need of "calling it anew, ſuch being the Pleaſure of the Pope and the Holy See: Exhort-"ing however all Chriſtian Princes, and all Prelates, to obſerve, and cauſe to be "kept, in their States and Churches, all the Decrees hitherto made by the "Council.

This Decree was approved by the *Italian* Biſhops; but the *Spaniards*, who were about Twelve, ſaid, That the Danger was not ſo great as they made it: That the Emperor, who was at *Inſpruck*, would diſſipate all theſe Troubles by his Courage, and acquaint them with his Intentions in a ſhort time, being now but Three Days Journey from *Trent*. This being oppoſed by the *Italians*, they proteſted againſt ſo abſolute a Suſpenſion; and the Archbiſhop of *Siponto* diſmiſſed the Fathers with the Pope's Bleſſing.

The Nuncio's were blamed at *Rome* for the latter part of this Decree, which preſcribed the Execution of the Decrees, without deſiring the Confirmation of the Holy See; becauſe it was believed there, that the Pope's Authority was wounded thereby.

Agreement between the Emperor and the Proteſtants.

The *Italians* were very well pleaſed that they were gone from *Trent*: For the Proteſtants came near to *Inſpruck*, and forced the Emperor to fly by Night, with all his Court, and to get over the Mountains of *Trent*, not knowing whither to go. Fear had ſo far ſeized him, that he could not truſt the Aſſurances which the Republick of *Venice* gave him, that the Militia, which they had ſent to guard their Frontiers, was alſo at His Imperial Majeſty's Service. When the Proteſtants enter'd *Inſpruck*, they ſeized upon all that belong'd to the Emperor and his Train. At laſt, in the Beginning of *Auguſt*, 1552, a Peace was concluded at *Paſſaw*; and it was reſolved, That within Six Months a Diet ſhould be held, in which it ſhould be decided which ſhould be beſt, to determine the Differences of Religion, a General Council, or a National; a Colloquy, or a General Dyet of the Empire: That on both ſides an equal Number of Pious, Peaceable, and Prudent Men, ſhould be choſen, who ſhould be entruſted to ſeek out and propoſe proper Methods of Re-union; but ſo, as that during all that time, neither the Emperor, nor any

other Prince whatſoever, ſhould force the Conſcience or the Will of any Perſon whatſoever, in Matters of Religion, by ways of Law or Force; and that the Emperor ſhould ſuffer every Man to live at quiet: That the Princes of the Confeſſion of *Augsbourg* likewiſe ſhould not diſquiet nor trouble any Eccleſiaſtical or Secular Perſons of the old Religion, neither in their Lordſhips, Juriſdictions and Pre-eminencies, nor in their Ceremonies: That the Imperial Chamber ſhall Adminiſter Juſtice to both, without any regard to their Religion, and without excluding thoſe of the Confeſſion of *Augsbourg* from the Places which belong to them amongſt the Aſſeſſors. But notwithſtanding this Treaty of Peace, the War continued ſtill between ſeveral Princes and Cities of the Empire: So that the Diet, which was propoſed from one Year to another, was not held till *February*, 1555.

CHAP. X.

Alteration of Religion in England, *under* Edward VI. *Re-eſtabliſhment of the Catholick Religion under Queen* Mary.

Government of England, under Edward VI.

After the Death of *Henry* VIII. King of *England*, Religion changed its Face almoſt totally in that Kingdom, during the Reign of his Son *Edward* VI. who Succeeded him. He was Son of *Jane Seymour*, and was but Nine Years, Three Months, and ſome Days old, when he was Proclaim'd King, *January* 31. 1547. *Henry* had made a Will, whereby he nominated Sixteen Lords to execute his laſt Will, and to be Governors of his Son, and Regents of the Kingdom, during his Minority. The Firſt ſtep which the Council of *England* made after his Death, was to alter the Diſpoſition of his Will, by declaring *Edward Seymour*, the King's Uncle by the Mother's ſide, then Earl of *Hertford*, and ſoon after Duke of *Somerſet*, ſole Protector of the Kingdom, and Governor of the Young King: He was alſo made Lord High Treaſurer, and Earl-Marſhal of *England*; ſo that in his Perſon, the moſt eminent Dignities of the State were join'd; and conſequently he ſeem'd only to want the Name of King, though it was order'd, that he ſhould do nothing without the Advice of the other Executors.

Inclination of the Government for the new Religion.

The Protector having eſpouſed the Opinions of the pretended Reformers, reſolved to overturn the Ancient Religion of the Kingdom entirely, and to Eſtabliſh the pretended new Reformation in its ſtead. He began with ordering the Biſhops to take out new Commiſſions from the King, to exerciſe their Juriſdictions, and ordain in their Dioceſes, as long as his Majeſty ſhould pleaſe. *Cranmer*, Archbiſhop of *Canterbury*, was the Firſt that ſubmitted to this Law; and others were conſtrained to comply with it: But it was not followed in future Promotions; and Biſhopricks were given for Life, as before.

Diſpoſitions of the People to receive the new Religion.

When the People knew the Inclination of the Court concerning Religion, Images were quickly pulled down in ſeveral Places, Temples rifled and prophaned, Pulpits filled with Preachers that Preached Lutheraniſm and Zuinglianiſm, and the publick filled with Books againſt the Doctrine of the Church. The Archbiſhop of *Canterbury*, and ſome other Biſhops, openly favour'd the Alteration of Religion; others had not Strength to oppoſe it. Doctor *Cox*, and *Cheek* a Miniſter, (*q*) Preceptors to King *Edward*, took Care to inſpire him with theſe new Sentiments. And there were ſeveral *German* and *Swiſs* Miniſters then Refugees in *England*, who labour'd vehemently to eſtabliſh their Doctrine.

Viſitors ſent with new Regulations.

Things being in this Poſture, the King follow'd *Henry* VIII's Example, and ſent Viſitors into every County of the Kingdom, with Injunctions and Articles; and in the mean time forbad the Archbiſhops, Biſhops and other Eccleſiaſtical Perſons, to exerciſe any Juriſdiction, or even to Preach any where, but in their own

[(*q*) *Le Miniſtre Cheek*, ſays our Author. Sir *John Cheek* was never in Orders: He was Knighted by King *Edward* VI.

Churches,

Churches, as long as the Viſitation laſted. Homilies were drawn up to be Preached to the People, and care was taken to ſend Preachers, who ſhould teach the new Doctrine, along with the Viſitors, who might be Protected by them. Among the Injunctions given to the Viſitors, one was, To cauſe Images to be pulled down, (*r*) to prohibit Proceſſions round the Churches, and to recommend the Celebration of no other Feſtivals but the (*s*) Holy Day. The Form of Prayer for the Dead was alter'd, and Grace was barely deſired of God, That the Souls of the Dead, and thoſe that ſhall pray for them, may enter into everlaſting Reſt together; at the Day of Judgment. The other Articles of theſe Injunctions contained uſeful Regulations, which did not ſtrike at other Uſages of the Church. The Biſhops were commanded to cauſe theſe Regulations, which were carried over all the Kingdom by the Viſitors, to be obſerved; and all the Biſhops in *England* ſubmitted to them, except *Bonner* Biſhop of *London*, and *Gardiner* Biſhop of *Wincheſter*: The Firſt engaged to obſerve them, only ſo far forth, as they ſhould not contradict the Law of God, and the Ordinances of the Church: And the Second Proteſted againſt the Homilies, as containing ſeveral Errors, particularly that of Juſtification by Faith alone.

Acts of Parliament concerning Religion.

The Parliament held in *November* 1547. made a ſevere Act againſt thoſe who ſhould have the boldneſs to ſpeak irreverently againſt the Sacrament of the Altar; wherein it was at the ſame time enacted, That the Communion ſhould be given under both kinds; and that the Prieſts and People ſhould equally Communicate. It was alſo there enacted, That for the future, the King ſhould diſpoſe of vacant Biſhopricks, *Pleno jure*, whereas formerly Biſhops were choſen by the Chapters, with the King's *Conge's d'Eſlire*. Laſtly, the Foundations of Chantries, Colleges and Chapels, which *Henry* VIII. had not ſeized on, were given to the King. It was order'd by a Proclamation, That a certain number of Biſhops and Divines ſhould be ſent to *Windſor*, to labour after a Reformation of the Offices of the Church; and Prieſts were allow'd to Marry.

Marriage diſolv'd because of Adultery.

In *January* 1548. about the latter end of the Month, the King of *England*'s Council declared, That Marriages might be diſſolved for Adultery, and that the Innocent Perſon, who was Juridically ſeparated from his Wife upon that account, might contract a Lawful Marriage. This Order was made upon the account of the Marquis of *Northampton*, Brother to *Henry* VIII's Widow, who had Married *Anne Bourchier*, Daughter to the Earl of *Eſſex*; and who having accuſed her of Adultery, left her, and afterwards, before the Separation was declared valid in Law, Married *Elizabeth*, Daughter to *Brook* Lord *Cobham*.

Diviſions concerning Religion.

The Differences about Religion grew higher and higher every Day in *England*. The Deſign of the pretended Reformers, was not to ſtop at what had been done already; they were for Aboliſhing the Uſages, Ceremonies and Worſhip of the Catholick Church entirely: They Preached againſt Faſting in *Lent*, againſt the Ceremonies of *Candlemaſs-day*, of *Palm-Sunday*, *Good-Friday* and *Eaſter-day*. The Council began with taking away the Ceremony of Torches upon *Candlemaſs-day*, and of Aſhes in the beginning of *Lent*. The King however declared by a Proclamation, Dated *Feb.* 6. That no Man ſhould alter any thing in the Service of the Church, without expreſs leave. Some Days after, there was an Order of Council to take away all Images and Shrines of Relicks; and Biſhops were ordered to ſeize upon, and bring into the Royal Treaſury, the Images of Gold and Silver, Shrines and other Ornaments which belong'd to them.

New Office of the Communion.

The Commiſſioners appointed to examine and correct the Offices of the Church, began with that of the Communion; and drew up a Form of Adminiſtration of the Euchariſt, which changed nothing eſſential, and aſſerted the Conſecration of the Bread and Wine, into the Body and Blood of Jeſus Chriſt: The Ele-

[(*r*) Only thoſe Images were to be pulled down, that were *cenſed* unto; the others were ſuffered to remain as a Remembrance of thoſe whom they were intended to repreſent. *Vid. Sparrow's Collection. Page* 2.]

[(*s*) By the *Holy Day* in this Injunction, ſeems to be meant the Lord's Day: But our Author miſquotes the Injunction; for there it is not ſaid, That no other *Feſtivals* ſhall be celebrated; but only it gives Directions how the Holy Day ſhall be obſerved; and as Biſhop *Burnet* obſerves, *Feſtivals* are mentioned with Approbation at the end of this Injunction, which only ſhews, That they are not the ſame with the *Holy Day*, not that they are to be abrogated. *See Sparrow, Page* 7.]

vation only was left out. There was no mention of Auricular Confeſſion; but then it was not rejected; and ſince the Sacrament of Penance was not the Subject, but only the Adminiſtration of the Euchariſt, that was not a proper Place to mention it: This Office was received by all the Biſhops in *England*, except *Gardiner*, who made a Sermon before the King, in which he vehemently aſſerted the real Preſence of the Body and Blood of Jeſus Chriſt in the Euchariſt.

Reformation of Offices. The other Offices of the Church were not wholly changed; only they were reform'd by cutting off ſome Ceremonies and ſome Prayers, even in the Adminiſtration of the Sacraments. It was order'd, That they ſhould be every where celebrated in the Vulgar Tongue. The uſe of Prieſts Habits, and moſt of the antient Prayers and Ceremonies were kept in the Liturgy, except the Elevation of the Hoſt. The Sign of the Croſs, and Exorciſms, were the only Ceremonies retained in the Adminiſtration of Baptiſm, which was order'd to be uſually adminiſtred by dipping the Child thrice in the Water. The Chriſm was taken away in the Sacrament of Confirmation, which the Biſhop was to confer by the Sign of the Croſs, and the Impoſition of Hands, join'd to theſe Words, *I Sign thee with the Sign of the Croſs, and I lay Hands on the in the Name of the Father*, &c. The Unction of the Sick was not taken away, but reduced to anointing the Forehead and the Breaſt; and it was order'd that the Sick ſhould Communicate at their own Houſes, where it ſhould be Conſecrated for them.

Preachers forbidden. Theſe Changes neither pleaſed thoſe that were devoted to the old Religion, who could not accuſtom themſelves to ſuch Innovations; nor to the Sacramentarians, who were for aboliſhing all the Cuſtoms of the Church entirely, and for taking away the Doctrine of the Real Preſence, which had not yet been touched upon. The Preachers declaimed on both ſides, ſome againſt what had been done, and others becauſe there had not been done enough. To remove theſe Diſputes, the Council was obliged to take away from Biſhops the Power of Licenſing Preachers, and to reſerve it to the King, and to the Archbiſhop of *Canterbury*.

Marriage of Prieſts permitted. The Parliament, which ſat towards the latter end of the Year 1548. made an Act, by which not only thoſe that were married were allow'd to go into Orders, but Prieſts alſo were ſuffer'd to marry. Nine Biſhops and Four Temporal Lords oppoſed it. The new Office alſo was confirm'd, and it was enacted, That from and after *Whit-Sunday* next, Divine Service ſhould be celebrated every where according to the new Regulation, under very rigorous Penalties. Men were allow'd however, to read the Office in Greek or Latin in the Univerſities, excepting the Communion-Service. Laſt of all it was declared, That provided Men conform'd to this Act, they might uſe other Pſalms and Prayers at the ſame time, if they were taken out of the Holy Scripture.

Act for Faſting. This Parliament being Prorogued to the beginning of the next Year 1549. made an Act in *Feb.* to forbid eating of Fleſh on *Fridays* and *Saturdays*, on *Ember-days*, in *Lent*, and upon other Days, in which, according to Cuſtom, they abſtain'd from Fleſh.

Diſputes concerning the Real Preſence. They had not yet dared to touch upon the Article of the Real Preſence, nor ſo much as to call it in Queſtion. The pretended Reformers were not well agreed among themſelves about it: Some were inclinable to the Lutherans, others were Sacramentarians; of the number of theſe laſt, was *Peter Martyr*, who publickly taught, That there was no Tranſubſtantiation; That the Body and Blood of Jeſus Chriſt were not bodily in the Sacrament; and that they were united only in a Sacramental manner to the Bread and Wine. *Bucer* did not ſpeak ſo plainly, and did not abſolutely deny the Real Preſence of Jeſus Chriſt in the Euchariſt. The old Members of the Church of *England*, ſtoutly maintained Tranſubſtantiation, which was one of *Henry* VIII's Articles. There were ſeveral publick Diſputations about it, in the Univerſity of *Cambridge*, and in ſevaral other Places in the Kingdom. *Cranmer*, Archbiſhop of *Canterbury*, declared againſt the Real Preſence. *Bonner*, Biſhop of *London*, maintained it violently; but he was depoſed upon other Pretences, as alſo *Stephen Gardiner*, Biſhop of *Wincheſter*; *Cuthbert Tonſtal*, Biſhop of *Dureſme*; *Nicholas Heath*, Biſhop of *Worceſter*; and ſome others. Their Sees were filled with Men devoted to the Innovators: Thoſe of *London* and *Weſtminſter* (*t*)

Biſhops depoſed.

[(*t*) *Weſtminſter* was erected into a Biſhoprick by *Henry* VIII. and *Thirlby* was the only Biſhop that ever ſat in that See: In King *Edward* VI's time, that Foundation was ſunk, and the Dioceſe of *London* had all things reſtored to it, as formerly.

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were given to Dr. *Ridley*, *Gloceſter* to *Hooper*, and *Wincheſter* to *Poinet*. *Coverdale* was made Coadjutor to the Biſhop of *Exeter*. In a Word, as Biſhopricks and Benefices became vacant, they were given to Men devoted to the new Opinions. However, they puniſhed Anabaptiſts, and thoſe that taught Errors againſt the Trinity, very ſeverely. *Joan* of *Kent*, and *Van Pare*, were burn'd for Teaching impious Doctrines.

Execution of Thomas *and* Edward Seymour.

During theſe Revolutions in Religion, there happened alſo Changes in the Government of the State. The Duke of *Somerſet* had cauſed his Brother, *Thomas Seymour*, Admiral of *England*, to be Condemned and Executed; and he himſelf was ſoon after diſgraced, impriſoned, fined ſeverely, and turn'd out of his Employments. Soon after he came again into Grace and Favor; but he was accuſed the Second time by the Intrigues of the Earl of *Warwick*, and condemned to loſe his Head upon a Scaffold, *Jan.* 22. 1552.

Reformation of the Offices of Ordinations.

In the Year 1550. the Reformation of the Office of Ordination came out. It was there order'd, That for the future, in the Ordination of Prieſts and Biſhops, they ſhould only ſay, *Receive the Holy Ghoſt in the Name of the Father*, &c. and that when the Biſhop laid one Hand upon the Prieſt's Head, he ſhould with the other give him a Bible, a Chalice, and Bread in it, together with the Paſtoral Staff. (*u*) The Ceremony of Preſenting the Chalice and Staff, is not now Practiſed in *England*, but the Ordination of Prieſts there, is different from that of Biſhops. Unctions were then taken away, and Suffrages and Prayers were added in their ſtead.

Innovations of Bucer *and* Ridley.

Bucer, who was one of the chief Agents in the pretended Reformation of *England*, did not entirely approve of the Liturgy which they had drawn up; he would have had the Euchariſt put into the Hands of the Communicants, and not into their Mouths: He did not like the Prayer for the Dead, and could not endure this Prayer, *That theſe Creatures of Bread and Wine may be for us the Body and Blood of his Son*, which eſtabliſhed Tranſubſtantiation: And he condemned the uſe of Holy Water, Chriſm, and Exorciſms. *Ridley* took away the uſe of Stone Altars in his Dioceſe, and order'd only a plain Wooden Table, cover'd with a Table-Cloth in every Church.

The Council approv'd of this Change, and cauſed an Order to be drawn up to reconcile the People to it, who murmur'd.

Articles of Religion.

At laſt, in the Year 1551. the laſt Period of the Change of Religion in *England*, under King *Edward*, happen'd. There was a Confeſſion of Faith drawn up, containing 42 Articles, of which Mr. *Burnet* has given us this Extract.

In the *Firſt*, the Reformers acknowledge the Exiſtence of One God in Three Perſons.

In the *Second*, they teach the Incarnation of the Eternal Word.

In the *Third*, they aſſert the Truth of the Deſcent of Jeſus Chriſt into Hell, and found it upon theſe Words of St. *Peter*, *He Preach'd to the Spirits in Priſon.*

In the *Fourth*, they affirm, That Jeſus Chriſt roſe from the Dead.

In the *Fifth*, they maintain, That the Scriptures contain all things neceſſary to Salvation; and that no Opinion ought to be looked upon as an Article of Faith, which is not aſſerted in that Divine Book.

In the *Sixth*, they Eſtabliſh the Authority of the old Teſtament, under the Evangelical Diſpenſation.

In the *Seventh*, they declare the Three Famous Creeds, That of the Apoſtles, the *Nicene*, and the *Athanaſian*, to be Authentick; ſuppoſing, according to the Opinion then believ'd, That St. *Athanaſius* was truly the Author of this laſt Confeſſion of Faith; whereas it has been ſince diſcover'd, that it was drawn up near 300 Years after his time.

In the *Eighth*, they treat of Original Sin, and call it a Depravation of the Nature of all Mankind, deſcended from *Adam*; by which Depravation we have loſt Original Righteouſneſs, and contracted an unhappy Diſpoſition to Evil: But they do not define the manner how this Guilt of *Adam*'s Sin is derived to us.

[(*u*) The Staff was given to the Biſhop only, not to the Prieſt.]

In the *Ninth*, they aſſert the Neceſſity of Preventing and Effectual Grace; without which, by the Motions of our pretended Free-will, we could not perform Actions which would pleaſe God.

In the *Tenth*, they explain the Operation of Grace; and they attribute to it the Converſion of Man, but without doing violence to the Will.

They teach in the *Eleventh*, That we are juſtified by Faith alone, according to the Doctrine contained in one of the Homilies, which treats of Juſtification.

The *Twelfth* aſſerts, That Works done before Grace, are not free from ſin.

In the *Thirteenth*, all Works of Supererogation are condemned.

In the *Fourteenth*, they teach, That all Men are actually under the Power of Sin; and that Jeſus Chriſt alone is exempt from this Law.

In the *Fifteenth*, That a Man may ſin after he has received Grace; and that then we are raiſed from our Fall by Repentance.

In the *Sixteenth*, they ſet forth the Nature of Blaſphemy againſt the Holy Ghoſt, and deſcribe it by a profound Malice, and an invincible Obſtinacy, in abuſing and perſecuting the Word of God, though they are convinced of its Divinity; which is a Crime not to be forgiven.

In the *Seventeenth*, they affirm, That Predeſtination is the free Choice which God makes of thoſe whom he afterwards juſtifies. They wiſely obſerve, That this very Doctrine, which is ſo full of Comfort to thoſe who have a right Notion of it, is a Rock for Curious and Carnal Perſons who try to Fathom it. They add, That ſince it is a Myſtery, Men ought to guide themſelves by the Will of God, as it is revealed to them in his Word. They ſay not one Word of Reprobation.

The *Eighteenth* teaches us, That Man, who cannot ſave himſelf by the Aſſiſtance of Reaſon and Nature, has no other Means of Salvation, beſides the Name of Jeſus Chriſt.

In the *Ninteenth*, they pronounce all Men to be obliged to the Obſervation of the Moral Law.

In the *Twentieth*, they give a Definition of the Church, which they affirm to be an Aſſembly of the Faithful, to whom the Word of God is purely Preached, and the Sacraments are lawfully adminiſtred. They lay it down for a Rule, That particular Churches, that of *Rome* amongſt the reſt, are ſubject to Error, and have actually erred in Matters of Faith.

They call the Church, in the *Twenty firſt*, The Keeper of the Holy Writings; and they give her a Power to certify the Truth, but without a Power of impoſing any thing contrary to thoſe Holy Books, or of Eſtabliſhing Opinions not contained in the Scriptures as Articles of Faith.

In the *Twenty ſecond*, they ſpeak of the Authority of General Councils, and aſſert, That they cannot be held without the Princes Leave: That theſe Eccleſiaſtical Aſſemblies may err, and have actually erred in Matters of Faith; and that their Decrees concerning Points of Belief are of no force, unleſs they are founded upon the Authority of the Scriptures.

In the *Twenty third*, they reject Purgatory, Indulgences, Religious Veneration of Images and Relicks, and Invocation of Saints, as Uſages without ground, and contrary to Scripture.

In the *Twenty fourth*, they cenſure thoſe that Preach or Adminiſter the Sacraments, without having lawfully received the Power from the Miniſters, to whom alone the Right of conferring that Power doth appertain.

The Neceſſity of uſing a Language underſtood by the People in the Service of the Church, is aſſerted in the *Twenty fifth* Article.

The *Twenty ſixth*, reduceth the Sacraments to Two, and obſerves that they are not barely Marks of our Profeſſion; but that they are effectual Signs of God's Love towards us, and they ſtrengthen thoſe that Worthily receive them, in the Faith: Their efficacy *ex opere Operato*, is condemned by this Article.

The *Twenty ſeventh*, is againſt thoſe that pretend, That the efficacy of Sacraments depends upon the Diſpoſitions or Intention of the Miniſters that diſpenſe them.

The *Twenty eighth*, teacheth, That Baptiſm makes us Children of God by Adoption; and that Infant-Baptiſm is a laudable Inſtitution, which ought in any wiſe to be retained.

The

The *Twenty Ninth* Article defines the Euchariſt, not only to be a Symbol of Union and Reciprocal Love amongſt Chriſtians, but alſo a Means of Communion with the Body and Blood of Jeſus Chriſt: Moreover, That Tranſubſtantiation is contrary to Scripture, and has given Birth to ſeveral Superſtitious Practices: That the Corporeal Preſence implies a Contradiction, ſince one body can exiſt only in one Place at one time, and that of Jeſus Chriſt is in Heaven: Laſt of all, That the Sacrament ought neither to be kept, nor carried about in Proceſſion, nor expoſed nor worſhipped.

The *Thirtieth* Article affirms, That there is no other expiatory nor propitiatory Sacrifice, but that of Jeſus Chriſt.

The *Thirty firſt* teaches, That the Law of God does not oblige Eccleſiaſticks to live in Celibacy.

The *Thirty ſecond* ordains, That when Scandalous Perſons have been legally excommunicated, they are looked upon as Pagans, till they have been reconciled to the Church, by Eccleſiaſtical Penance, and admitted to publick Peace by a Competent Judge.

The *Thirty third* ſays, That there is no Neceſſity that Ceremonies ſhould be the ſame in all times: That thoſe who refuſe to ſubmit to Ceremonies, eſtabliſhed by a publick Law, ought publickly to be cenſured; both becauſe they declare themſelves to be Enemies to Diſcipline and Laws, and becauſe they give offence to weak Minds.

In the *Thirty fourth*, the Book of Homilies is recommended to be read, as a Book containing Wholſome and Godly Doctrine.

The *Thirty fifth* declares, That the new Service-Book is ſo far from hurting the Goſpel, that it is very agreable to it, and ought to be received by the whole Nation.

The *Thirty ſixth* confirms to the Kings of *England* their Title of Supream Heads of the Church in their Dominions. It contains alſo the following Propoſitions. I. That the Biſhop of *Rome* has no Juriſdiction in *England*. II. That Magiſtrates ought to be obey'd, out of a Principle of Conſcience. III. That heinous Crimes may be lawfully puniſht with Death. IV. That Chriſtians may lawfully take up Arms, and bare them againſt the Enemies of the State.

The *Thirty ſeventh* condemns a Community of Goods, and at the ſame time acknowledges, That every Man is obliged to aſſiſt the Poor, according to his Abilities.

The *Thirty eighth* renews the Prohibition of ſwearing without a Cauſe, but allows an Oath, when required by the Magiſtrate.

The *Thirty ninth* aſſerts Two Propoſitions; One, That the Reſurrection is not yet come; and the other, That we ſhall ariſe at the laſt Day with the ſame Bodies that we now have.

The *Fortieth* relates to the State of Souls after Death; That they do not die; That they do not ſleep with their Bodies; That they are not deprived of Senſation till the Day of Judgment.

The *Forty firſt* condemns the Table of the Millenaries, as contrary to Scripture, and a remainder of Jewiſh Dotages.

The *Forty ſecond*, in like manner, condemns the Opinion of thoſe who believe that the Damned ſhall be reſtored, when they ſhall have ſuffered for ſome time.

Changes and Additions to the Offices.

The ſame Year, Changes and Additions were made in the Liturgy; Prayer for the Dead was taken away; the Sign of the Croſs was taken away at the Communion and Confirmation; and the Unction of the Sick was aboliſhed. The moſt important Change was in the Matter of the Euchariſt; they not only took out of the Liturgy all Terms in the Conſecration of the Euchariſt, which aſſerted the Real Preſence of the Body of Jeſus Chriſt, but they declared beſides, That though the Euchariſt was to be received Kneeling, yet it was not believ'd that the true Fleſh and true Blood of Jeſus Chriſt were preſent in the Sacrament; That his Body, according to the Order of Nature, could fill but one Place at one time; and that being preſent in Heaven, he cannot be Corporeally in the Euchariſt. In Queen *Elizabeth*'s time, this Explication was ſuppreſt in Favour of the *Lutherans*; and it was inſerted afterwards, ~~when the Prince of Orange was~~ at the Reſtoration upon

upon the Throne of *England*. (w) Six Chaplains were sent into the several Counties of *England* to cause this Doctrine to be receiv'd; and the *Liturgy*, so reform'd, was Authorized by an Act made in that Session of Parliament which began *Jan.* 23. 1552. The Convocation confirm'd the Articles which had been drawn up the Year before. Lastly, This Parliament confirm'd the Keeping of *Lent* and of Holy-Days.

New Office for the Order of the Garter.

Some time after, there was a New Office drawn up for the Order of the Garter: It was no longer called the *Order of St. George*; and the *George* which hangs down from the Collar was taken away. (x) It was proposed also to make a Regulation in the Ecclesiastical Jurisdiction, and Commissioners were appointed to draw it up; but King *Edward*'s Death broke this Project.

Sickness and Death of K. Edward VI.

About the beginning of *January*, 1553. he found himself seized with a Defluxion upon his Breast, which was inflamed by the Medicines which were administred; and it so much encreased, that about *June* his Case was looked upon to be desperate. Before his Death he alter'd the Order of Succession, which was settled by *Henry* VIII's Will, whereby the Princess *Mary*, his eldest Daughter, came in first, then *Elizabeth*, and in their default the Dutchess of *Suffolk*. The Princess *Mary* continuing always a very Zealous Catholick, in hatred to her, and without any regard to the Princess *Elizabeth*, he named *Jane Grey*, Eldest Daughter of the Dutchess of *Suffolk*, Heir to the Crown, to whom her Mother renounced all her Right. That Act was signed by the Council. The Princess *Mary* was at the same time sent for, under pretence of assisting the dying King, but in truth with a design to Sieze her: She was but half a Day's Journey from *London*, when she had notice of it by the Earl of *Arundel*. Thereupon she retired into *Norfolk*. (*) King *Edward* died *July* 6. and *Jane Grey* was acknowledged as Queen by the Council, and Proclaim'd in *London*, *July* 10. *Mary* also caused her self to be Proclaim'd in *Norfolk*, where she gathered Forces, and marched towards *London*. She was no sooner come near the Town, but the Lord Mayor, with the Nobility that durst not oppose the Attempts of the Duke of *Northumberland*, who was gone out of Town, came to receive her, and conducted her to *London*, where she was proclaim'd Queen of *England*, and Head of the Church, with a general Applause. *Jane Grey* was imprison'd, with *Guilford Dudley* her Husband, and *Northumberland* her Father-in-Law.

(*) To Framlingham Castle in Suffolk.

Q. Mary Repeals K. Edward's Laws.

October 1. Queen *Mary* was Crowned, and made her Solemn Entry into *London*. She quickly let the Nation see, that she resolved to restore the [*Roman*] Catholick Religion in *England*. She took *Gardiner* out of Prison, and gave him the Great Seal. The Duke of *Norfolk* was restored. The Duke of *Northumberland*, the Earl of *Warwick* his Son, and the Marquis of *Northampton*, were Condemned to dye, and were Beheaded *August* 22. The 18th of the same Month the Queen made a Declaration, setting forth, That Her Majesty desired all her Subjects to embrace the same Faith in the Spirit of Charity; and that till all things could be regulated by joint Consent, she commanded her Subjects to live in Peace, and not to treat each other as Hereticks. The Bishops that were deposed in the late Reign entred again into their Sees; Images, and the Ancient Offices of the Church, were restored in several Places; *Cranmer* and *Latimer* were sent to the *Tower* of *London*.

October 10. the Queen called a Parliament. When they met, Mass was celebrated according to the Usage of the Church of *Rome*; and the Protestant Bishops, not being willing to assist at it, were excluded the House. The First thing which that Parliament did, was, to declare the Marriage of *Catharine* of *Arragon* with *Henry* VIII. Lawful, and her Divorce Unjust. All Ordinances made by King *Edward*, concerning Religion, were Repealed and declared Null; and an Act was made, to command the People to follow the Religion in Use in *England* at King *Henry* the Eighth's Death. Very severe Laws were made against those that should

[(w) Bishop *Burnet*'s Words, which Monsieur *du Pin* had in his Eye, are, *since His present Majesty's Restoration*; which our Author applied in haste to King *William* III. They were meant of King *Charles* II. after whose Restoration, when the *Liturgy* was restored in 1662, this Explication was again inserted into the *Common Prayer Book*.]

[(x) Instead of a *George*, there was to be on one side of the Jewel a Knight carrying a Book upon a Sword's Point, on the Sword to be written *Protectio*, on the Book *Verbum Dei*: On the Reverse a Shield inscribed *Fides*, to express their Resolution, both with Offensive and Defensive Weapons, to maintain the Word of God. *Burnet's Hist. Reform.* Part 2. page 206.]

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abuſe the Prieſts. The Queen's Marriage alſo was talked of in Parliament, tho' ſhe was then near Forty Years of Age; and Three Matches were propoſed, *Philip* Prince of *Spain*, Cardinal *Pole*, who was not then in Orders, and *Courtney* [Earl of *Devonſhire*.] The Queen choſe *Philip*, either becauſe ſhe had more Inclination for her Mother's Kindred than her Father's, or becauſe ſhe thought that Match was more Advantageous for the Good of the State.

March 4. 1554. the Queen iſſued out a Proclamation, by which ſhe order'd the Publick Prayers to be in Latin; and forbad all Married People to perform any Eccleſiaſtical Function; and order'd Biſhops not to exact from thoſe that ſhould enter into Orders, for the future, the Oath enjoined by her Father, to acknowledge the King to be the Supream Head of the Church of *England*, without any Dependence: She ſtruck alſo a certain Prayer, made in King *Henry*'s Time, out of all the Offices; in which God was deſired to deliver the Kingdom of *England* from the Tyranny of the Biſhop of *Rome*; and all farther Printing upon that Head was expreſly forbidden.

Pool ſent Legate into England.

The News of this Revolution in *England* extreamly rejoiced the Court of *Rome*; and the Pope, to draw all poſſible Advantages from it that he could deſire, named Cardinal *Pool* immediately his Legate to go into *England*.

The Emperor, who was afraid that *Pool* might croſs his Son's Marriage with the Queen of *England*, wrote to him by Cardinal *Pandini*, then Legate in his Court, That an Apoſtolical Legate could not go yet into *England*. But this Letter did not hinder Cardinal *Pool* from ſetting forward in his Journey; for which Reaſon, the Emperor ſent Don *Diego de Mendoza* to ſtop him, as ſoon as he entred into the Palatinate. The Legate complained of theſe ſtrange Proceedings; ſaying, That the Emperor wronged *England* and all *Chriſtendom*, as much as he pleaſed the Proteſtants of *Germany*. The Emperor therefore, to ſtop theſe Reports, order'd him to go to *Bruſſels*, upon Pretence of negotiating for him an Accommodation with *France*, and kept him in *Brabant* till his Son's Marriage was concluded; which was fix'd in *April* 1554. in the Parliament which the Queen called at that time, and conſummated *May* 25. following. Cardinal *Pool* came to *London*, *Nov.* 24. after having been firſt reſtored by the Parliament to all the Rights and Privileges of his Nobility, from which he had been degraded. The 29th of the ſame Month the Reconciliation with the See of *Rome* was concluded in Parliament, which, for that Purpoſe, order'd a Petition to be drawn up in the Name of the *Engliſh*; whereby they were to teſtifie their great Sorrow for refuſing Obedience to the Holy Apoſtolical See, and to promiſe that they would procure the Repeal of all the Acts that were made againſt *Rome*: And in the mean time, they deſired the King and Queen to intercede for their Abſolution, as for Children who were returned to Repentance, and were reſolved to live in Obedience to the Pope and See of *Rome*.

Reconciliation of England with the Holy See.

Nov. 30. Their Majeſties and the Legate went to the Parliament-Houſe; and the Chancellor asked the Parliament, Whether they were willing to ask Pardon of the Legate, to be re-united to the Church of *Rome*, and to ſubmit to the Obedience of the Pope, who is the Supream Head? Some cried, *Yes*; others held their Peace: However, the Parliament's Petition was preſented to Their Majeſties, who, after they had cauſed it to be publickly read, ſtood up, and deſir'd the Legate to grant the Favour that was deſired; to which he very readily agreed. Then he order'd his Powers to be read; and having ſhewn, in a ſhort Diſcourſe, how much Repentance is agreeable to God, and how much the Converſion of this Kingdom would rejoice the Angels, he implored the Mercy of God, and gave Abſolution to all that were there, who receiv'd it upon their Knees, and then went to Church to return God Thanks.

Next Day, *Decemb.* 1. *Anthony Brown* Viſcount *Montacute*, *Thomas Thirlby* Biſhop of *Ely*, and Sir *Edward Carne*, were named to pay their Obedience to the Pope: This laſt was appointed to ſtay as Ambaſſador in Ordinary with His Holineſs.

When the Pope heard this News, he order'd Publick Proceſſions to be made at *Rome*, and throughout all *Italy*, to give God Thanks; and *Dec.* 24. he publiſhed a Bull to order a Jubilee; in which it was ſet forth, That as when the Father of the Family in the Goſpel had recovered his Son, he was not contented to rejoice in his Family alone, but invited alſo his Friends and Neighbours to the Feaſt; ſo he was reſolved to diffuſe his Joy throughout all *Chriſtendom*.

The Parliament of *England* ſat till *Jan.* 15. The Ancient Laws made againſt Hereticks were revived, with thoſe that ſtrengthened the Epiſcopal Authority: All Laws made againſt the Pope's Authority, under *Henry* and *Edward*, were repealed; and thoſe Acts which appointed Puniſhments againſt Hereticks were revived, and very rigorouſly executed.

CHAP. XI.

The Hiſtory of what paſs'd in Italy *and* Germany, *relating to Religion, from the Suſpenſion of the Council, till there were Propoſitions made to renew it.*

Deliberation concerning Reſtoring the Council.

THE Term for the Suſpenſion of the Council being expired, the Pope conſulted whether it were neceſſary to make a New Declaration that it ſhould remain ſuſpended: For tho' the War between the Emperor and *France* might give a Pretence to keep the Council ſuſpended, yet, leſt any Man ſhould ſay that that Reaſon was not ſufficient, and that the Council ought to be re-aſſembled, he adviſed with the Cardinals; of whom the moſt Ancient were of Opinion, that the Council ought not to be mention'd, ſince it was not any longer talk'd of, or minded; whereas if it were again talk'd of, it might induce ſome to deſire it. This Advice was follow'd; and the Pope reſolved to do nothing more in that Matter. Things being in this Poſture, he reckon'd he had nothing more to do, but to paſs the reſt of his Days quietly; when of a ſudden he underſtood that the Emperor had called a Diet at *Augsbourg*, and that when *Ferdinand*, King of the *Romans*, had open'd it, *Feb.* 5. 1555. he gave them to underſtand, That as it had been formerly believ'd that a General and Pious Council was the only Remedy that could be made uſe of, to ſettle the Quiet of *Germany*; ſo the Emperor had at laſt, with great Labour, gotten the Pope to call one: That this was neither Time nor Place to acquaint them with the Reaſon why this Remedy did no good, but that thoſe that had been at *Trent* knew the Reaſon: That if they would try this Remedy once more, they muſt firſt remove all thoſe Impediments which had formerly cauſed it to miſcarry; whereas, if they thought it more convenient to reſerve it, becauſe of the War, to a more proper Opportunity, they might in the mean time provide for themſelves ſome other way: That National Councils being no longer in Uſe in theſe Days, he did not ſee how they could be made practicable: That Colloquies had been ſucceſsleſs, becauſe both Parties prefer'd their Private Intereſt to the Publick Good: However, that this Method was not to be neglected in the preſent Conjuncture; and, for his Part, he adviſed them to try it once more, if they could not find a better; provided nevertheleſs that they laid aſide their Obſtinacy, and yielded more to Reaſon.

Death of Julius III.

This Propoſition of *Ferdinand*'s ſurprized His Holineſs extreamly when he ſaw it in Print, and put him upon declaiming againſt Colloquies, and thoſe that invented them; and complaining, that he could not be one Moment without having a Council, a Colloquy, or a Dyet upon his back. So he diſpatched Cardinal *Morone*, as his Legate, to the Imperial Dyet, to propoſe to the *Germans* the Example of *England*, and to exhort them to own their Fault, and repair it, as the *Engliſh* had done before: But Cardinal *Morone* was ſcarce got to the Dyet, when he left it upon the News of *Julius* III's Death, which happen'd *March* 23. 1555.

Election of Marcellus II. *and his Death.*

At his Arrival at *Rome* he found *Marcellus Cervinus*, Cardinal of *Santa Croce*, in the See, who retained his own Name, and was called *Marcellus* II. He was a Grave, Severe, Couragious and Conſtant Man: He had great Deſigns, and very good Intentions for the Reformation of the Court and Clergy of *Rome*; and he would have executed them vigorouſly, if he had not been taken off by Death Twelve Days after his Advancement.

Articles ſworn in the Conclave.

When the Obſequies of Pope *Marcellus* II. were over, the Cardinals went into the Conclave to chooſe a new Pope. One of the Articles which the Cardinals ſwore according to Cuſtom, was, That the new Pope ſhould call a new Council within Two Years, to compleat the Reformation already begun, and to determine upon

upon the remaining Controverſies in Religion. It was alſo decreed, That the new Pope ſhould make but Four Cardinals in the Two firſt Years of his Pontificate.

Candidates propos'd, and Cabals of Factions.

Three Eminent Men were immediately propoſed; Cardinal *Carpi*, Cardinal *Pole*, and Cardinal *Morone*. The Cardinal of *Ferrara* oppoſed Cardinal *Carpi*'s Advancement openly, becauſe of the County whoſe Name he bore; upon which the other had great Pretenſions; and he, being the Head of the *French* Faction, threatned to exclude him. The Imperialiſts oppoſed Cardinal *Pool*, becauſe they apprehended he might have ſome Reſentment againſt the Emperor for ſtopping his Journey into *England*, (as we ſaid already) when he went thither in the Quality of Legate. They revived therefore in the Minds of ſome of the Cardinals the Suſpicions which they had already in former Conclaves, That this Cardinal had ſome Heretical Opinions, becauſe he receiv'd *Antonius Flaminius* and *Tremellius*, (*y*) who were accuſed of *Lutheraniſm*, into his Houſe, and was for having Hereticks treated with much Sweetneſs and Humanity. Cardinal *Morone*, who was ſet up by Cardinal *Sanctafiore*, was preſently abandon'd upon the Reports which were ſpread by the Cardinals of S. *James* and *Carpi*, who were the chief Inquiſitors, that this Cardinal was ſuſpected of Hereſie.

For ſome Days the Conclave ſtood ſtill, the Heads of the Factions being taken up with conſidering how to raiſe ſuch Men as they reckon'd would be moſt favourable to them. Cardinal *Sanctafiore*, Head of the Imperial Faction, caſt his Eyes upon Cardinal *de Puteo*, out of a certain Hope that he ſhould find no Oppoſition in raiſing that Cardinal to the Pontificate: In the Firſt place, Becauſe the Cardinals, who loved the Good of the Church, would willingly concur in his Election; he being generally allow'd by all Mankind to be a good Man, and a great Lawyer; and, being of mean Birth, the Princes had no Reaſon to fear, that, if he were raiſed to the Popedom, he would carry his Ambition too far: And Secondly, Becauſe the Cardinals of *Julius* III's Promotion would willingly vote for a Man who was raiſed by the ſame Pope: And Laſtly, Becauſe the *French* would not exclude a Man that was originally of *Provence*.

Cardinal *Sanctafiore* therefore judging, for theſe Reaſons, that Cardinal *de Puteo* would be unanimouſly choſen, acquainted Don *John Manriquez*, the Emperor's Ambaſſador, with the Matter; who, approving it, gave Notice of it to Cardinal *de Puteo*: *Sanctafiore* alſo open'd it to his Friends, and particularly to the Cardinal of *Peruſia*, *Julius* III's Nephew, and Head of the *Italian* Faction; who, to make himſelf agreeable to the Cardinal *de Puteo*, canvaſs'd for him ſo openly, that he drew upon himſelf the Hatred of the Old Cardinals, who, being older than the Cardinal *de Puteo*, loſt thereby the Hopes of ever becoming Popes themſelves: They durſt not ſhew it however, or diſcover their Diſcontent, and ſo reſolved to ſay nothing, unleſs a favourable Occaſion ſhould offer its ſelf.

The Imperialiſts therefore believing that the neceſſary Meaſures for the Election of Cardinal *de Puteo* were taken, ſent to that Cardinal to come to *Paul* II's Chapel. He refuſed to come for ſome time, which gave the Cardinal of *Ferrara*, who had Notice of it, and was the Head of the *French* Faction, time to go with ſome *French* Cardinals to Cardinal *Farneſe*, to find Means to croſs his Election. *Farneſe*, who was enraged that the Imperialiſts would make a Pope without acquainting him with it, told the Cardinal of *Ferrara*, That if he would ſecond him, he could croſs that Election, by propoſing Cardinal *John Peter Caraffa*, Archbiſhop of *Naples*, and Dean of the Sacred College; for whom, they might depend upon the Votes of all the Ancient Cardinals: *France* alſo might be ſecure in him of a Man who would ſtand by its Intereſts, preferably to the Emperor's, againſt whom that Cardinal always felt an Indignation as often as he thought upon the Taking of *Rome*, the Impriſonment of *Clement* VII. with the Injuries which he ſuſtained in his Honour and his Eſtate from the Grandees of *Spain* as Archbiſhop of *Naples*. The *French* Cardinals yielded to theſe Reaſons, and left Cardinal *Farneſe* to manage the whole Matter; which he willingly undertook, out of a Hope that he ſhould certainly make a Creature of his Grandfather's Pope. Accordingly, when he had managed his

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[(*y*) Biſhop *Burnet* ſays, That when *Tremellius*, who had declared himſelf a Proteſtant, went to wait upon Cardinal *Pole* at *Bruſſels*, he would not ſee him, tho' he was his Godfather. *Hiſt. Reform.* Part 2. page 298.

Friends, he went with the *French* Cardinals to find Cardinal *Caraffa*, whom they took out of his Cell, and led him to the Chapel, where there was not at that time one Cardinal of the Imperial Faction. *Caraffa* ſuffer'd himſelf to be led along; and, upon the Noiſe which the *French* Cardinals made before the Cells of Cardinal *Carpi* and St. *James*, they both came out of their Cells, and being well inclined, becauſe the Imperialiſts pretended to ſet up Cardinal *de Puteo* without acquainting them with it, they ſuffered themſelves to be perſwaded by the *French* to vote for Cardinal *Caraffa*. The Cardinals of *Palermo*, *Doria*, and *Nobili*, coming alſo out of their Chambers at the Noiſe of the *French*, as they were going to the Chapel, and ſeeing *Carpi* and St. *James*, of the Imperial Faction, favour the Election of *Caraffa*, could not help giving them their Votes. Cardinal *Morone*, who came to the Chapel by Chance, promiſed him his Voice, and engaged *Otho Truſchſes*, the Cardinal of *Augsbourg*, who was his Friend, to vote for Cardinal *Caraffa*. *Farneſe* thus having ſecured a ſufficient Number of Voices, cauſed *Caraffa* to be choſen; and when the Imperialiſts ſaw he would be choſen without them, they likewiſe gave him their Votes. And thus Cardinal *Caraffa* was choſen Pope *May* 23. 1555. and, to teſtifie his Acknowledgment to Cardinal *Farneſe*, took the Name of *Paul* IV.

Election of Paul IV.

When the Cardinals were gone out of the Conclave, Don *John Manriquez de Laza*, the Emperor's Ambaſſador, went with ſome other Perſons to the Palace of Cardinal *Sanctaſiore*, to acquaint him that this Election would not be agreeable to His Imperial Majeſty. That Cardinal told him it was impoſſible to be hindred; and ſhould he have oppoſed it, it would have been done without him: That he thought it was better to ſeem to favour that Election as much as the other Cardinals, rather than have the Vexation of ſeeing a Pope choſen againſt the Conſent of the Imperialiſts: That however, if the Emperor would oppoſe that Election, there was room for it, ſince in the Opinion of ſeveral Cardinals it was unlawful. Dom *Jean Manriquez* immediately wrote to the Emperor, who ſent back Word, That no Nullities ought to be alledged in an Election where ſo many Votes concurred; and that the Church ought not to be diſturbed; and that God would take Care of his Intereſts, and ſo would he too.

Imperial Ambaſſadors Complaint upon the Election of Paul IV.

Manriquez gueſs'd by this Anſwer, that he had nothing elſe to do but to endeavour to bring the New Pope into the Emperor's Intereſt. He did with him all he could; but the Cardinal of *Lorrain*, who underſtood the Pope's Humour, which was wholly bent upon Reformation, knew better how to gain him, by telling him, in a full Conſiſtory, That the King his Maſter thanked God every Day for giving the Church a Pope who was ſo full of Zeal for Reformation: That the Church of *France* having ſo great Need of it, he thought he was Happy in meeting with a Pope who had ſo good Deſigns: That he was reſolved to ſecond them, by ſending the Prelates of *France* to the Council, if His Holineſs ſhould think it convenient to hold one, or by any other Means which might be agreeable to him.

Cardinal of Lorrain's *Diſcourſe to the Pope underſtood.*

The Ambaſſadors of *England*, whom Queen *Mary* ſent to *Rome* to tender her Obedience to the Pope, made their Entry *May* 23. and the Pope thought it was convenient to give them a ſpeedy Audience: But becauſe Queen *Mary* had in her Titles aſſumed that of Queen of *Ireland*, by Virtue of her Father *Henry* VIII's having erected that Country into a Kingdom after his Separation from the Church; the Pope thought it was of the utmoſt Conſequence to the Holy See not to receive her Ambaſſadors, leſt he ſhould thereby ratifie *Henry* VIII's Erection of *Ireland* into a Kingdom: Pretending that it belong'd to the Pope alone, by Virtue of that Authority which God has given him over Temporal States, to erect them into Kingdoms: But withal he was afraid, if he made any Difficulty of receiving Queen *Mary*'s Ambaſſadors becauſe of the Title of Queen of *Ireland* which ſhe took, and which her Father *Henry* and her Brother *Edward* had taken before, this might cauſe ſome Diſcontent in the preſent Conjuncture; ſo he thought it was better, before he gave them Audience, to hold a Congregation; in which, pretending not to know that *Henry* VIII. had erected *Ireland* into a Kingdom, he would erect it into one himſelf. This he did in a Secret Congregation held *June* 7. that it might be thought that *Mary* had taken this Title by Virtue of the Pope's Conceſſion, and not by her Father's Ordinance.

Audience given by the Pope to Q. Mary's *Ambaſſadors.*

June 21. the Pope held a Publick Conſiſtory, in which theſe Ambaſſadors, proſtrating themſelves before him, ask'd his moſt humble Pardon in the Name of the Kingdom, after having own'd their Ingratitude towards the Church, and confeſs'd

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all their Faults in the manner which the Pope himſelf preſcribed. When they had done, he gave them Abſolution, made them riſe, and embraced them.

Dyet of Augsbourg.

Tho' the Dyet of *Augsbourg* was open'd when Cardinal *Morone* left it to go to the Conclave, yet nothing had been then determin'd, becauſe of the Diſputes which ſoon aroſe upon the Queſtion, Whether they ſhould begin with Matters of Religion? Whereupon the Pope charged *Lippomannus*, Biſhop of *Verona*, whom he ſent Nuncio into *Poland*, to go by *Augsbourg*, and to take Care that nothing was done there againſt the Intereſts of the Church. When he came to *Augsbourg*, he found that ſome Articles of Accommodation had been concluded between the Catholicks and the Proteſtants, to the Prejudice of the Catholick Religion; againſt which he remonſtrated to *Ferdinand*: And ſeeing that that was to no Purpoſe, he left *Augsbourg*, and ſet out for *Poland*, that he might not be preſent when thoſe Articles were publiſhed.

Sept. 25. the *Receſs* (z) was publiſhed: It contain'd the following Articles, which were ſent to the Pope.

Articles of Agreement between the Catholicks and Proteſtants who met at the Dyet.

That neither the Emperor, nor no Catholick Prince, ſhall force thoſe that have embraced the Confeſſion of Augsbourg *to forſake their Religion, by Virtue of any Ordinances made, or to be made: And likewiſe, That thoſe of the* Augsbourg *Confeſſion ſhall not force the Catholicks to renounce their Ancient Religion.*

That every Prince ſhall be at Liberty to eſtabliſh what Religion he pleaſes in his own Territories, and to forbid the contrary.

That the Subjects of Catholick or Proteſtant Princes may retire with their Families whither they pleaſe, and ſell or carry away their Goods without Moleſtation.

That if any Eccleſiaſticks forſake the Ancient Religion, they ſhall loſe their Benefices, without incurring a Note of Infamy upon that Account; and that thoſe to whom the Collation ſhall belong, ſhall name other Perſons to fill them up.

That Benefices appropriated by Proteſtants to Eccleſiaſticks and Miniſters of the Church, ſhall continue in the ſame State.

That Eccleſiaſtical Juriſdiction ſhall be no longer exerciſed againſt thoſe of the Confeſſion of Augsbourg; *but that for the future it ſhall be ordinarily exerciſed upon the Catholicks.*

That in the Imperial Chamber Juſtice ſhall be done upon all Parties, without any regard to their Religion.

That the preſent Agreement ſhall remain firm and inviolable, till the Affairs of Religion can be regulated by One of the Four Means propoſed in the Dyet; namely, by a National Council; or by a General, Free and Chriſtian Council; by a Dyet; or by a Colloquy.

That thoſe who ſhall be receiv'd as Counſellors or Aſſeſſors in the Imperial Chamber, ſhall take the following Oath, according to the Form preſcribed in the Treaty of Paſſaw, *ſaying,* I ſwear by the Name of God and the Holy Goſpels; *and not according to the Ancient Form,* I ſwear by the Name of God and of the Saints; *becauſe both Catholicks and Proteſtants honour God and the Holy Goſpels, whereas the Proteſtants have not the ſame Reverence for the Saints which the Catholicks have.*

When the Pope ſaw theſe Articles, he was touched to the quick; and in an Audience which he afterwards gave to the Emperor's Ambaſſador, he threatned to reſent the Injury which *Ferdinand* had cauſed the Holy See to ſuffer in the Dyet, in due Time and Place, when he allow'd it to treat of Matters of Religion independently upon his Authority: And, to ſhew yet farther how ſenſibly he was affected with this Injury, he ſent *Zacharias Delfinus*, his Nuncio, to *Ferdinand*, to make his Complaints.

League of the Pope againſt the Emperor.

This Anger of the Pope againſt the Emperor and *Ferdinand* broke out ſoon after in a League which he made with the King of *France*, to conquer the Kingdom of *Naples*. It was ſecretly negotiated by the Cardinal of *Lorrain*, and concluded with the ſame Secrecy, *Dec.* 5. by the Cardinal *de Tournon*, Dean of the Sacred College. The principal Article of this League was, That the King of *France*, after the Conqueſt of the Kingdom of *Naples*, ſhould yield to the Pope all the Country between the Eccleſiaſtical State and *Garillano*, and all beyond the *Apennin* to the River *Peſcara*.

[(z) What we call an *Act of Parliament* in *England* is called a *Receſs* in *Germany*.]

Nomination of Cardinals.

At the ſame time the Pope reſolved to make a Promotion of Cardinals to ſtrengthen his own Party, who ſhould be devoted to his Will, and capable of the boldeſt Enterprizes. This the Holy College took very ill, and would have repreſented to him his Oath which he had taken not to make above Four Cardinals: But without any regard to their Remonſtrance, the Pope made a Promotion of Seven Cardinals in the Conſiſtory which he held *Dec.* 20. namely, *John Bernardin Scot a Theatin, Scipio Rebiba, Diomedes Caraffa, John Antony Capizucchi, John de Reomaus, Francis John Silice* Preceptor to *Philip* II. and *John Gropper*: And he declared, That thoſe that aſſerted that he could not create above Four Cardinals, becauſe of the Oath which he had taken in the Conclave, were for binding the Pontifical Authority which is Abſolute and Independent; and that they ought to know, that a Pope can never be bound, nor bind himſelf.

Henry II. was a little uneaſie that in this Promotion the Pope had no regard to the Demand which he made in behalf of the Biſhop of St. *Papoul*. *John Gropper* thanked the Pope moſt humbly for the Honour which he had done him, and deſired him not to take it amiſs that he ſent back (as he did) the Red Hat which had been ſent him from the Pope, according to Cuſtom, contenting himſelf to die Dean of *Cologne*.

Petition of the States of Auſtria *for Liberty of Religion.*

King *Ferdinand* came to *Vienna* in *January* 1556, there to call together the States of *Auſtria*, to get Supplies againſt the *Turks*. The Deputies of the States preſented a Petition, in which they moſt humbly deſired His Majeſty to grant them the ſame Favour which he had granted to thoſe of the *Augsbourg* Confeſſion, with Leave to live with entire Liberty of Conſcience till a General and Free Council ſhould be called: That his Natural Subjects were not in a worſe Condition than the reſt of *Germany*, and conſequently, that he ought to allow that to them which he allowed to others: That he might aſſure himſelf, that if he had any regard to their Demand, they would do their utmoſt Endeavour to teſtifie their Acknowledgment, and would willingly ſacrifice their Lives and Fortunes in his Service.

Ferdinand's Anſwer.

Ferdinand reply'd, That he could not grant them what they deſir'd, not for want of Good Will towards them, but becauſe he was bound to obey the Church: That the Emperor and he had always deteſted Diſorders in Religion, and had appointed ſeveral Colloquies to rectifie them: That they knew that the Edict made in Favour of the Proteſtants ſet forth, That every Secular Prince might chooſe what Religion he pleaſed, and his Subjects ſhould be obliged to follow it; and that in caſe any particular Perſons would not ſubmit to it, they might ſell their Eſtates, and go whither they pleaſed: That conſequently, ſince he profeſs'd the Catholick Religion, it was their Duty to do ſo too: That however, to give them what Contentment he could, he was willing to allow them the Cup in the Sacrament, upon Condition that they would make no farther Innovations in the Laws and Ceremonies of the Church, till the Decree of the next Dyet which was to be held at *Ratisbonne*.

The *Bavarians* alſo made the ſame Petition to their Duke, deſiring Liberty of Preaching, Marriage of Prieſts, the Cup in the Sacrament, and Leave to eat Fleſh every Day; proteſting that otherwiſe they would pay nothing towards the War againſt the *Turk*. That Prince, who wanted Money, gave them the Cup in the Sacrament, as *Ferdinand* his Father-in-law had done before; with Leave to eat Fleſh, in caſe of Neceſſity, upon prohibited Days, till the Differences in Religion ſhould be regulated by Publick Authority.

Congregation of Cardinals for Reformation.

The Pope was exceedingly enraged when he heard this News; but the Hopes he had of putting an End to all Matters relating to Religion, without Difficulty, when he had Reformed the Court of *Rome*, ſtilled thoſe Motions which broke out at firſt: And therefore towards the latter end of *January* he appointed a Congregation, divided into Three Claſſes, each of which was compoſed of Eight Cardinals, Fifteen Prelates, and Fifty other Learned Men, who were order'd to begin with examining ſome Articles concerning Simony; which he cauſed to be Printed, that the Univerſities and all Learned Men might have Copies, and ſend their Opinions upon them.

In the Firſt Congregation of the Firſt Claſs, held *March* 26. 1556, before Cardinal *Bellai*, Dean of the Sacred College, Twelve Perſons ſpoke, and there were Three different Opinions: The Firſt was the Biſhop of *Feltri*'s, who maintain'd, That there was no Harm in receiving Money for the Exerciſe of Spiritual Power, provided it was not given as a Payment, but on ſome other Account. The Second

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was the Biſhop of *Seſſa's*, who ſaid, It was deteſtable Simony, both to give it, and to receive it; and that this could not excuſe it, or tolerate it in any meaſure. The Biſhop of *Sinigaglia* gave the Third, in the middle between both, ſaying, That the Thing was lawful but only at certain Times, and under certain Conditions. The next Days paſs'd in hearing other Opinions; which being related to the Pope, almoſt induced him to reſolve to publiſh a Bull, to declare, That a Man cannot in Conſcience demand or receive any Gift or Alms, tho' it be Voluntary, for any Spiritual Favour: But he found ſo many Oppoſitions and Difficulties, that the Thing went no farther.

Poliſh Ambaſſador's Demand to the Pope rejected.

At the ſame Time the Ambaſſador, whom the King of *Poland* ſent on Purpoſe to the Pope to Congratulate his Advancement, made Five Demands in the Name of that Kingdom; namely, Communion under both kinds; Marriage of Prieſts; Aboliſion of Annats; Leave to Celebrate Maſs in their own Tongue; and laſtly, Leave to call a National Council to Reform the Abuſes of the Kingdom, and to Reconcile Differences of Opinions.

Propoſitions to call a Council at Rome.

Theſe Demands the Pope rejected with Heat, and gave only this Anſwer, That a General Council, which he would hold at *Rome*, would manifeſt the Hereſies of many People; meaning thereby the Decrees made in *Auſtria*, *Bavaria*, and the Dyets of *Germany*. Some Days after, he order'd all the Ambaſſadors to acquaint their Maſters that he deſigned to celebrate a Council at *Rome*, like that Famous Council of the *Lateran* which *Innocent* III. called in MCCXV. And that they might ſee that he was in Earneſt, he named Cardinal *Scipio Rebiba* for his Nuncio with the Emperor and his Son *Philip* King of *Spain*, who were at *Bruſſels*; becauſe *Charles* V. had renounced the States of the *Spaniſh* Monarchy, in Favour of *Philip*, by his Ceſſion *Jan.* 17. 1556. reſerving to himſelf a Penſion of 12000 Ducats.

War raiſed between France, Spain, and Italy.

He ſent alſo Cardinal *Caraffa* into *France*, under the ſpecious Pretence of engaging *Henry* II. to ſend the Biſhops of his Kingdom to the Council; but his principal Deſign was to perſwade that Prince to break the Truce which he had made with the Emperor. Cardinal *Caraffa* ſucceeded in this Negotiation according to the Pope's Wiſh: The Truce was broken, and War was declared againſt the Emperor; the Conſequences whereof were fatal to *France*, by the Loſs of the Battels of St. *Quintin* and *Gravelin*, and by the ſmall Succeſs of their Arms in *Italy* under the Conduct of the Duke of *Guiſe*: So that *Henry* II. was obliged to make the Treaty of *Chateau Cambreſis*, which gave the Pope a very great Uneaſineſs, ſeeing himſelf upon the Stroke of being beſieged in *Rome* by the Duke of *Alva*, who was but a Day's Journey off, and yet durſt not do it, for fear, as he told his Confidents, leſt the Emperor his Maſter, who was grown Devout and Scrupulous, ſhould diſown it. In truth, the Orders which he receiv'd after the Peace was made with the Pope, to go to *Rome*, there to receive Abſolution for his Maſter and himſelf, juſtify'd the Fear which he ſaid he lay under.

Pope's Diſcontents againſt Ferdinand.

The Pope was hardly got out of this War, when he had new Uneaſineſſes; becauſe in the Dyet which was held at *Ratisbonne* in *October*, *Ferdinand* confirmed the Treaty that was made with the Proteſtants in the laſt Dyet at *Augsbourg*, and had appointed a Conference at *Wormes*, about Religion, between Twelve Catholicks and Twelve Proteſtants. The Conference was held there; the Biſhop of *Naumbourg* preſided in it, and found Means to embroil the *Lutherans* and the *Zuinglians*; and that he might reap the Benefit of it, he propoſed to the Former to condemn the Latter. Upon this the Twelve Proteſtants were divided; Five conſented; but *Melanctbon* and Six others oppoſed it, and withdrew, which broke up the Conference.

Surrender of the Empire by Charles V. Election of Ferdinand.

Charles V. the Emperor having by a Publick Act made at *Bruſſels*, *Jan.* 17. 1556. yielded the whole Adminiſtration of the Empire to *Ferdinand*; and by his Letters written from *Sudbourg* in *Zealand*, *Sept.* 7. the ſame Year, deſired the Electors, Princes, and Cities to obey him: He named *William* of *Naſſau*, Prince of *Orange*, Ambaſſador to the Dyet, with *George Sigiſmund Schild*, Vice-Chancellor of the Empire, and *Wolfgang Haller*, his Secretary, to tranſfer to *Ferdinand* the Name, Title, Dignity, and Crown Imperial, as if he had been already dead. Prince *William* refuſed this Commiſſion at firſt, telling the Emperor, That he wiſh'd himſelf a better Fortune than that of carrying the Crown to another, which Count *Henry* his Uncle had put upon His Imperial Majeſty's Head when he got him choſen Emperor. This Embaſſie was deferr'd Two Years, upon the Account of Wars, and the Death of Three Electors, namely, *Frederick* the Palatine, *Frederick d'Eyſembourg* Archbiſhop

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of *Triers*, and *Adolf* of *Schaumbourg* Archbiſhop of *Cologne*. The Electors being aſſembled at *Franckfort*, Prince *William* executed his Commiſſion; and *Feb.* 24. 1558. *Ferdinand* was acknowledg'd Emperor. But the Pope pretended, That as the Confirmation which makes the Emperor belongs to him, ſo the Renunciation of the Empire cannot be made into any Man's Hands but his, and that in that Caſe he alone was to give the Empire to whomſoever he pleaſed; becauſe the Electors receive from the Pope only a Power of chooſing in caſe of Death, and not in caſe of Renunciation, which belongs then only to the Holy See to judge of, as well as the Nomination of all Dignities reſigned into his Hands: So that he pretended *Charles* V's Reſignation to be Null, and that the Right of nominating his Succeſſor was entirely devolved upon the Holy See; for which Reaſon he would never own *Ferdinand* as Emperor.

Pope's Difficulties upon Ferdinand's *Election.*

Ferdinand in the mean time pretending to know nothing of what the Pope ſaid, ſent *Martin Guzman* to notifie his Acceſſion to the Empire to His Holineſs, by Virtue of his Brother *Charles*'s Reſignation; and to pay him the accuſtomed Duties, till he could ſend a Solemn Embaſſie to treat of his Coronation. The Pope refuſed *Guzman* Audience. When *Ferdinand* knew that the Pope had refuſed to give his Ambaſſador Audience, he ſent him Word, That if His Holineſs would not give him Audience within Three Days after his Reception of that Letter, he ſhould withdraw; having firſt proteſted that *Ferdinand* and the Electors would determine what ſhould be for the Honour of the Empire. Hereupon that Miniſter demanded Audience once more, and the Pope gave him a Private one, *July* 13. 1558. before Seven Cardinals, but not as to an Imperial Ambaſſador. When *Guzman* had ſet forth his Inſtructions, and his Maſter's laſt Letter, the Pope anſwer'd, That he could not come to a Reſolution ſo ſoon: That he would ſend a Nuncio to the Emperor *Charles* V. And that if he had Orders from his Maſter to be gone, he might go and proteſt as he pleaſed. Whereupon the Ambaſſador proteſted, and went from *Rome*. *Sept.* 21. *Charles* V. died in the Monaſtery of St. *Juſt*, and his Death made no Alterations in the Reſolutions of the Pope.

Charles *the Fifth's Death.*

Q. Mary's *Death.*

Nov. 17. following, *Mary* Queen of *England* died at *London*. The News being brought at the ſame time to Cardinal *Pool*, who was Sick in Bed of a Fever, he lifted up his Hands to Heaven, and ſaid, *Lord, ſave thy Church*. After which Words, he turned that Moment upon his Right Side, and gave up the Ghoſt.

Elizabeth *Queen of* England,

As ſoon as *Elizabeth*, who was at *Hatfield* in *Hertfordſhire*, heard that *Mary* was dead, ſhe came to the *Tower* of *London*, where ſhe was proclaimed Queen of *England*. (a) Soon after ſhe ſent Letters of Credence to Sir *Edward Carne*, who was ſtill at *Rome*, as Queen *Mary*'s Ambaſſador, with Orders to him to notifie to the Pope her Coming to the Crown. This Ambaſſador demanded Audience of His Holineſs, which was granted him; but when he had made his Compliments, the Pope told him, That the Kingdom of *England* was a Fief of the Holy See, to which *Elizabeth* could not ſucceed, not being Legitimate: That he could not contravene the Declarations of *Clement* VII. and *Paul* III. And that ſhe had been very bold to take the Title of Queen, and the Government, without his Leave: That ſhe did not deſerve to be heard; but that he was willing to act with Fatherly Goodneſs, and ſo would do all he could, without prejudicing the Dignity of the Holy See, provided ſhe would renounce all her Pretenſions, and frankly put all her Intereſts into his Hands.

Not own'd by the Pope.

Catholick *Religion deſtroy'd in* England.

When *Elizabeth* heard the Pope's Anſwer, ſhe called a Parliament at *Weſtminſter*, where ſhe order'd a Diſputation between the Catholicks and Proteſtants before the Members of the Parliament. This Diſputation laſted from *March* 31. to *April* 30. 1559. and was follow'd by an Act of Parliament, which annulled all Acts concerning Religion made under Queen *Mary*; revived thoſe of King *Edward*; conferr'd upon Queen *Elizabeth* the Title of Head of the Church of *England*; annex'd the Revenues of the Monaſteries, partly to the Crown, and partly to the Nobility [and Gentry;] and baniſh'd the Roman Religion out of the Kingdom.

[(a) Our Author ſeems not to know that our Kings are always Proclaimed upon the Day on which their Predeceſſors die. It was then the Cuſtom for the Kings of *England* to ſtay in the *Tower* till they were Crowned: Queen *Elizabeth* was the laſt of our Princes that did ſo.]

This

This ſad News the Pope receiv'd juſt upon a great deal more, which all together threw him into his Grave. He underſtood by *Delfino* his Nuncio in *Germany*, that *Ferdinand* had repreſented to the Dyet, which was then held at *Augsbourg*, That ſince the Colloquy, which had been propoſed as a Means to put an End to all Differences in Religion, had been broken off, there was nothing more to be hoped for that Way: That they muſt think of reſtoring the General Council, and of receiving its Decrees: That the Proteſtants ſaid they would conſent to a General Council, provided the Emperor called it in *Germany*, and the Pope did not preſide in it, and would ſubmit to it as well as others, and would abſolve the Biſhops and Divines of their Oaths; and that the Proteſtants had a Deliberative Vote; that every thing were decided by the Holy Scripture; that all the Decrees made at *Trent* were re-examined: That the Proteſtants demanded the Peace of Religion, according to the Treaty of *Paſſaw*, to be confirmed, if the Pope would not conſent to theſe Conditions; ſince Experience had but too plainly ſhewn that no Advantage could be got from a Council in which the Pope ſhould be Maſter: That he therefore ſeeing the Impoſſibility of obtaining theſe Conditions from the Pope, and not being able to treat with him, becauſe His Holineſs would not own him as Emperor, and finding himſelf preſs'd other ways by the Dyet, had confirmed the Treaty of *Paſſaw* and the Decrees of the ſubſequent Dyets.

Reſolution of the Dyet of Augsbourg *in* 1558. *concerning Religion.*

Some time after the Pope had Notice, that *April* 3. 1559. the Peace of *Chateau Cambreſis* was concluded between *France* and *Spain*: That to ſtrengthen this Peace, *Philip* was to marry *Henry* II's Daughter; and that one of the Articles was, That the Two Kings ſhould act in concert to procure the Celebration of a General Council, the Reformation of the Church, and the Peace of Religion.

Peace between France *and* Spain.

To compleat his Uneaſineſs all at once, the Pope heard of the King of *France*'s Death, which happen'd *July* 10. 1559. That was the only Prince with whom the Pope could take any Meaſures; ſo that his Death ſtuck the neareſt to him, and he ſurvived him but One Month, dying the 18th of *Auguſt* following.

Death of Henry II. *King of* France, *and* Paul *the Fourth.*

Some time before *Paul* IV. died, the Roman Populace, knowing there was no Hope of his Recovery, ran in Crouds to the Capitol all in a Rage, provoked by the Pope's Severity, and the Taxes with which they had been loaden: From thence they went to the Inquiſition-Houſe, which was by the *Tiber* ſide, in a Place called *Ripetta*, and forcing the Priſons, they releaſed above 400 Priſoners; only taking an Oath from them all that they were good Catholicks. Then they ſet fire to the Records, and burnt all the Proceſſes that were there. Not content with that, they went to the Monaſtery of *Santa Maria in the Minerva*, intending to ſet fire to it; and they had certainly done it, if ſome People had not prevented it. This did not ſatisfie this Rabble, who were incenſed with Fury and Rage againſt the Memory of *Paul* IV. but they came back to the Capitol, and cut off the Noſe and Arms of that Pope's Statue, which had been erected Three Months before. Two Days after they ſet up Bills in the Streets, that every Man might break and mangle the Arms of *Paul* IV. where ever they were ſet up: And they came once more and took off the Head of that Pope's Statue, and were pleaſed to ſee a Jew ſet his own Hat upon its Head; being glad to be Revenged of that Pope, who had commanded the Jews to wear Yellow Hats, that by that Mark they might be diſtinguiſh'd from Chriſtians. When the People had done all theſe Affronts to *Paul* IV's Statue, they dragg'd it about the Streets, putting a Thouſand Affronts upon it, and throwing it at laſt into the *Tiber*.

Hatred of the People againſt P. Paul IV.

Theſe Diſorders cauſed the Cardinals to go Eight Days later than uſual into the Conclave, which laſted near Four Months, becauſe of the Artifices and Intrigues practiſed there. The Firſt was that which Cardinal *de la Cueva* try'd, which had like to have taken effect: He pray'd ſeveral *French* and Imperial Cardinals, by *Ferdinand de la Torres*, his Conclaviſt, only to honour him with their Votes; becauſe it would give him ſome Reputation in the World, when it ſhould be known that he had had ſome Votes in the Conclave. Theſe Cardinals, thinking that ſuch a Favour might be granted without any Conſequence, ſent him their Schedules filled with his Name; and he had got ſo many, that he had infallibly been choſen, if upon the Scrutiny-Day Cardinal *Capodiferro* had not thought of asking ſome Cardinals that were near him, whom they had given their Voices to? They replying, To Cardinal *de la Cueva*; he began to ſuſpect the Buſineſs, that that Cardinal might have made the ſame Requeſt to ſeveral other Cardinals, which he had made

Conclave after Pope Paul IV's *Death.*

to him; and ſo might happen to be choſen, even againſt the Mind of thoſe that named him. He diſcovered alſo his Suſpicion to thoſe to whom he ſpake, and ſhew'd them the Effect which their Imprudence might have produced; which obliged them to tear the Schedule which they had filled with the Name of *la Cueva*, and to make another.

Cardinal *Cornaro*, who was ſecretly in the *French* Faction, and who was deſirous to have the Cardinal of *Piſa*, his Uncle, choſen, who was an Imperialiſt, applied himſelf to the *German* and *Spaniſh* Cardinals, to beg their Voices for his Uncle: He ſaid this Favour was of ſmall Conſequence, becauſe they knew the *French* had ſo ſmall an Eſteem for him, that they ſaid that even in the Imperial Faction there was not One ſingle Man that would give him his Voice; and therefore he begg'd it, becauſe it would be for his Honour, that it ſhould be believ'd in the World that his Uncle, whoſe Birth was ſo illuſtrious, and whoſe Age was ſufficient to pretend to the Chair, was not ſo unworthy as the World gave him out to be. Several Cardinals, who had a Friendſhip and an Eſteem for *Cornaro*, willingly granted him what he deſired: However, *la Cueva*'s Example open'd their Eyes, and they ſaw the Artifice of *Cornaro*.

Cardinal *Carpi*, who was perſwaded that all thoſe Cardinals who had promiſed him their Voices for the next Conclave, in *Paul* IV's Time, whom he ſingly governed, would not break their Words, began openly to Cabal for himſelf. Hereupon the Cardinal of *Ferrara* applied himſelf to the Great Duke of *Tuſcany*, ſoliciting him to exclude Cardinal *Carpi*, by means of Cardinal *de Sanctafiore* the Head of the *Spaniſh* Faction; promiſing, if that ſucceeded, to procure the Cardinal of *Mantua*, or the Cardinal *de Medicis*, to be choſen. The Great Duke, having accepted this Propoſition, wrote to Cardinal *Camerlingo*, who failed not, at that Prince's Deſire, to exclude Cardinal *Carpi*. Then the Cardinal of *Ferrara* thought of nothing more than making good his Promiſe to the Great Duke. This he ſo well brought about, that Cardinal *de Medicis* was choſen Pope *Dec.* 25. 1559. He took the Name of *Pius* IV. and was Crowned upon *Epiphany-Day*. When the Cardinals came to Adoration, Cardinal *Caraffa* threw himſelf at the Pope's Feet, to deſire him to pardon the People of *Rome* all the Outrages which they had done to the Family of the *Caraffa's* and to the Tribunal of the Inquiſition. The Pope was ſome time before he would grant that Favour: At laſt ſeveral Cardinals having joined their Prayers with Cardinal *Caraffa*'s, he promiſed to pardon the People of *Rome*, upon Condition that they would repair the Injuries they had done to Places as well as Perſons; and he diſpatched a Bull accordingly.

Election of Pius IV.

When *Paul* IV. was dead, *Ferdinand*, who knew of how great Importance it was to him to be acknowledged Emperor by the Pope, wrote to *Francis de la Torre*, his Envoy at *Rome*, to pay his Duty to the New Pope, in his Maſter's Name, as ſoon as he ſhould be choſen. In purſuance of the Emperor's Orders, *de la Torre* demanded Audience *Dec.* 30. 1559; which was granted him. When he had made the Compliments to the Pope, which he was order'd to make, His Holineſs told him he approv'd of *Ferdinand*'s Succeſſion to the Empire, and would write to him with the ordinary Titles; and order'd him to acquaint his Maſter with this beforehand. When the Emperor receiv'd Notice of the Pope's Reſolution in his Favour, he named *Scipio* Count *d'Arcos* his Ambaſſador; and, without ſtaying for his Departure, wrote to His Holineſs, *January* 16. 1560, Letters to congratulate his Advancement, and to thank him for his Fatherly Goodneſs, whereby he had put an End to the Unjuſt Oppoſitions and Pretenſions of Pope *Paul* IV.

Ferdinand own'd as Emperor by the Pope.

CHAP.

CHAP. XII.

Negotiations concerning the Opening of the Council.

Pope's Propoſitions concerning holding a Council.

January 10. 1560. The Pope held a Congregation, in which he ſet forth at great length his deſire of Reforming the Court of *Rome*, and of Calling a General Council; commanding all the Cardinals that were preſent to conſider what Abuſes needed Reformation, and to think of Time, Place, and all the other Preparatives for a Council, which might be more uſeful than that which had been held in the two preceeding Aſſemblies.

Demand of a Council by the Emperor.

Count *d'Arcos*, the Emperor's Ambaſſador, came to *Rome* in the beginning of *February*, and had a Publick Audience of the Pope upon the 17th of the ſame Month; in which, after he had paid his Obedience to the Pope in the Emperor's Name, he moſt humbly deſired him, from his Imperial Majeſty, to be pleaſed now, ſince *Europe* was at Peace, to call a General Council to quiet all the Differences in Religion. The Pope anſwer'd, He deſigned to do it; and had already held a Congregation of Cardinals for that purpoſe.

Propoſitions to Ambaſſadors concerning the Council.

When the Audience was over, the Pope was ſatisfied that he could not avoid calling a Council, becauſe the Kings of *France* and *Spain* joyned with the Emperor to make that demand; the Firſt Article of the Treaty of Peace made at *Chateau Cambreſis* between thoſe Two Princes and his Imperial Majeſty, being to oblige the Pope immediately to call a Council, to remedy the Diſorders which the New Hereſies occaſion'd, not only in *Germany*, but alſo in *France* and *Flanders*, where they began to raiſe thoſe great Troubles, which were ſoon followed with a Revolt of a great part of the Low-Countries. And therefore, that he might not be prevented in ſo juſt a Demand as that was by ſo great Princes; and that by deferring to call a Council he might not give an occaſion to have it ſaid of him, as had been ſaid of ſome of his Predeceſſors, That he would not have a Council, leſt they ſhould endeavour to Reform the Court of *Rome*; he ſent, upon the 3d of *June*, for the Ambaſſadors of the Emperor, *Spain*, *Portugal*, *Poland*, *Venice* and *Florence*. All theſe Ambaſſadors appeared, except the *Pole*, who was Sick. The Pope told them, That he did not call the *French* Ambaſſador, leſt the Quarrel concerning Precedence might prejudice the Common Affairs of *Chriſtendom*; for the good of which it was neceſſary that thoſe Two Kings, who were related, ſhould agree together, and principally for the quiet of their own Dominions: That he ſent for them to ſpeak to them concerning a General Conncil, which he was abſolutely reſolved to Call, notwithſtanding all the Difficulties which the Princes might ſtart for their own Intereſts: That he thought of reſtoring it at *Trent*, a City that had been twice accepted already, and ſo could not be refuſed, becauſe the Council which *Paul* and *Julius* had held there, was ſuſpended only, not concluded; ſo that when the Suſpenſion was taken off, it was again open as it was before: That beſides there have ſeveral Holy Decrees been made there, which it would not be juſt to call again in queſtion, upon pretence of a new Council: That he would order his Nuncio's at the Courts of the Emperor, and the Kings of *France* and *Spain*, to treat with thoſe Princes; and that he thought it proper to make this Declaration to them, that they might acquaint their Maſters.

Emperor's Anſwer.

The Pope received from his Nuncio's, upon this Head, different Anſwers from the ſeveral Princes. The Emperor's Anſwer was, That he could not engage for the Princes of *Germany* before he knew their Minds; to know which, he would call a Diet; but then he muſt avoid mentioning a Council, becauſe otherwiſe the Princes would refuſe to come to the Diet; whereas, if it were called upon other Pretences, he might then ſpeak of a Council occaſionally: That as for his Hereditary Countries, he did not think he could make them acknowledge it, unleſs the Cup in the Sacrament, and the Marriage of Prieſts were allowed, and a good Reformation made; not to ſpeak any more of continuing what had been begun at *Trent*, the very Name of which would ſhock the *Lutherans*: And laſtly, That *Conſtance* or *Ratisbonne* would be more convenient.

King of France's Anſwer concerning the Council.

The King of *France* ſent the Pope this Anſwer by the Abbot *de Manne*, That he rejoyced at the good and laudable Reſolution which his Holineſs had taken to call a Council; but that in order to have it approved of, it was neceſſary that his Holineſs ſhould not ſay he took off the Suſpenſion of the Council of *Trent*; on the contrary, he ought to call a new one in a Place much more proper and convenient then *Trent*, where it might be put out of doubt that the Subjects of the Emperor, and of the States of the Empire, Catholicks and Proteſtants, might freely meet; for which Reaſon his Majeſty thought it proper to let the Emperor chuſe a Place where the Council ſhould meet, which he ſhould get all the Members of the Empire to accept; and then his Holineſs ought not to delay to call a Council. That ſeveral Cities had been propoſed to his Majeſty, as *Spire*, *Haguenau*, *Wormes*, and *Triers*; but he thought none ſo convenient as *Conſtance*; though he, after all, was for having it held where the Emperor and the States of *Germany* ſhould agree.

King of Spain's Anſwer.

The King of *Spain* ſignified in his Anſwer, That he approved of the Council's being held at *Trent*, and promiſed to ſend his Biſhops thither, and to do all that he could in its behalf; adding, however, That nothing could be done without the Conſent of the Emperor and the King of *France*.

Difficulties about the Place where the Council was to meet.

The Pope ſeemed at firſt to be ſomewhat uneaſy at the Emperor's putting off the taking any Reſolutions about holding a Council, till he had conferred in the next Diet, in which he was to meet, with the Princes of the Empire, ſaying, This was to keep up the Diſeaſe in *Germany*, and not to apply a Remedy to it, ſince the Reſult of the Diet could not be expected under Two Years. But falling of a ſudden into the ſame Apppehenſions with his Predeceſſors, that a Council would leſſen the Authority of the Holy See; and conſidering, That after the Steps he had made, if he ſent Nuncio's Extarordinary to all the Princes Courts to invite them to the Council, the Publick would have no reaſon to reproach him as it did his Predeceſſors, That he would never buſy himſelf to take Pains to call a Council, becauſe of the particular Intereſts of the Court of *Rome*; he grew quiet, being perſwaded that if after this there was no General Council held, the fault could only be attributed to the Princes. He contented himſelf therefore to write in general Terms to the Emperor and the King of *France*, letting them know it was all one to him what Place the Princes would chuſe to aſſemble the Council in, provided it was but ſecure: Acquainting them with the neceſſity of ſuch Security, which Councils had always principally regarded, and which was now greater than ever; and telling them, That he ſent Nuncio's to them, and to other Princes, to repreſent to them that the Succeſs of the Council would in part depend upon the Place which they ſhould chuſe to meet in.

Nuncio's Extraordinary for the Council.

When theſe Letters were ſent away, the Pope nominated *Marcus Sitius*, afterwards Cardinal *Altemps*, his Nuncio Extraordinary to the Emperor's Court, who was ſoon after ſucceeded by *Staniſlaus Hoſius*, Biſhop of *Warmia*; *Franciſcus Lancius*, Biſhop of *Fermo*, to the Court of *France*; *Reverta*, Biſhop of *Terragon*, to the Court of *Spain*; and *Canobius* to that of *Poland*. Theſe Nuncio's had Orders to act in ſuch a manner, that it might appear that the Court of *Rome* had a great Deſire to ſee a Council called, yet ſo as not to precipitate any thing.

Project of a National Council in France.

Theſe Orders were ſoon changed, by reaſon of an Aſſembly held at *Fontainbleau*, *Auguſt* 25. by the King's Order, in order to find out means to ſtop the Progreſs which Hereſy made in that Kingdom. For it was there reſolved, That a National Council ſhould be held in *France* immediately, to give Order about Matters of Religion, and to apply a ſpeedy Remedy to that Diſeaſe, which was already grown ſo violent, that they could no longer ſtay for a General Council, which could not be ſo ſoon aſſembled. Now, becauſe the Pope had no mind to this National Council, which he look'd upon as of evil Example to the *German* Nation, and might rather cauſe a new Schiſm, than be a good means to reduce Hereticks; he wrote to the Cardinal *de Tournou* (who returning from *Rome* to *France* had ſtopp'd at *Avignon*, being uncertain, upon the account of this News, whether he ſhould go on his Journey) to make all poſſible haſte to go to his moſt Chriſtian Majeſty, to diſſwade him from putting the Reſolution which had been taken in the Aſſembly at *Fontainbleau*, to call a Nation Council, in Execution; in purſuance of which, his Majeſty had already iſſued out Circular Letters to the Biſhops and Prelates of *France*, to order them to meet, *January* 20. at *Paris*, to hold the Council: And to labour with all

all imaginable Earneſtneſs to bring the King of *France* to apply all his Care to the holding of a General Council.

General Council accepted by France.

Theſe Orders of the Pope's, Cardinal *de Tournou* did not fail to execute. When he came to *Francis* II. he acquainted him with the Pope's ſincere Deſign to call a General Council, as ſoon as the Place ſhould be agreed upon; which in all probability would be quickly done, ſince his Majeſty and the King of *Spain* had promiſed to agree to that which the Pope and the Emperor ſhould chuſe; and that a General Council would be more advantageous to the Church, and to *France* it ſelf, than a National one. At the ſame time the King receiv'd the Pope's Letters, which the Abbot *de Manne* brought him at his Return from *Rome*; whereupon, *October* 14. he wrote to the Biſhop of *Angouleme*, his Ambaſſador at *Rome*, That he was glad to ſee the Pope ſo well diſpoſed to call a General Council: That for his part he would conſent to every thing, that he might not hinder ſo good a Work, provided the Emperor and the King of *Spain* were agreed upon the Place: That he could aſſure his Holineſs that he had nothing elſe in view; and that if his Holineſs would call a General Council, he would not think of a National one.

Propoſition made to the Emperor to hold the Council at Trent.

Upon the Receipt of theſe Letters, the Pope ſollicited the Emperor, by his Nuncio, to conſent to take off the Suſpenſion of the Council; but when he ſaw what Oppoſition his Imperial Majeſty made, becauſe of the Inconveniencies of the City of *Trent*, he propoſed to the King of *France* to call it at *Vercelli* or *Caſal*. Hereupon the King of *France* wrote to the Biſhop of *Angouleme* to acquaint the Pope, That he (the King of *France*) approved of the Reſolution which his Holineſs had taken, and deſired him to communicate it with the Emperor and King of *Spain*; that ſo, when it was agreed upon by them, he might proceed to call the Council: He alſo deſired his Holineſs to chuſe Men of Worth to ſend thither as his Legates, and to take care that the Council be ſo Free, General, and Secure, that all Mankind may ſee the Sincerity of his Intentions; and that the Proteſtants and other Hereticks might be induced to come thither by that entire Liberty and Security. As to the Aſſembly of the Biſhops of *France*, his Majeſty would give Order that it ſhould go no farther, ſince it had been reſolved upon, and undertaken only in default of a Council: That it was neceſſary that his Holineſs ſhould uſe diligence in calling and opening of the Council, that when the States of the Kingdom of *France* ſhould meet upon the 10th of *December* next, he might by the opening of the Council ſatisfy thoſe that ſhould demand that Endeavours might be uſed that the Diſputes about Religion might be regulated, by acquainting them that the Council was actually aſſembled.

Bull of Indiction of the Council.

At laſt the Emperor having conſented that the Council ſhould meet at *Trent*, the Pope held a Conſiſtory, *November* 25. in which he ſet forth, That his Imperial Majeſty having agreed with other Princes that the Council ſhould be held at *Trent*, they ought to endeavour to obtain the Bleſſing of God for a happy Succeſs upon ſo holy, ſo neceſſary, and ſo wiſh'd-for an Undertaking: That the way to obtain this, was to publiſh an Univerſal Jubilee; and accordingly he had directed the Cardinals *Sarrazin* and *de Puteo*, to draw up a Bull, which was ſigned *November* 20. and the 24th of the ſame Month the Pope opened the Jubilee by a Proceſſion, in which he walked bare-foot, accompanied by the Sacred College, from St. *Peter*'s Church to *Santa Maria in the Minerva*.

November 29. the Pope cauſed the Bull of Indiction of the Council to be read in a full Conſiſtory. When it was approv'd by the Cardinals, he ſent it immediately to the Emperor, the King of *France*, and other Princes.

Difficulties raiſed in France upon the Reception of the Bull.

The Abbot of St. *Gildas*, Secretary to the Cardinal of *Ferrara*, whom the Pope had commanded to carry the Bull of Calling of the Council into *France*, not coming to Court till *December* 17. found King *Francis* II. Dead the 5th of the ſame Month, and his Brother *Charles* IX. in his place, who was then but Eleven Years old. He preſented the new King with a Copy of the Bull, and with his Holineſs's Breve addreſt to the late King, in which he exhorted him to favour the Celebration of the Council, and to ſend thither all the Prelates of his Kingdom, and prudent, grave, and dignify'd Ambaſſadors, to aſſiſt there in his Name. The Breve and the Bull were examined in the King's Council, which was compoſed of Princes of the Blood, and the moſt Eminent Men of the Kingdom; and it was thought adviſeable not to accept the Bull, till they knew what the Emperor thought of it; becauſe there was reaſon to apprehend that his Imperial Majeſty, and the

Princes

Princes of the Empire, would not like the manner of its being drawn up: For tho' it was entituled *A Bull of Indiction of a General and Oecumenical Council in the City of* Trent; yet it was drawn up in ſuch a manner, as plainly ſhew'd it was no new Call, as *Germany* deſired; becauſe the Pope declared, That the Holy Oecumenical Council which had been twice aſſembled at *Trent*, and which had made ſeveral Decrees, having been ſuſpended by reaſon of Wars, he quite took off the Suſpenſion, ſummoning it a-new, with the Conſent of the Emperor and the Princes, in the ſame City of *Trent*, upon next *Eaſter-day* in the Year following.

Purſuant to this Debate in the King's Council, his Majeſty wrote upon *December* 24. to *Bochetel*, Biſhop of *Rennes*, his Ambaſſador in the Emperor's Court, to repreſent to him, as from his *Gallick* Majeſty, That he liked the Bull of Indiction of the Council well enough, becauſe it was indifferent to him whether it was opened by Continuation or a new Summons, ſince his Holineſs had aſſured him, That the Decrees already made ſhould be re-examin'd, and that the Liberty which he would grant to all that would go to *Trent* ſhould be ſuch, that every Man ſhould have reaſon to be content. However, if his Imperial Majeſty did not like the manner of drawing up the Bull, and perceived that it was not acceptable to the Catholick Eſtates of *Germany*, he deſired him to ſend immediately to the Pope, to procure ſuch a Reformation as he deſired might be made in the Bull; and that for his part his moſt Chriſtian Majeſty would order *la Bourdaiſiere*, Biſhop of *Angouleme*, his Ambaſſador at *Rome*, to joyn with his Imperial Majeſty's Miniſter there, to ſollicite the Pope to give the Emperor Satisfaction, that ſo every Man might be ſatisfied he ſhould receive from the Council that Fruit which he had expected and wiſht for from it, now, ſo many Years.

December 31. the King failed not to write to the Biſhop of *Angouleme*, to ſee the Emperor's Ambaſſador before he mention'd to the Pope his Maſter's accepting the Bull of Convocation; that ſo, if that Miniſter had Orders from the Emperor, his Maſter, to demand a Reformation of the Bull, he might alſo ſollicite the ſame thing in his own Maſter's Name with the Pope; whereas on the contrary, if the Emperor had acquainted his Ambaſſador that he was reſolved to accept the Bull, his Majeſty might, upon the notice which he ſhould give, ſend the Abbot of St. *Gildas* to *Rome*, to carry his Conſent.

The Biſhop of *Angouleme* writ back to the King, *February* 16. 1561. That it was impoſſible for him to avoid ſpeaking to his Holineſs concerning the Bull of Convocation, and concerning the captious Manner in which the Princes of *Germany* would certainly ſay it was drawn up; becauſe in all his Audiences his Holineſs prevented him ſtill, by telling him, That he had an Account from his Nuncio's that the Emperor accepted the Bull, and left every thing to the Judgment and Will of the Pope; that he was amazed that ſo great and ſo powerful a Monarch as the King of *France*, who owned no Superior, ſhould yield and ſubmit himſelf in this Matter to follow the Will of a Temporal Prince, who could do nothing in this Buſineſs, becauſe it relates to Religion, in which the Pope is the only Perſon as Vicar of Jeſus Chriſt and Univerſal Father, to whom all ought to be referred, he only having Power and Authority to conduct and regulate Matters of that nature: But that he had repreſented to his Holineſs, That his moſt Chriſtian Majeſty was not ignorant that his Greatneſs and Power were abſolute and independent in Temporal Things: That in Spiritual and Religious Matters he owned the Supream Authority of the Holy See: That he was reſolved to follow the Footſteps of his Predeceſſors, and ſubmit to it; but that at this time, when there is occaſion for a Free and General Council, it was not enough for his moſt Chriſtian Majeſty to conform to the Deſires and Pleaſure of his Holineſs, if the Emperor and all *Germany* did not do ſo too; and therefore it was that he thought himſelf obliged to wait for their Conſent, being perſwaded that his Holineſs ought not to doubt of his, after thoſe Aſſurances which he had given of his ſincere Deſire to ſee the Council quickly met.

The Biſhop of *Angouleme* ſent the King word in the ſame Letter, That he complained to the Pope of his omitting to name the King of *France* in his Bull; and ſo much the more, becauſe *Paul* III. in his Bull of Indiction, did not make an Omiſſion ſo injurious to the Majeſty and Greatneſs of the King, which confounded him indiſcriminately with all other Kings, as knowing that ſuch an Omiſſion might have alter'd or cooled, at leaſt, the Hearts of Princes to the Holy See, when they

ſhould

ſhould think themſelves neglected or diſpiſed by ſuch an Omiſſion. That upon this Complaint the Pope replied, That he did not think of it, and that the Cardinals whom he had ordered to draw up the Bull, thought it was ſufficient to Name the Emperor and Kings in general; becauſe otherwiſe, if they named one, they muſt neceſſarily name all the reſt; and as for him, he minded only the Subſtance of the Bull, leaving the reſt to the Cardinals: That he could not always have his Eye upon every thing; but that he would take Care for the future, and command that there ſhould be no Fault committed. At the end of his Letter he adds, That in Execution of his Majeſty's Orders he had ſeen the Emperor's Ambaſſador, who told him, That he had no Letters from his Maſter, only a Copy of that which he had written to the Pope, and of the Anſwer which he gave in Writing to *John Francis Commendone*, Biſhop of *Zant*, Nuncio to the *German* Princes, who had been employed by the Pope to put the Bull of the Council into the Emperor's Hands: That by the Copy of that Letter, and the Anſwer made to the Biſhop of *Zant*, the Emperor declared, That as *Ferdinand*, he approved the Bull, reſolving to adhere abſolutely to the Will of the Pope, and promiſing to uſe his utmoſt Efforts to get all the Princes of *Germany* to do ſo too; but as Emperor, he could ſay nothing till he had received an Anſwer of what ſhould be negotiated by the Pope's Nuncio's, and his own Ambaſſadors, with the Princes then aſſembled at the Diet of *Naumbourgh*.

The Diet of the Proteſtants at Naumbourg.

The Proteſtant Princes of *Germany* having notice of the Calling of the Council, ſummon'd a Diet at *Naumbourg*, a City in *Upper Saxony* upon the *Sale*, to deliberate upon what they were to do: This obliged *Zacharias Delfinus*, Biſhop of *Pharos* or *Leſina* in *Dalmatia*, and *John Francis Commendone*, Biſhop of *Zant*, who were nominated as Nuncio's to the *German* Princes, to go, *January* 14. from *Vienna*, that they might find thoſe Princes at the Diet, and put the Pope's Bull and Breve into their own Hands, according to the Orders which he had given them. The Emperor ſent along with thoſe Two Nuncio's his own Ambaſſadors to the Diet, to exhort theſe Princes to contribute on their Part to the Peace and Union of the Church, by ſending Ambaſſadors as he did to the Council. They did not arrive till *January* 28. when the Diet was actually open'd. They began with the neceſſity which thoſe that had ſeparated from the Church of *Rome* lay under, to agree among themſelves in the ſame Profeſſion of Faith; ſince otherwiſe it would be eaſy for the Catholicks to condemn them, and no Man could ſay ought againſt it; ſince their own Doctors treated one another as Hereticks, as had been ſeen in the laſt Colloquy at *Wormes*, in which they themſelves furniſh'd the Catholicks with Arms to beat and deſtroy them with a ſtrange Advantage. Some anſwer'd in this Diet, That there was no conſiderable Difference between thoſe that were ſeparated from the Church of *Rome*, ſince they were all united in the Eſſential Point, namely in the Confeſſion of *Augsbourg*, which they had all embrac'd, and which was the Foundation and Expoſition of their Common Doctrine, which they ought ſtrongly to maintain againſt the Enterprizes of the Pope, and of his Council. But Duke *John Frederick* of *Saxe-Weymar*, who after the Example of his Father, always profeſt *Lutheraniſm* unmixt, could not ſuffer a Propoſition which to him appear'd Ridiculous and Impudent. He publickly ſaid, That to talk in that manner was to mock the World; and that after all that their Miniſters had written and ſaid, and do ſo ſtill every day againſt one another in their Writings and Sermons, a Man muſt be Deaf or Blind not to perceive the Variety of their Opinions, and of their Belief in the principal Articles of Doctrine.

Chriſtopher Duke of *Wirtemberg*, and ſeveral others, joyned with *John Frederick*, and in order to make them agree, was for having them all Sign the Confeſſion of *Augsbourg* a-new, as it was preſented in 1530. to *Charles* V. and that all other Editions ſhould be repealed; and the *Zuinglians*, and all other Sects, contrary to the Doctrine contained in that firſt Confeſſion, condemned; that ſo all *Lutherans* acting uniformly might preſent the ſame Confeſſion to the Council, leſt, if every one ſhould preſent his own as different from the reſt, they ſhould expoſe themſelves to the Contempt and Scorn of the Papiſts. This Opinion was at firſt follow'd; but *Frederick*, Elector *Palatine*, who had already ſome Tincture of *Calviniſm*, *Auguſtus* Elector of *Saxony*, and *Charles* Marquis of *Baden*, who floated between both Parties, would never conſent to it, unleſs ſome Articles were taken out of that Confeſſion, which they ſaid favoured the Errors of the Papiſts, and a Preface were added to explain ſome of thoſe

Articles

Articles in a Senſe that might favour the *Zuinglians*. Theſe Princes, by their Authority, brought ſeveral over to their Opinions; and ſince they would not condemn thoſe of other Sects, believing they ought to hear them firſt, after Ten Days debate they could not agree upon this important Article; and Duke *John Frederick* was ſo uneaſy at them, that he called the Elector of *Saxony*, his Father-in-Law, a Sacramentarian publickly, which is the greateſt Injury that can be done to a *Lutheran*, and then withdrew from the Aſſembly.

As to the other Point they were to debate about, namely, Whether they ſhould receive the Council; they all agreed to declare, They would; but upon ſuch Conditions as they well knew would never be accepted.

The Emperor's Ambaſſadors being arrived (as we ſaid before) at *Naumbourg*, *January* 28. with the Nuncio's, went to the Diet the next Day; where having ſhew'd their Commiſſion, the Princes anſwer'd them in few Words, and with much Reſpect, That they moſt humbly thank'd his Imperial Majeſty for the Care he took to procure Peace: That for their Parts they deſired nothing ſo much, as to ſee quickly a Holy Re-union of all Chriſtians in the ſame Belief: That in order thereunto they were all ready to conſent to a Free and Chriſtian Council, where the Word of God, and not the Pope, ſhould be the Judge; where Biſhops, abſolved from their Oaths of Fealty and Obedience to him, might ſpeak with abſolute freedom; and where the Divines whom they ſhould ſend might have a right to Vote: And that when they had conferred with the other Proteſtants who were not at the Diet, and knew their Minds, they would give a fuller Anſwer to his Imperial Majeſty.

After this Anſwer, the Ambaſſadors acquainted the Diet, That his Imperial Majeſty deſired them to give the Nuncio's an Audience: To which the Princes replied, They would conſider of it. *February* 3. they acquainted the Nuncio's, That they would give them Audience on the morrow Morning. *February* 4. The Electors *Frederick* Count *Palatine*, and *Auguſtus* Duke of *Saxony*, ſent them a Company of their Guards, with Four of the Principal of their Council, who after they had conducted them to their Coach, accompanied them walking on Foot at the Head of the Guards to the place of Meeting. When they came into the Hall of Audience, they found the Princes ſtanding and uncover'd, who received them with much Honour and Reſpect, and did not ſit till they had very civilly deſired the Nuncio's to ſit, and not then neither till they were ſat. The Elector *Palatine*, who was Preſident, and the Elector of *Saxony*, had the Place of Honour in the middle, both ſitting upon one Seat cover'd with Velvet. Below, at their Right Hand, were the Elector of *Brandenburgh*'s Ambaſſadors, *Erneſt* and *Philip* of *Brunſwick*, and ſeveral other Princes. The Nuncio's ſat over againſt them upon one Seat, cover'd alſo with Velvet, as were thoſe of the Princes, to whom they preſented to each one in particular a Copy of the Bull of Calling the Council, and a Breve from the Pope, which they all received with great Reſpect. *Delfino*, the Biſhop of *Leſina*, after a few Moments of profound Silence on both ſides, made a handſome ſhort Harangue; in which having briefly ſet forth the Reaſons which obliged the Pope to call a Council in behalf of the *German* Nation, which he infinitely eſteemed, he exhorted them on his part to ſend their Ambaſſadors and Divines thither, to whom all manner of Security ſhould be given; aſſuring them, That they ſhould not only be received with all imaginable good Will, but alſo fully ſatisfied in all that Conſcience and the Law of God would allow them to grant: That the Council intended to approve all that could be approved, and to reject all that ought to be condemned, that ſo in all the Churches of *Germany* there might be but one Spirit and one Faith, and that they might no longer have occaſion to ſay, That in this ſtrange Diverſity, or rather Confuſion of Opinions that were amongſt them, there were as many Religions as Heads, and as many Goſpels as Preachers.

John Francis Commendone ſpake next, and principally inſiſted upon the neceſſity there was of a perfect Union, that they might all jointly oppoſe the Infidels, who endeavour'd to take the Advantage of this deplorable Diviſion amongſt Chriſtians, to oppreſs them; and upon Reaſons to prove, That there was no Remedy for that great Evil, but a General Council, in which the Articles of Faith, which was the Foundation of their Salvation, ought to be decided; and without which, there was no Security for the Empire, which was eſtabliſh'd only upon the true Religion, as had been plainly ſeen by the Ruine of that of *Conſtantinople*.

When

When the Two Nuncio's had done, the Princes conſulted ſome time together, and then acquainted the Nuncio's by the Elector *Palatine*'s Chancellor, That when they had examin'd what had been propoſed to them from the *Roman* Pontiff, they would return an Anſwer. Then the Nuncio's were reconducted to their Lodgings in the ſame manner as they had been brought to their Audience; but a Quarter of an Hour after, they were ſtrangely ſurpriſed when Three Counſellors brought them back all their *Breves*, and told them, That when the Princes found them ſuperſcribed *Dilecto Filio Nobili Viro*, which they had not obſerved at firſt, they would not receive them, becauſe they did not own the Biſhop of *Rome* as their Father. The Nuncio's might tell them, if they pleaſed, that Popes wrote ſo to all Chriſtian Princes; it was all one, for theſe People made no Reply, but threw the Breves all unopened upon the Tables, and then went away. Ten Days after, the Princes ſent Ten of their Counſellors to the Nuncio's, to give them their Anſwer: Among whom was *George Cracovius*, a Learned Man, and a particular Friend of the Elector of *Saxony*'s, who ſpake for the reſt, and ſaid, That it was falſe that they were divided into ſeveral Sects, becauſe they all follow'd the Confeſſion of *Augsbourg*, which contained the true Doctrine of Faith: That they would ſend the Pope no Anſwer to what had been propoſed to them from him, becauſe they acknowledged in him no Juriſdiction or Authority, and much leſs that of Calling a Council: That the Emperor was their Sovereign Lord, to whom they would give an Account: That for their Perſons, they eſteem'd them, and would do all they could for them, as well in conſideration of a Commonwealth (*), of which they were Members; which was their good Friend and Alley, as in conſideration of their Perſonal Merit: and that they would have received them with greater Teſtimonies of good Will and Reſpect, if they had not been Nuncio's of the Pope.

(*) *Venice.*

February 27. the Diet roſe, after they had made a Decree, teſtifying, That they would all ſtand by the Confeſſion of *Augsbourg*, explain'd in ſuch a manner as ſhould be moſt proper to make it common to all thoſe who had been accuſed of ſwerving from it: And for that Reaſon they would meet again, *April* 22. at *Erfurt*.

Reſult of the Diet at Naumbourg.

In the mean time the Two Nuncio's divided their Buſineſs between themſelves; and each took his ſhare of *Germany*, as the Pope had commanded them. The Biſhop of *Leſina* took the *Upper Germany*, and the Biſhop of *Zant* the *Lower*: This latter reſolved to go directly firſt to Duke *John Frederick*, who left the Princes Diet, and retired to his City of *Weymar*; but that Prince, who following the evil Example of his Father, had always more obſtinately adherred to *Lutheraniſm* than all the reſt, commanded a Counſellor of his, whom he had left at *Naumbourg*, to acquaint the Nuncio, That ſince he neither could nor would have any Commerce with the Pope, it was not convenient that the Nuncio ſhould give himſelf ſo needleſs a Trouble as to go to him.

Nuncio's Reception by the Proteſtant Princes of Germany.

The Elector of *Saxony* took a different Courſe; for after he had ſent to make his Excuſes to the Nuncio *Commendone* for the Anſwer which had been given him againſt his Advice and Inclination, which led him to procure the Peace of the Church with all his Might; he gave him Letters, by which he ordered the Magiſtrates of all the Cities of his Dominions through which the Nuncio was to paſs, to receive him honourably, and to give him a Guard to conduct him to the Frontiers of the Electorate of *Brandenburgh*.

Joachim II. Elector of *Brandenburgh*, received him at *Berlin* with all poſſible Honour. Of all the Proteſtant Princes, he came the neareſt to the Catholicks. Nothing could be more Gentile, or more Obliging, than the Reception which that Elector gave the Nuncio. He received the Pope's Bull and Breve with all the Marks of Eſteem and Reſpect which could have been deſired in a Catholick Prince. He read them, and promiſed to Anſwer them, as he did in a very reſpectful manner. He treated the Nuncio magnificently for the Five Days, which he kept him there. He propoſed to him at Table, the Difficulties which he had about the Authority of the Council, to which he was invited; and the Conditions which the Proteſtants demanded, in order to aſſiſt there, and to ſubmit to it: And he ſeemed to be ſo well ſatisfied with *Commendone*'s Anſwer, that he could not forbear ſaying, with a great Sigh, as if he had been convinced by his Reaſons, *In truth, my moſt Reverend Lord, you ſet me exceedingly upon thinking.* But the Engagements that

Prince was under, Humane Reſpects, and above all, the Church-Lands which he had reunited to his Demeans, as other Proteſtants had done, prevailed above his Conviction and good Inclinations; in ſpite of which he only made this Anſwer, That ſince this Affair belong'd to the Common Intereſt of all the Princes of the *Augsbourg*-Confeſſion, with whom he had ſtrict Alliances, he could not with Honour ſeparate from them, nor conclude any thing without them; and that he would contribute his utmoſt towards Peace. From *Berlin*, *Commendone* went to Marquis *John* of *Brandenburgh*, the Elector's Brother, who received him very handſomely, and aſſured him, That in Two days he would ſend him his Anſwer. That he did by his Chancellor. This Anſwer *Commendone* believed to have been drawn up by the Chancellor, becauſe there was not only nothing in it of that good Manners which the Marquis of *Brandenburgh* had ſhewn him; but there were even ſome things in it very diſobliging; as among others, That the Invitation of the Princes to the Council, was to throw them into the Jaws of the Lyon; and that the Nuncio's Sweetneſs was an *Italian* Sweetneſs, which would be turned into Rage at *Trent* againſt the Proteſtants, who would there be torn to Pieces, if they ſhould be ſo unhappy as to go thither.

This Anſwer *Commendone* had reaſon to believe to be the Chancellor's, and not the Marquis's, who ſpoke much more civilly and gentilely to him, and did him the Honour to invite him to Dine with him, and gave him his Hand at his own Houſe, ſtill keeping himſelf uncover'd. When the Nuncio went from *Breſca*, he returned to *Berlin*, to preſent the Bull alſo to the Archbiſhop of *Magdebourg*, who went much farther; for he promis'd to go himſelf to the Council, where the Pope, in whoſe Praiſes he launched out, ſhould have no Biſhop more faithful or more devoted to him than himſelf, but theſe Promiſes came to nothing.

After this, the Nuncio *Commendone* viſited all the other Proteſtant Princes, from whom he could obtain nothing. The Catholicks, particularly the Archbiſhops and Biſhops, accepted of the Invitation; but almoſt all of them excuſed themſelves from going in Perſon to the Council, becauſe they could not go ſo far from their Dioceſes, which were ſurrounded by *Lutherans*.

From thence he went into the *Low-Countries*, where he received the Pope's Orders to go into the *North*. Accordingly he went to *Lubeck*, where he waited for a Paſs, which he ſent to demand of *Frederick* II. King of *Denmark*, that he might carry him the Bull and Breve which the Pope directed to him. But this whole Journey was to very little purpoſe: For the Proteſtant Divines and Lawyers met about the latter end of *April* at *Erfurt*, as it had been agreed at *Naumbourg*, to draw up a Confeſſion of Faith which might ſerve in common to all Proteſtants. Accordingly one was drawn up in ambiguous Terms, which they all ſigned, to make the World believe that they had but one Belief: And after that, upon the notice they had, that the Emperor took Meaſures to get his Son *Maximilian* elected King of the *Romans*, they ſecretly treated among themſelves to get the Election to fall upon a Prince of their own Party; and they caſt their Eyes upon the King of *Denmark*, who being a Young Prince but Twenty ſeven Years old, full of Fire, and exalted with the Victories which he got in the beginning of his Reign, eaſily ſuffered himſelf to be perſwaded that he might be choſen King of the *Romans*; in the hopes of which he acquainted the Nuncio *Commendone*, That ſince neither the King his Father, nor he, ever had any Commerce with the Pope, it was not convenient for him to receive a Nuncio from the Pope.

After this, *Commendone* ſtaid ſometime at *Lubeck* to wait for a Paſs from the King of *Sweden*. That Prince ſent him word, That being juſt ready to Embark for *England*, waiting only for a favourable Wind; if he would meet him there, he would give him Audience. But it was eaſily fore-ſeen, That Queen *Elizabeth*, who refuſed to receive the Abbat *Martinengo*, whom the Pope ſent to her, would not ſuffer *Commendone* to land in her Kingdom: So he was recalled to *Rome*, whither he went back.

The Biſhop of *Leſina* had not much better Succeſs with the Imperial Cities of the *Upper Germany*. The Senate of *Nuremberg*, the Cities of *Francfort*, *Strasbourg*, *Augsbourg*, and *Ulm*, made him like Anſwers, That they were all united with the Proteſtant Princes in the ſame Profeſſion of Faith, according to the *Augsbourg*-Confeſſion; and conſequently, that they could conclude nothing in the Matters propoſed to them, but joyntly with the reſt.

Canobio

Canobio was very well received in *Poland* by King *Sigiſmond Auguſtus*. The Pope had given him Orders to go into *Muſcovy*; but that Prince diſſwaded him, becauſe of the Wars then on foot between the *Poles* and the *Muſcovites*, repreſenting to him, that his Perſon could not be ſecure among thoſe Schiſmaticks, amongſt whom he would not find ſo much as Lodging. He gave him Letters of Recommendation to the Duke of *Pruſſia*, who made this Anſwer to the Pope's Deſire, that he would ſend to the Council; That being of the *Augsbourg*-Confeſſion, he own'd no Council held by the Pope.

The *Switzers*, who held their Diet at *Over-Baden*, near *Zurich*, gave Audience to *John Antonio Volpi*, Biſhop of *Como*; and when he preſented the Pope's Breve, one of the Burgo-Maſters of *Zurich* kiſſed it; but when the Propoſition concernining the Council was put to the Queſtion, the Catholick Cantons anſwer'd, They would ſend to it; and the Proteſtants declared, They would never own it.

Legates named to preſide in the Council.

The Pope perceiving that the time of the Opening of the Council approached, named the Legates that were to preſide there: The firſt was *Hercules de Gonzaga*, Cardinal of *Mantua*, a Man very conſiderable for the Greatneſs of his Houſe, and the Reputation of his Brother *Ferdinand*, Governor of the *Milaneze* for *Charles* V. and upon the account of his own Merit. The Pope who promiſed himſelf a great deal from the Prudence of that Cardinal in that Employment, made uſe of the Emperor's Mediation to get him to accept it after he had refuſed it, as looking upon the Succeſs of that Affair as uncertain as the Trouble was certain. He appointed for his Colleague *Jacobus de Puteo*, a Cardinal, Biſhop of *Nice*, who had been long in the *Rota*, and the *Signature*; and beſides he erected a Congregation to prepare whatſoever might relate to the Council.

King of France's demand of a Council.

At the ſame time Monſieur *de Rambouillet* came to *Rome*; he was ſent by his moſt Chriſtian Majeſty to make a Viſit to his Holineſs, till Monſieur *de l'Iſle*, his Ambaſſador, ſhould arrive. He had Orders according to his Inſtructions, dated *May* 7. 1561. to repreſent to the Pope, That one of the greateſt Deſigns which his Majeſty had in this World, was to ſee the Affairs of Religion tend towards an Accommodation by a Free and General Council; That his Holineſs might promiſe himſelf that his Majeſty would not aſſiſt him leſs than the late King, his Brother, would have done, if he had lived: For ſince he equally inherits his Zeal and Affection for Religion, he is willing to let his Holineſs know in the moſt lively manner that he can, with what Ardor and Zeal his Subjects all unanimouſly deſired by their Deputies in the States of the Kingdom, lately Aſſembled at *Orleans*, That he would with all Diligence procure from his Holineſs that a Council might be held, without which they had no Reaſon to hope that they could eaſily live in Peace: And laſt of all, to let him know, That if his Majeſty ſaw that the General Council tarried too long before it opened, he ſhould be obliged to have recourſe to a National Council, as the proper and agreeable Remedy for thoſe Evils with which his Kingdom was afflicted.

In the firſt Secret Audience, which the Pope gave to Monſieur *de Rambouillet*, he told him, That no Man deſired to ſee the Council called more than he did, as his Actions and Conduct manifeſted: And that if there had been hitherto any delay, it ought not to be imputed to him, but to the different Opinions of Princes: That to ſatisfy them, he had put forth his Bull of Indiction in the beſt and propereſt Form, which he could think of to content them all: That he hoped they ſhould find he could not have done any thing elſe: And that they ought not to apprehend that he would Recoil in a Matter which concerned the Honour of God, Religion, and his Conſcience.

Seripandus *nominated Legate in the Place of* Puteo.

Eaſter approaching, and Cardinal *de Puteo* being dangerouſly Sick, the Pope named *Hierome Serapandus*, in his Place, to be Legate in the Council; who from General of the *Auguſtinians* had been made Archbiſhop of *Salerno*, and then Cardinal for his Eminent Virtues, his admirable Eloquence and his Learning, of which he has left us illuſtrious Marks; and order'd him to go directly to *Mantua*, there to take up his Colleague, and carry him to *Trent*. This, however, was not done with that Diligence that was required; for they did not get thither before *Tueſday* in *Eaſter*-Week, which was *April* 16. They found there but Nine Biſhops that expected them. The Pope did all he could to haſten the *Italian* Biſhops; he wrote very preſſing Letters to the Vice-Roy of *Naples*, and to his own Nuncio at the Vice-Roy's Court: He order'd his Relations to ſollicite the Biſhops of the *Milaneze*;

Legates Arrival at Trent.

and he deſired the Republick of *Venice* to ſend away the Biſhops of their Dominions in *Lombardy* for *Trent* immediately, and to command thoſe of *Dalmatia*, *Cyprus* and *Candia*, to make what haſt thither they could; exhorting the Senate alſo to nominate Ambaſſadors to aſſiſt at the Council in their Name. But yet for all this, the *Italian* Biſhops did not make much haſt, well perceiving that the Council could not be opened before they had the Emperor's Conſent, who ſtill delay'd upon the account of the Proteſtants; and that it was to no purpoſe to be there before the *French* and *Spaniards* were come into *Italy*; beſides, That moſt of theſe Biſhops, and particularly thoſe that belonged to the Court of *Rome*, did not think the Pope's Proceedings could be approved without it. This was Monſieur *Rambouillet*'s Opinion, the Ambaſſador of *France*, who in his Letters to the "King, ſaid thus; "Sir I would not aſſure your Majeſty too much, that this un-"eaſineſs which the Pope ſhews at the Council's not being yet open'd, is real; "but be it never ſo pretended, I can't ſee how he can go back, when once "your Majeſty and the Emperor are agreed.

In truth, the Pope deſired a Council, becauſe he could not help it; for which reaſon he uſed to ſay, *The Evil he ſuffer'd by deferring was certain; but what he might ſuffer by calling it, was uncertain*, and he found that Proverb was true, *That an Evil had better be once felt, than always feared*, and that during the expectation of the Council, the Enemy's of the Holy See, and of himſelf, would do him more miſchief than they could do whilſt the Council ſat.

CHAP. XIII.

The Hiſtory of the Diſturbances concerning Religion, which happened in France: *Of the Eſtates at* Orleans: *Of the Colloquy and Aſſembly at* Poiſſy.

Proſecutions of the pretended Reform'd in France, *under* Henry *II.*

THE number of the the pretended Reformed being exceedingly encreaſed in *France*, they began to raiſe Cabals and Factions; and having gotten the King of *Navarre*, the Prince of *Conde*, the *Chaſtillions*, and many other conſiderable Perſons of the Robe and of the Sword, into their Intereſts, they undertook to protect themſelves from the Puniſhments which were inflicted upon them, and to obtain by Force or Good Will the free Exerciſe of their Religion. King *Heny* II. had always been inflexibly Rigorous againſt Innovators. *June* 10. 1559. he aſſiſted at a Debate of the Councellors of the Parliament, concerning Religion, and openly declared himſelf againſt thoſe who ſeemed to favour them in their Opinions, and Arreſted upon the ſpot *du Faur*, and *Anne du Bourg*, and ſeized upon the Preſident *Ranconnet*, *Antony Fumée*, *Paul de Foix*, and *Euſtache de la Porte*, in their Houſes. Notwithſtanding this, the Miniſters of the pretended Reformed aſſembled ſtill at *Paris*, and held a Synod there, in which *Francis Morel* preſided; wherein they made Conſtitutions, after their manner, concerning the Election and Duties of Miniſters, concerning Cenſures, Marriage, Divorce, Degrees of Conſanguinity, and the like, That there might be Uniformity throughout the Kingdom. They got the Ambaſſadors of the Electors and Proteſtant Princes to ask a Conference of the King, and to deſire his Majeſty to ſtop the Rigour of his Proſecutions; but it was all to no purpoſe.

Proſecution of the Hugonots, *under* Francis *II.*

Francis II. continued thoſe Proſecutions, and named the Preſident St. *Andrew*, and Dr. *de Mouchi*, to enquire after the *Hugonots*. Theſe Judges having corrupted ſome of thoſe that had been in their Aſſemblies, learnt of them the Places and Hours where they met, ſeized ſeveral, and others were obliged to fly.

Conſpiracy of Amboiſe.

Anne du Bourg was Condemned to be burnt, and was Executed at *Paris*, *Dec.* 18. 1559. The other Counſellors of Parliament were abſolved. The Hugonots were ſought after, and puniſh'd in the other Cities of the Kingdom. This Rigour occaſion'd a Conſpiracy of a very great number of Perſons, who were to come in Troops to find the King, and to demand of him Liberty of Conſcience, and that the

the *Guiſes* might be removed from the Government. This Deſign having been diſcovered, and moſt of the Conſpirators killed or diſperſed, a War was raiſed in *Provence*, *Languedoc*, and *Poictou*. Theſe Diſorders brought on the Deſign of holding a National Council in *France*: But that a quick Remedy might be given to the preſent Evils, the King called an Aſſembly at *Fontainbleau*, *Auguſt* 20. 1560. The Chancellor ſet forth the Neceſſities of the Kingdom. The Admiral preſented a Petition, which he ſaid had been given him in *Normandy*, by Perſons whom he could not refuſe, who deſired him to preſent it to the King; in which they demanded, That the Rigour of the Laws againſt the pretended Reformed might be abated, and that they might have a free Exerciſe of their Religion. He added, That when he deſired the *Normans* to Sign this Petition, they told him that 50000 Men would Sign it, if there were Occaſion. *John de Montluc*, Biſhop of *Valence*, and *Charles de Marillac*, Archbiſhop of *Vienne*, declaimed againſt Abuſes, and ſpake of Reformation. The Duke of *Guiſe*, and the Cardinal of *Lorrain*, declared againſt the Petition, and were for making no Alterations. Opinions being thus divided, the King publiſh'd an Edict, *Auguſt* 27. by which he Summoned the States to meet at *Melun*, *December* 10. and commanded the Biſhops to aſſemble *January* 12. When the Pope received this News, he wrote to the Cardinal *de Tournon* to uſe his utmoſt endeavour to hinder that Aſſembly of the Biſhops. The mortal Sickneſs of King *Francis* II. hindred the meeting of the States at *Melun*. That Prince Died *December* 5. 1560. and was Succeeded by *Charles* IX. his Brother, then but Ten Years old. Queen *Catherine de Medicis*, Regent of the Kingdom, and her Council, being willing to obviate the Troubles which encreaſed every Day, reſolved to hold the *States* at *Orleans*; and they were opened *Jan.* 13. 1561.

Aſſembly at Fontainebleau.

Death of Francis II.

Among other Propoſitions which were made there for the Good of the Kingdom, the Chancellor remonſtrated, "That Religion had more force upon the Minds of "Men, than all their Paſſions and Affections, and that the Knot with which it ties "them, is ſtronger than all the other Bonds of Civil Society; ſince Unity in Re"ligion, maintains Peace in a Kingdom, as much as a Diverſity of Belief oc"caſions Trouble and Diviſion: That Religion makes Men deſpiſe their Wives, "their Children, and all their Relations; That Fathers cannot agree with "their Children, Husbands with their Wives, nor Bretheren with one another, "when once a Contrarity in Religion creeps in among them: That they wanted a "Council to remedy thoſe Diſorders; that the Pope had made them hope for it; "but that whilſt they are waiting for a Council, they muſt not ſuffer every Man "to embrace what Religion he has moſt mind to, and thereby introduce new "Cuſtoms, to the Prejudice of the publick: That if the Pope would not call a "Council, the King muſt provide ſome other way; but that Manners muſt in the "firſt Place be reformed: That the Reproachful Names of *Lutherans*, *Hugonots* and "*Papiſts*, ought to be baniſh'd; and they ought to defend themſelves againſt thoſe "who cover'd their Covetouſneſs, Ambition, and Reſtleſsneſs of Temper, with "the ſpecious Name of Religion."

Eſtate at Orleans.

John L'Ange, Advocate of the Parliament of *Bourdeaux*, ſpake in the Name of the Third-Eſtate, and ſaid ſeveral things againſt the corrupt Manners of the Eccleſiaſticks; taxing them with being the Cauſe of all their Evils, through their Ignorance, Avarice and Luxury; and concluded, That theſe things ought to be remedied by a ſpeedy calling of a Council.

James de Silly, Count of *Rochefort*, Deputy of the Nobility, complained of the giving to Eccleſiaſticks, who ought only to attend to Prayer and Preaching, a Right of Proceeding againſt the Life and Goods of the Members of the Kingdom; and preſented a Petition for the publick Exerciſe of the pretended Reformed Religion.

John Quintin, Canon of *Autun*, and Dr. of Law, Deputy of the Clergy, ſaid, That the *States* uſed to meet to provide for the Good of the State, and not to reform the Church; That thoſe that deſired ſeparate Churches, ought not to be hearkned to; That it was juſt in the King to oblige all his Subjects to believe and live according to the Form preſcribed in the Church, and to puniſh thoſe that are infected with Hereſy, with Death: He demanded that the Clergy might be diſcharged from paying Tenths; That the Right of Election of Biſhops might be given to Chapters, and that that the Privileges and Immunities of the Clergy might be confirmed.

The

The King order'd all the Prelates to prepare to go to the Council: He commanded, That all Priſoners ſeized upon, on the Account of Religion, ſhould be ſet at Liberty, and the Proceedings againſt them made void and null; gave them an Amneſty for what was paſt, and reſtored them to their Eſtates: He exhorted all his Subjects to follow the Antient Uſages of the Church, without introducing any Innovations: The other Affairs were remitted to *May* following, as well as the Anſwer to the Petition of the Count *de Rochefort*.

It was reſolved in theſe *States*, That the Biſhops ſhould be choſen by the Clergy, with the Intervention of the Royal Judges, Twelve of the Nobility, and Twelve of the Commonalty: That no Money ſhould for the future be ſent to *Rome* for *Annats*: That all Curates and Biſhops ſhould Perſonally reſide, upon Pain of loſing their Temporalities: That Two Prebends ſhould be reſerved in all Cathedrals, one for a Divinity Lecture, the other for a School-Maſter to teach Children: That all Abbats, Abbeſſes, Priors and Prioreſſes, ſhould be ſubject to Biſhops, notwithſtanding any Exemptions: That no Fee ſhould be exacted for the Adminiſtration of the Sacraments, nor for Burial, and other Spiritual Functions: That Biſhops ſhall Excommunicate no Man, but for publick and ſcandalous Crimes: That Monks ſhall not be profeſt before they are 25 Years of Age, nor Nuns before they are 20. and that before that Age, they may diſpoſe of their Eſtates to whom they will, ſo it be not to Monaſteries; and that Churchmen ſhall be incapable of reaping Advantage by a Will. Some other Regulations were alſo made for the Reformation of the Church and of Churchmen; but they were never publiſhed, nor put in Execution.

Conference concerning Images.

Whilſt theſe things paſt in the States, there was a Conference (*d*) between ſome Doctors of the *Sorbonne*, and ſome Miniſters, at St. *Germans* in *Laye*. The Firſt thing they examin'd was, whether Images were to be honoured and ſuffer'd in Churches. *Theodore Beza*, ſpake for the *Hugonots*: *Pelletier Eſpenceus*, *Satignac Bouthillier* for the *Catholicks*. The Conference began *January* 30. and ended *February* 8. The Miniſters were divided; ſome declared openly againſt Images, and were for removing them abſolutely; others were for preſerving them for the Inſtruction of the ignorant; but that no Honour ſhould be paid to them.

Miniſters Reaſons againſt Images.

The former grounded their Aſſertion upon theſe Words in *Exodus*, *Thou ſhalt not make any graven Image*: From whence they concluded, That God having forbidden all ſorts of Images by theſe Words, and having given a Commandment on purpoſe, it could not be contravened without Offence. They added beſides, That it could not be ſhewn for the Four firſt Ages of the Church, That there were Images in Chriſtian Churches, or that if there were any, and that ſome ſort of Veneration were paid to them, yet that did not laſt long, becauſe we ſee on the contrary, That they were condemned in the Councils of *Elvira* and *Francfort*; and the Council of *Nice* was ſo far from approving of them, that it entirely rejected their Uſe as unlawful. They here made uſe of the Authority of a Book of *Charles* the *Great*'s, which is directly contrary to the Worſhip now paid to Images: They added, That if they would make uſe of the Authority of the Primitive Fathers, they had St. *Cyprian*, *Origen*, *Lactantius*, St. *Ambroſe*, and ſeveral others on their ſide: That the Sole Epiſtle of St. *Epiphanius* to *John* of *Jeruſalem*, Tranſlated by St. *Jerom*, was ſufficient to ſtop the Mouths of the Catholicks; ſince it is there ſaid, That that Doctor tore a Veil, on which was the Image of Jeſus Chriſt, declaring, That it was forbidden in the Holy Scripture to uſe ſuch Images: And laſtly, That St. *Gregory*, in his Letter to *Serenus*, never allows Images unleſs it be to recall to Mind thoſe whom they Repreſent, and not to Worſhip them, as the Church of *Rome* does, where they are frequently expoſed in Churches, made in ſuch a manner as tends to diſguiſe the Truth of real things. Among others, they mentioned the Images of the Trinity, in which God the Father is deſcribed contrary to Truth, drawn as a venerable Old Man, whereas he is inviſible as well as incomprehenſible, and a Being whom no Time can change.

[(*d*) Monſieur *du Pin* takes notice in his *Errata*, of his miſtake in placeing this Conference this Year; for it was not held till next Year after the Colloquy of *Poiſſy*.]

To

To theſe Objections the Catholicks anſwered, That it was to no purpoſe to urge the Paſſage in *Exodus* againſt them; becauſe they made no graven Images to Worſhip them, which was the very thing that was preciſely forbidden by God; for otherwiſe, he would not have ordered *Moſes* ſome Days afterwards, to make in that Tabernacle, of which he gave him a Patern, the Images of Two Cherubins, who were to cover the Ark with their Wings, if the Prohibition made before, had related to Images as ſuch, and not ſtrictly as things to be Worſhipped: That if the Proteſtants pretend that Catholicks Worſhip Images, they are ready to own it, by declaring, That there is nothing in this Worſhip contrary to God's Command, ſince it is not the Image, but God, whom it Repreſents, who is Worſhipped; and herein they act Conformably to ſeveral Places of Scripture, which teach, That God has not only commanded Images to be made, but has alſo manifeſted himſelf to the Patriarchs and the Prophets, by ſeveral Figures, under which he was willing to be Worſhipt.

Catholicks Anſwer to Miniſters Arguments againſt Images.

As to what the Proteſtants ſay, That it cannot be ſhewn that in the Four firſt Ages of the Church, there were any Images in Chriſtian Churches, or that if there were, any ſort of Veneration was ever paid to them; to let them ſee the contrary, the Catholicks quoted *Martialis*, *Tertullian*, *Lactantius*, *Euſebius*, St. *Athanaſius*, St. *Baſil*, St. *Gregory Nyſſen*, St. *Paulinus Prudentius*, St. *John Damaſcen*, St. *Gregory*, and *Nicephorus*, who all bear witneſs to the Antiquity of Images in Churches, to inſtruct Men, and to bring them to reverence the Saints; and that though the Uſe of Images could not be ſhewn as ſet down in theſe Fathers of the firſt Ages of the Church, yet it was becauſe Tyrants would not ſuffer them, neither would they ſuffer Chriſtians even to build Churches; or becauſe the Faithful were afraid that their new Converts might relapſe into Idolatry. So that we ought not to conclude with the Proteſtants, that Images may not lawfully be uſed in the Church, when it enjoys a profound Peace; becauſe ſeveral Cuſtoms which were not obſerved in the Primitive Church, were afterwards received, and ſeveral Aboliſhed and Reformed, according as Times, Places, and the Diſpoſition of Perſons ſeem to require it for a greater Good.

As to the Two Councils, in which the Proteſtants ſaid, That Images were condemned, the Catholicks anſwer'd, they were not General, but National; and even that of *Francfort* was never approved by Pope *Adrian*, who then ſat in the Holy See. As for *Charles* the *Great*'s Book, the Catholicks were divided; ſome queſtioned whether it were his, others affirmed it was: But ſtill, though that Book were *Charles* the *Great*'s, it had no force againſt the Authority of the Univerſal Church, guided by the Holy Ghoſt, which always permitted the uſe of Images, and ſtill permits them.

Nor could the Proteſtants urge the Authority of the Fathers againſt the Catholicks without an Abuſe, ſince theſe Holy Doctors always ſpake againſt *Idols*, and never againſt *Images*; and if ſome Paſſages may be found in their Writings, in which they ſpeak againſt *Images*, it is only when there had been ſome Abuſe.

And the Action of St. *Epiphanius*, when he tore the Veil on which was the Image of Jeſus Chriſt, proceeded from a Zeal not according to Knowlege; and the only thing which St. *Gregory* forbids in his Letter to *Serenus* Biſhop of *Marſeilles*, was, to Worſhip Images as they Worſhipt God. Which he proves in another Place, when ſpeaking of himſelf in his Letter to *Secundinus*, he confeſſes, That he proſtrated himſelf before our Saviour's Image, not to Worſhip it, but to Adore him whom it repreſents.

The Catholicks alſo declared to the Proteſtant Miniſters, That if there were any Places, where Abuſes were ignorantly committed with Relation to Images, this ought not to be imputed to the Doctrine of the Church of *Rome*, which condemns them; and that thoſe things might be eaſily regulated by inſtructing the People.

The Queen perceiving, That this Firſt Article concerning Images had taken up Six Conferences; and that ſince, after ſo many Learned Diſputations, they could not agree upon the eaſieſt Article of all, there was reaſon to believe they would agree yet leſs upon all the reſt, which were of greater Importance: Therefore, that Diſputes might not be multiplied, from whence nothing was got, beſides dangerous Animoſities, ſhe thought it convenient to put an end to thoſe Conferences, and to

ſend

ſend back the Doctors of the *Sorbonne* to *Paris*, there to put their Opinions concerning thoſe Articles, which were to be examin'd altogether, in Writing, and alſo to ſend the Miniſters home, to do the ſame thing on their part; and ſhe deſired the Divines of Cardinal *d'Eſté*, to take pains upon theſe Subjects. She likewiſe acquainted the other Doctors of the Kingdom, That they alſo might give in their Opinions, and lodge them in the King's Hands, to be ſent to the Pope, or to the Council, according as his Majeſty ſhould judge convenient. But the Doctors not agreeing, the Biſhops of *Seez* and *Valence*, with *Salignac*, *Bouthilier*, *Eſpencæus* and *Picherellus*, conferred together. *Eſpencæus* drew up the following Writing, and preſented it to them, which they all agreed to.

Eſpencæus's Opinion concerning Images.

"In the firſt place, it would be convenient to remonſtrate, That no private "Perſon ought to prevent the publick Authority in reforming the abuſe of Images; "but that all and every Perſon ought to ſtay till the King, by the Advice and Au- "thority of the Church, ſhall provide; and beſides, that in the mean time, no "Image be ſet up without the Biſhops Leave.

"*II.* To remove this Abuſe from Mens Minds, according to St. *Auguſtin's* Ad- "vice, let Parſons and Vicars in the firſt place Declare and Preach to their Pa- "riſhioners, That as to Temples and other publick Places, Images were received "by the Ancients in Churches for Inſtruction, and the Repreſentation of the "Benefits of our Lord Jeſus Chriſt, that we may give him thanks; and thoſe of "Holy Men and Women were erected to put Chriſtians in mind of them, and to "propoſe them to their Imitation.

"*III.* Since Images are the Books of the unlearned, That it be ſuplicated and re- "monſtrated, that Scandalous Images be wholly taken away, ſuch as that of the "Trinity, as it is deſcribed in ſeveral Places; thoſe alſo of Saints, that are inde- "cent, unknown, and whoſe Lives are rejected as Apocryphal by the Church.

"*IV.* That all Images, except Crucifixes, be removed from Altars and ſet up in "the Walls of Churches, in Places where they cannot be Adored, Saluted, Clo- "thed, Crown'd with Flowers, Noſegays or Chaplets: That no Vows be offer'd "to them, nor they carried through the Streets, or in Churches on Mens Shoul- "ders, or upon Poles, as the laſt Council of *Sens*, which was held at *Paris*, "forbids.

Before this foregoing Advice was communicated to the Council, the Queen was for enlarging it: The Summary whereof is this.

"1. Images were received in Churches only to inſtruct the Ignorant, and to "repreſent what our Lord has done for us. 2. Images and Pictures of the Trinity "are to be removed from Churches and publick Places, becauſe they are forbidden "by Scripture, Councils, and ſeveral great Men; and were received at firſt, only "through the Connivance and Lazineſs of Paſtors. 3. The ſame ought to be "ordained of ſeveral laſcivious, undecent, and ſtrange Images, and thoſe which "repreſent Saints, whoſe Legend is rejected by the Church. 4. Cloathing, Dreſ- "ſing, Crowning of them to carry them in Proceſſion, preſenting Vows and "Offerings to them, ought to be forbidden; and as to their Adoration, ſince "Addreſſing our ſelves to them *vivâ voce* upon Altars, preſenting Candles to them, "Cenſing of them, Kneeling to them, make a part of Religious Adoration; it "were to be wiſhed, That all Images, except of the Holy Croſs, were removed "from Altars and placed in Walls, where they cannot be Adored, Saluted, "Kiſſed, *&c.*

Advice of Miniſters about Images.

Beza preſented the following Advice. "1. That God condemns the uſe of "Images. 2. That they ought not to be placed in Temples, or other Places where "the Faithful meet to ſerve God: He required to have them quite removed out of "Chriſtian Churches, and pray'd the King to take them away; however, if he "deſired ſtill to tolerate them, and at the ſame time was deſirous to hear how far, "in ſuch Caſe, the pretended Reformed could agree with thoſe that are of the "contrary Opinion, we beg his Majeſty (ſaid he) to allow us theſe following "Particulars.

I. That

That all Images of the Trinity, or diſſolute Figures, as moſt Images of Virgins are, or Profane ones, as thoſe of brute Beaſts, be taken away: That thoſe alſo which are in Streets and publick Places be alſo removed: That they be taken away from Altars, and ſet where they may give no occaſion to continue Superſtition: That the People be admoniſh'd to make no Offerings to Images, nor any inward or outward Adoration, ſuch as Proſtrations, Viſiting them in Pilgrimages, Cenſing, Crowning, Touching them out of Devotion, Dreſſing them, Praying to them. As for Woodden Croſſes, though they have been uſed ever ſince *Conſtantine*'s time, yet we can tolerate them no more than other Images. This being ſuppoſed, if your Majeſty ſtill pleaſes to keep them for ſome time longer, our Advice would be, That provided they were agreed in all the reſt, they ought not on this account, to forbear to meet and aſſemble in the ſame Place on both ſides. (*e*) This is our humble Opinion, wherein however we intend not to prejudice the Rights of the Reformed Churches in this Kingdom, from which we have neither Charge nor Warrant. Signed *Beza*

Third Opinion concerning Images.

A Third Opinion was drawn up about Images in theſe Words. "To make and to keep Images of Jeſus Chriſt, and of Holy Men and Women, and to place them in Temples, is not contrary to the Commands of God. To venerate and honour Images, addreſſing our ſelves to them for the ſake of what is repreſented by them, is neither Superſtition nor Idolatry; to kneel or bow before the Images of the Saints is not Idolatry, no more is Cenſing them, lighting of Candles, making Vows and Oblations, Singing Hymns, or carrying them in Proceſſion. No Man ought to be offended when the Image of the Trinity is painted and repreſented to us under Signs and Figures, by which the Scripture declares, That God appeared and manifeſted himſelf to Men. But it is an Abuſe to think there is any Divinity or proper Virtue in Images, for which they ought to be honoured; to run rather to one Image than to another; to pay the greateſt Reverence to the handſomeſt; to put any confidence in Images; to draw them in an immodeſt or undecent Shape; to forge and counterfeit Miracles. The People ought to be inſtructed in the Worſhip of Images and Saints: No Images ought to be ſet up, without the Authority of the Biſhops: Men ought to be reſtrained from removing or breaking them: Every thing ought to be left to the Holy See, and a General Council.

This Advice was propoſed and read by Monſieur *Maillard*. The Six Authors of the Firſt, could not get to have it read: All were diſmiſt, and no one Advice approved.

Convocation of Biſhops.

In purſuance of this Reſolution taken in the States, the King ſent a Circular Letter to all the Biſhops of his Kingdom, by which he commanded them to meet at *Poiſſy*, *July* 22. to make choice of ſuch as ſhould go to the Council from the *Gallican* Church, and to deliberate upon what would be proper to be propoſed there. In the mean time, to appeaſe the Proteſtant Party, the King put forth an Edict, by which he commanded all the Priſoners, who were in hold upon the account of Religion, to be enlarged; and all thoſe who had left the Kingdom ſince *Francis* I's time, to return and re-enter upon their Eſtates, provided they would live as Catholicks; otherwiſe they might ſell their Eſtates and retire ſomewhere elſe.

Edict favorable to the Hugonots.

Opinions of the Counſellers of the Parliament of Paris.

This Edict being carried to the Parliament, where the King and Queen were preſent, Opinions were divided; ſome were for having the Edicts, made againſt the Hugonots in the preceding Reigns, obſerved exactly; others thought that Capital Puniſhments ought at leaſt to be ſuſpended, till things were decided in a General Council; theſe thought the Proteſtants might be allow'd the exerciſe of Religion in private Houſes; and thoſe were not for giving them that Liberty, nor for tolerating the Crime of Hereſy thereby, but for remitting its cognizance to Eccleſiaſtical Judges. When all that had been ſaid on both ſides had been well examin'd in *June* and *July*, it was reſolved with one conſent, for the good of Peace,

[(*e*) Our Diſſenters would do well to ſee here what *Beza*, in a weightier Matter than any thing which their Lay-Communicants are obliged to, was willing to grant the Papiſts, rather than make a Schiſm.]

Edict favorable to the Hugonots.

to take the middle between both Opinions; whereupon the Famous Edict of *July*, 1561. was made at St. *Germans in Laye*, which on one ſide ſhelter'd the Hugonots from inſults, and on the other ſide maintain'd the ſole Catholick Religion. "It commanded both Parties to abſtain from Injuries, and to live in Peace. "Preachers were forbidden to raiſe Tumults, upon pain of Death; the Word of "God, and the Sacraments, were to be adminiſtred according to the Uſage of the "Church of *Rome*; Eccleſiaſticks were to be Judges of Hereſy; thoſe that were "convict were to be deliver'd up to the Secular Arm, which however could only "baniſh them, till a general or National Council ſhould order otherwiſe. This "Edict alſo aboliſh'd all that was paſt concerning thoſe that had ſet on the People "on account of Religion, upon Condition, That they would live like Catholicks "and Peaceably for the future.

Propoſition of a Conference with the Hugonots.

The Prince of *Condé* and Admiral *de Chaſtillon*, who were angry, That this Edict was not ſo favourabe to thoſe of their Party as they deſired, and that there was no room for oppoſition, it having been received by all the Parliaments, and moſt of the Subaltern Judges with joy, engaged the Hugonot Miniſters to deſire of the King a Conference with the Catholick Prelates, under the ſpecious pretence of a deſire of being *inſtructed*, and of ſeeking ſome way of Accomodation between the Two Parties, without touching upon the eſſentials of the Chriſtian Religion, That ſo all Men might be re-united in the ſame Belief. But their true aim was, to put the truth of the Catholick Faith, which they had a mind to oppoſe, under Debate, which would make many doubt of it, and keep their Minds in ſuſpenſe upon a Point of that importance; this would diſpoſe them to change their Religion. Beſides theſe great Men hoped, That when their moſt Learned Miniſters had the Liberty of ſaying what they would in favour of their pretended Reformation, they would make it ſo plauſible by their Abilities and Eloquence, That moſt of the Courtiers who leaned already that way, would openly declare in it's behalf.

This Reſolution being taken by the Heads of the Hugonot Party, it was not difficult to them to get the Queens Conſent, becauſe ſhe ſtood more in need of the Admiral than ever, not only to get her Regency confirm'd by the States, then aſſembled at St. *Germans in Laye*, as he had promiſed he would, but alſo to ſecure her ſelf againſt the King of *Navarre*, ſince ſhe had already diſcover'd ſomething of a very ſecret Negotiation to draw him from her Intereſts, and to bring him into the Conſtable's, the Duke of *Guiſe*'s, and the Mareſchal of St. *Andrew*'s Party, who were called the *Triumvirate* quickly after. The Queen therefore granted to the Admiral the Conference which he deſired; and he reciprocally promiſed her, That he would ſupport her with all the force of his own Party, to maintain her in her Authority.

Chancellor *de l'Hoſpital*, who took Meaſures with the Admiral, and who was for no General Council, failed not to confirm the Queen in that Opinion; and he made uſe of the Mediation of the Dutcheſſes of *Montpenſier* and *Uſez*, who had got Power over her Mind, and endeavour'd by all manner of means to bring her over to the Hugonots, to which they believ'd this Conference would very much contribute.

The King of *Navarre*, without whom the Queen could not do any thing in a Matter of that Importance, was led to conſent to this Conference, by the Famous Lawyer, *Balduin*, whom that Prince confided in; and by the deſire which he had to hear a Solemn Diſpute about Religion, to ſatisfy his own Conſcience. When this Matter was propoſed in the King's Council, ſeveral Prelates immediately oppoſed it, particularly the Cardinal *de Tournon*, who ſaid it was an uſeleſs thing to diſpute of Faith with obſtinate Men, who perſiſted in a Belief which the Holy Church had rejected; and that if they had a mind to be heard, they might Addreſs themſelves to the general Council of *Trent*, where, with a ſafe Conduct, they might be allow'd to propoſe their Opinions, and to diſpute upon them. The Cardinal of *Lorrain* did not oppoſe this Conference; whether it was that he hoped to convince the Miniſters by evident Reaſons, and by that means diſabuſe the Conſciences of the Simple; or, as thoſe that envied him ſaid, That he might ſhew his Eloquence and Learning, and that ſo conſiderable an Aſſembly might be Witneſſes to it. Be that as it will, it is very certain that he did not contradict the Deſire of the Miniſters, and that he brought all the other Prelates over to

his

his Opinion; and so it was resolved that the Conference should be held at *Poissy*, *August* 10.

Popes Opposition to the Colloquy.

The Pope was alarmed at this News, fearing that so famous a Colloquy, in which Religion was to be the Subject, might prejudice the general Council, which began to be assembled at *Trent*. The Queen gave him to understand by Monsieur *de l'Isle*, That nothing should pass in this Assembly relating to Religion, without the Authority of the Holy See. The Pope however, being distrustful of the Queen, and still fearing lest some Accommodation might be made without the Council, resolved to send *Hippolito d'Este*, Cardinal of *Ferrara*, as his Legate, to hinder any thing to be touched upon in that Assembly, which an Oecumenical Council only was to decide. But because a Legate, especially this, who had 5 or 600 Horse in his Retinue, could not Travel so fast, and there was reason to apprehend that the Assembly might prevent him, and go on very far without him, the Pope desired the Queen, by Monsseur *de Ranbouillet*, to put off the Conference till the Legate should arrive. This she did for a Month, but being extreamly dextrous, she so well knew how to find Means to stop his Journey, That he could not get thither till after they had begun to treat in this Assembly upon the principal Points in Debate between the Catholicks and the Hugonots.

Prelates of the Assembly at Poissy.

July 26. 1561. most of the *French* Bishops were come to *Poissy*; there should have been an Hundred and thirteen there, but there were not above Fifty or thereabouts; namely, Six Cardinals, *de Tournon*, *Armagnac*, *Bourbon*, *Lorrain*, *Chastillon* and *Guise*; Three Archbishops, of *Bourdeaux*, *Tours* and *Ambrun*; Thirty seven Bishops, of *Chartres*, *Usez*, *Evreux*, St. *Malo*, *Rieux*, *Sisteron*, *Séez*, *Meaux*, *Nantes*, *Bayeux*, *Langres*, *Troyes*, *Paris*, *Mans*, *Amiens*, *Orleans*, St. *Brieu*, *Riez*, *Pamiers*, *Castres*, *Noyon*, *Vannes*, *Lisieux*, *Mirepoix*, *Tulles*, *Aleth*, *Valence*, *la Vaur*, *Soissons*, *Dol*, *Nevers*, *Cornuailles*, *Chalons*, *Luçon*, *Coutances*, *Challon*, *Vence*.

Order of Siting of the Assembly.

The Assembly was held in the great Hall of the Nunnery at *Poissy*: At the upper end were the Cardinals Seats, under the King's Pavilion; on each side were the Benches of the Bishops; below those Benches there were long Forms, on which the Doctors sat on the Right Hand, and the Deputies of the Clergy on the Left. The Prelates wore their Rochets when the King was there, and not else; in the middle of the Ring were Two Notaries, who sat before a Table covered with a Green Cloth.

July 29. the Cardinal of *Lorrain* came thither, who having been to conduct his Niece, the Queen of *Scots*, was fallen Sick. It was order'd that the Prelates should sit according to Seniority of Consecration. *July* 31. the King came to *Poissy*, and in the Afternoon went to the Assembly, accompanied with the Queen his Mother, the Duke of *Orleans* his Brother, Madam *Margaret* his Sister, the King of *Navarre*, the Prince of *Conde*, the Duke of *Montpensier*, the Prince *de la Roche sur Yon*, the Dukes of *Nemours* and *Guise*, the Constable, and other Princes, Lords, Princesses and Ladies of the Court.

King's Proposition to the Assembly.

The King desired the Assembly to hear what the Chancellor should propose; who said, That this National Council was assembled for the Reformation of Abuses, and the appeasing of Tumults and Seditions, in which the King would give order. He exhorted the Prelates to endeavour to reduce their strayed and wandering Brethren with gentleness, like the Physicians, who try all sorts of Remedies to Cure their Patients, adding, That they *would be much easier reduced by Sweetness and by soft Words, than by Roughness and unintelligible Subtilities.*

First Session of the Assembly of Poissy.

August 1. at Seven a Clock in the Morning, the First Session was held in the Nunnery-Chapter-House: A Protestation was made at first, That nothing should be attempted against the Good-will and Consent of our Holy Father the Pope, the Head of the Catholick Church; and it was resolved, That Matters of Doctrine and Faith should not be medled with, but be left to the Council, which was already opened; only that they should consult about Reformation of Manners, in this Assembly, and upon Ways and Means how to remove Abuses out of the Church. The Bishop of *Chartres*, was allow'd to sit above the rest of the Bishops, though he was not Senior, because he was in his own Diocese: It was likewise order'd, That next Sunday, all that were to sit in the Assemby should Communicate.

Articles of Reformation, drawn up by the Doctors that were called to the Aſſembly.

The Cardinal of *Lorrain* called in Twelve Doctors to draw up Articles, upon which they were to deliberate, concerning the Reformation of the Church, which were theſe. *I.* Concerning what ought to be preſcribed to Biſhops. *II.* Concerning Dignities in Cathedral Churches. *III.* Concerning Chanons and their Exemptions. *IV.* Concerning Curates, (*f*) and their Inſtitution, either by Preſentation, or ordinary Collation. *V.* Concerning the Canonical Portion, which ought to be aſſigned them. *VI.* Concerning Prieſts, and their Exorbitant number. *VII.* Concerning Reformation of Monaſteries. *VIII.* Of Commendams, and what ought to be preſumed about them. *IX.* Of the number, and incompatibleneſs of Benefices. *X.* Of Means to find Remedies in caſe of Diſputes. *XI.* How Churches and Monaſteries for the future, when Vacancies ſhall happen, ought to be provided for. *XII.* Of Eccleſiaſtical Cenſures.

Auguſt 2. Twelve Divines and Twelve Canoniſts were named, to deliberate with the Biſhops upon the aforeſaid Articles. Theſe Divines were, *Salignac*, *Bouthilier*, Doctor of *Caen*, *Eſpencæus*, *Coſignon*, *Vigor*, *Du Pre*, *Coquier*, *Brochon*, *Senechal*, *Ciry*, *de Sainctes*, and *Gibon*. The Canoniſts were the Chancellor of *Paris*, the Deans of *Sens* and *Amiens*, the Officials of *Rheims*, *Tours*, *Evreux* and *Uſez*, the Chantor of *Clermont*, and ſome others.

Communion of the Prelates.

Auguſt 3. being Sunday, the Cardinal *d'Armagnac* celebrated Maſs in the Nuns Church, where all the Cardinals, Archbiſhops, Biſhops, Doctors and Deputies of the Clergy received, except the Cardinal of *Chaſtillon*, the Biſhops of *Uſez* and *Valence*, *de Salignac*, *Bouthillier* and *Gibon*, who communicated at the Pariſh Church, where the Biſhop of *Uſez* officiated, and Preached upon the Lords Supper, which is the Sacrament of Concord and Charity.

Articles propoſed to the Aſſembly.

Monday Auguſt 4. Cardinal *de Tournon*, as Dean, propoſed Four Articles, upon which they were to deliberate, the Subſidy they were to give the King, the Reformation of the Church, the Choice of Prelates to be ſent to the Council, and the Orders that were to be given to prevent Seditions and Tumults.

Petitions of the Aſſembly to the King.

The ſame Day the Cardinal *d'Armagnac* was ſent to the King in the Name of the Aſſemby, with the Cardinal *de Chaſtillon*, and the Biſhops of *Evreux* and *Bayeux*, for Three things. *I.* For the Suppreſſion of the Edict, which it was ſaid, was ready to be publiſh'd concerning the Election of Curates by the Laity. *II.* Concerning the Subſidy. *III.* To get a Copy of the Chancellor's Speech.

Queens Anſwer.

As to the Firſt, the Queen replied ſhe never thought of it; in the Elections of Biſhops indeed, the King would ſubmit, during his Minority only, to this, That the Metropolitan and the Provincial Biſhops, the Chanons, and Pariſh Prieſts of the City, Twelve of the Nobility of the Country, and Twelve of the Third Eſtate, ſhould chooſe Three Perſons, of whom the King ſhould preſent to the Pope whom he pleaſed. As to the Subſidy, they were agreed; and as to the Third Article, the Chancellor refuſed to give a Copy of his Speech.

Debates of Doctors, concerning Demands of the Biſhops.

Auguſt 7. *Salignac*, *Bouthillier* and *Eſpencæus*, began to give their Opinions, not judicially, but only by way of Exhortation, Advice and Counſel, upon the Firſt Article, namely, what ought to be preſcribed to Biſhops: *Salignac* made ſeveral Reflections upon the Word *Biſhop*, and undertook to prove that a Biſhop ought to be choſen by the Archbiſhop, the Clergy and the People, whom he ought to inſtruct himſelf. *Bouthillier* maintain'd, That Biſhops are obliged to perform their Functions in Perſon, and affirm'd, That by Divine Right they were equal with Presbyters. This Propoſition was refuſed by *Eſpencæus*, who ſaid this was the Error of *Aerius*; for the reſt, he own'd and prov'd the Truth of the others Propoſition. *Cotignon*, the *Thurſday* after, undertook alſo to prove, That Biſhops are Superior to Presbyters by Divine Right; maintain'd that Sacraments ought not to be adminiſtred in the vulgar Tongue; and that Biſhops are obliged to Reſidence, and to give Orders *gratis*. *Vigor* ſpake alſo of the Obligations Biſhops lie under, to reſide, Preach and perform Epiſcopal Functions themſelves; he ſhew'd they were obliged to Hoſpitality, and maintained their Superiority over Presbyters by

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[(*f*) *Cure*, in *French* is not properly what we uſually call a *Curate*, but the *Parochus*, or *Pariſh Prieſt*, who has the Cure of Souls.]

Divine

Divine Right; *even*, ſaid he, *againſt St.* Jerome, *who bore ill Will to the Biſhops.* On *Friday*, *Coquier*, *Gibon*, *Brochon*, *Seneſchal*, *de Sainctes*, and *Ciry*, ſpake of the Duties of Biſhops, and of Epiſcopal Virtues. The Conſultations of the Prelates and Doctors upon theſe Articles of Reformation continued till *Aug.* 22.

Aug. 24. After the Reconciliation of the Duke of *Guiſe* and the Prince of *Conde* at *St. Germains*, the *Hugonots* preſented a Petition to the King; in which they deſired Four things, without which they ſaid they could not enter into a Conference with the Prelates that were aſſembled: Firſt, That ſince the Cardinals and Biſhops were intereſted in this Cauſe, they might not be their Judges. Secondly, That the King would be pleaſed to preſide in that Aſſembly, with the Queen his Mother, and the Princes of the Blood, that neceſſary Orders might be obſerved. Thirdly, That all Differences might be judged by the ſole Word of God, contained in the *Old* and *New Teſtament*. And Laſtly, That what was ſaid on both ſides might be taken by Notaries agreed upon by both Parties, to whoſe Accounts all ſhould be obliged to give Credit. *Hugonots Petition to be heard.*

This Petition of the Miniſters was communicated to the Council; and there being no Anſwer made to it, they applied themſelves to the Queen, who told them, That the Biſhops ſhould not be their Judges: That they ſhould have a Secretary of State for their Notary: That they might, if they would, ſet down every Day what was ſaid and agreed to, and publickly proteſt that they would have every thing decided by the Word of God: That the King and the Princes ſhould be preſent at the Conference: That they ſhould behave themſelves modeſtly there, and ſeek nothing but the Glory of God. Cardinal *d'Armagnac* acquainted the Prelates with the King's Reſolution, that they might take Meaſures accordingly. He alſo made a Demand upon them (*Sept.* 1.) of a Subſidy of 25 Millions. Several Biſhops made alſo at that time great Complaints againſt the *Hugonots*, who had abuſed the Clergy, and plunder'd Churches in ſeveral Places.

Sept. 8. the Deputies of the Faculty of Divinity at *Paris* met at *St. Germains in Laye*, and in concert with the Cardinal of *Lorrain* remonſtrated theſe Three things to the King and Queen: I. The Violences which the *Hugonots* exerciſed againſt the Churchmen. II. That the Sectaries ought not to be admitted to a Diſputation. III. That if they were heard, the King and Queen ought not to be there. To the Firſt, the Queen made anſwer, That the King had given Orders to the Governors to prevent Diſorders. To the Second, That the Sectaries being the King's Subjects, it was juſt that they ſhould be heard: That it was ſettled, and could not now be undone. And, That the Council likewiſe thought it was convenient that the King ſhould be preſent at the Conference.

The Miniſters that came to that Colloquy with the King's Safe Conduct, were *John de la Tour*, *Francis de S. Paul*, *Nicolaus Gallaſius*, *Franciſcus Morellus*, *John de Remouë* alias *Merlin*, *Auguſtine Marlorat*, *Nicolas Foling*, *John Berquin*, *Theodore Beza*, *John Malo*, *John de Spina*, *Claude de la Boiſſiere* and *la Roche*, for the Iſle of *France*; *Barbançon* for *Picardy*; *Simon de Boneau* for *Normandy*; *Gervaſe le Barbier* for *Provence*; *John Gabet* for *Dauphinè*; *Gregory de Salue* for *Languedoc*; *Du Bois* for *Bretagne*; *Blereau* for *Guienne*; *Gervais* for *Lyonnois*; *Remond* for *Blois* and *Orleans*; and *Peter Martyr* a *Florentine*. There were alſo there ſome others of their Conductors; among whom was a Gentleman of *Normandy*, one *Manneville*, who ſpake firſt, and begg'd of the King to give them Leave to ſpeak. *Names of the Miniſters that were at the Colloquy at* Poiſſy.

Sept. 9. the Colloquy was open'd in the Great Hall of the Nunnery at *Poiſſy*; at the upper end of which, the King was upon his Throne, having his Brother the Duke of *Orleans*, the King of *Navarre*, and the Prince of *Condè*, at his Right Hand; the Queen-Mother, Madam *Margaret* his Siſter, and the Queen of *Navarre*, at his Left; and behind them, to the Right Hand and to the Left, in a very large Space between the Throne and the Wall, containing the whole Breadth of the Hall, were placed on the Right, the Cardinals *de Tournon*, *Lorrain*, and *Guiſe*, and about Twenty Archbiſhops and Biſhops; and on the Left, over-againſt them, the Cardinals of *Armagnac*, *Bourbon*, and *Chaſtillon*, attended by as many Biſhops as were on the other ſide; below whom, on both ſides, were ſeveral Benches filled with Doctors of ſeveral Univerſities, and Churchmen that belonged to the Biſhops. *Opening of the Colloquy.*

The lower end of the Hall was taken up by great Numbers of Gentlemen, and Men of the Robe; after whom the Guards were ranged to the Wall, to hinder any Diſorder in ſo great a Company. A little lower, in the middle of the Hall, were Bars,

Bars, to hinder any one's paſſing, without Leave, into the Space where the King, the Princes, the Lords, the Prelates and the Doctors ſate.

Every Man being thus placed, Twelve Miniſters were brought in, and conducted up to the Bar which parted the Hall in two. They would have gone up, and ſeated themſelves among the Biſhops, or at leaſt among the Doctors; but they were ſtop'd ſhort at the Bar, with Orders to ſtand there bare-headed, and to ſpeak moderately, without Invectives, when they ſhould have a Sign given them to propoſe what they had to ſay.

Character of the principal Miniſters at the Colloquy.

The chiefeſt among theſe Miniſters were, *Auguſtine Marlorat*, a *Lorrainer* by Original, and an Apoſtate of the Order of St. *Auguſtine*; in which he had been engaged by his Uncle and his Tutor, having loſt his Father and Mother very young. He had made himſelf conſiderable, by his *Commentaries upon the New Teſtament*: And after he had lived Sixty Years in Continence, he married; which was the Reaſon of his turning *Calviniſt*. He was hanged ſoon after, when he was Seventy two Years old, when the King made himſelf Maſter of the City of *Roüen*, where he was Miniſter. *John Malo*, who from a Prieſt that had a Licenſe to officiate in the Pariſh of St. *Andrew le Bow* at *Paris*, turned Miniſter. *John de l'Eſpine*, formerly a profeſs'd *Dominican* in the Convent at *Paris*. *Petrus Vermilius*, a *Florentine*, better known by the Name of *Peter Martyr*, formerly a Chanon-Regular of the Order of St. *Auguſtine*, then a Miniſter at *Zurich*. But he that was at the Head of all theſe Miniſters, and whom they choſe for their Speaker, was the Famous *Theodore Beza*, a Native of *Vezelay* in *Burgundy*, where his Father had been Bayliff. *Beza* was ſcarce weaned, when his Uncle *Nicholas Beza*, a Counſellor in the Parliament of *Paris*, took him to his own Houſe; where he ſtay'd till he was Nine Years old, when his Uncle ſent him to *Orleans*, to *Melchior Wolmar*, a *German* and a *Lutheran*, who had an admirable Talent at teaching of Youth. He was Seven Years at *Wolmar*'s Houſe, under whom he made an extraordinary Progreſs in his Humanity Studies, and who alſo read Lectures to him of *Luther*'s Doctrine; from whence he returned to *Paris*, to ſtudy Philoſophy. His Uncle the Counſellor being dead, another Uncle, the Abbot of *Troimond*, who took care of him, ſent him back to *Orleans*, to ſtudy the Law there; where he went out Licentiate in 1539. when he was but Twenty one Years old. After he was a Licentiate, he came back to *Paris*, where he ſtay'd till 1548. when he went to *Geneva* with one *Catharine de Noſſe*, a Taylor's Wife, *(g)* whom he kept at *Paris*. From thence he went to *Lauſanne*,

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[*(g)* If any one compares *Du Pin*'s Account of *Beza*, in this Place, with what Monſieur *Bayle* ſays of him in his *Hiſtorical and Critical Dictionary*, he will eaſily ſee that our Author has copied M. *Bayle*'s Words in ſeveral Places: It is very odd then, that he who omits all the other Calumnies which *Beza*'s Enemies had raked up againſt him, ſhould ſet down this of the *Taylor's Wife*, which M. *Bayle* ſo judiciouſly and ſo largely confutes, both from *Beza*'s own Words in his *Apology againſt de Sanctes*, and from other Arguments drawn from the Accuſation it ſelf. In ſhort, *Claudine de Noſſe* (for that was her Name, and not *Catharine*) was *Beza*'s Lawful Wife, with whom he lived Forty Years, with great Love; after whoſe Death he married a Second Wife, *Catherine de Plane*, who outlived him.

The following Paſſages are tranſcribed out of both, that the Truth of what has been ſaid may more fully appear.

DU PIN.

" *Apeine avoit il eté ſevré, que ſon Oncle Nicolas*
" *de Beze Conſeiller au Parlement de Paris, le voulut*
" *avoir chez lui.*
" *Son Oncle l'envoya à Orleans, aupres de Melchior*
" *Wolmar, qui avoit un merveilleux Talent pour inſtru-*
" *ire la Jeuneſſe. Il logea Sept ans chez Wolmar qui*
" *luy fit faire des progrez extraordinaires dans les hu-*
" *manitez, & qui luy donna des Leçons de la Doctrine*
" *de Luther.* Du Pin Hiſt. de l'Egliſe de Seiziéme Siecle, Chap. 3. page 562.

BAYLE.

" *Apeine fuit il ſevré, que Nicolas de Beze ſon On-*
" *cle Conſeiller au Parlement de Paris, le voulut avoir*
" *chez luy.*
" *On l'envoya à Orleans aupres de Melchior Wolmar,*
" *qui avoit une addreſſe merveilleuſe pour inſtruire la*
" *Jeuneſſe Il logea pendant Sept ans chez ce Wolmar,*
" *qui lui fit faire des progrez extraordinaires dans les*
" *humanitez, & qui lui fit des Leçons ſur la Religion*
" *priſes de la pure Parole de Dieu.* Baile Dict. Hiſt. & Critique Art. Beze, Page 583. Edit. 2.

Whoever now compares theſe Paſſages, muſt be ſatisfied that *Du Pin* copies *Baile* here, and conſequently muſt be ſuppoſed to have read what *Bayle* ſays in his *Notes* upon this *Article* in *Beza*'s Juſtification. Words ſo near one another could not come by Chance into theſe Two Authors ſeveral Works; and the Application is too eaſie to need any farther Deſcant. For my part, I am apt to think, this Paragraph concerning the *Taylor's Wife* has been put into this Book by M. *Du Pin*'s Superviſors; eſpecially ſince it is improbable (to me at leaſt) that he himſelf believed it, conſidering that he knew what *Beza* ſaid at that time for himſelf, and what others have ſaid ſince in his behalf.]

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where he taught Greek for Nine Years; and then went back again to *Geneva*, to undertake the Miniſtry: He there adhered to *Calvin* very cloſely; for which Reaſon he was ſoon made his Colleague in the Church and Academy of *Geneva*. Some of the Great Men of the Kingdom, who were deſirous to engage the King of *Navarre* to favour the *Hugonots*, brought *Beza* to *Nerac*, to inſtruct that Prince; who was ſo ſatisfied with him, that he deſired to have him at the Colloquy of *Poiſſy*; and accordingly wrote to the Senate of *Geneva*, to give him Leave; which they did. It cannot be denied but *Beza* was a Man of fine Parts: He was a lively, eaſie, ready, ſubtil, pleaſant and polite Man; he knew the World; ſpake with abundance of Readineſs; and had a great Memory, and a good deal of Learning.

King's Speech to the Aſſimbly.

Every Man being thus placed, and ſilent, the King ſaid, in few Words, That he called that Aſſembly to put an End to all the Differences which diſturbed the Peace of his Subjects in Matters of Religion; and he did not deſire to have it ſhut up, till that ſo good a Work were accompliſhed.

The Chancellor of France's Speech.

The Chancellor, who was ſeated upon a little Stool, a good way up in the Hall, on the Right Hand of the King, made a Speech to explain the King's Meaning more at length, and began with ſaying, That he hoped they would reap the ſame Fruit from the King's Remonſtrance which was reap'd from that of *Conſtantine* the Great at the Council of *Nice*: That they were met for the Reformation of Manners and Doctrine: That it was His Majeſty's Intention to make a ſpeedy Proviſion for that Evil which afflicted *France*, by its Differences in Religion: That a ſpeedy and an effectual Remedy muſt be applied to it: That there was no waiting for a General Council, which was not yet ready to meet, and which would be made up of Strangers, who did not know our Grievances ſo well: That tho' it were held at preſent, yet this would not be the firſt Time that Two Councils had been ſeen to ſit at the ſame Time: That they ought not to dwell upon Subtil and Curious Diſputes, but refer themſelves to the Word of God: That thoſe of the New Religion ought to be gently treated, heard with the Spirit of Mildneſs, and be plainly told their Duty.

Cardinal of Tournon's Remonſtrance.

When the Chancellor had done, the Cardinal *de Tournon*, as the Senior Biſhop and Primate of *Gaul*, ſpake, and thank'd God for the Favour he had done to that Aſſembly, who were met together upon ſo good a Deſign. He likewiſe thank'd the King, the Queen, and the Princes of the Blood, for the Honour they did that Aſſembly in aſſiſting at it, and in ordering ſuch Holy Things to be propoſed to it. Then he remonſtrated, That ſince the Chancellor had propoſed ſome things which were not contained in the Letters by which they were ſummoned to come to that Aſſembly, it was reaſonable they ſhould be communicated to them, that they might prepare themſelves to give an Anſwer. But notwithſtanding all his Importunity, the Chancellor would never give a Copy of his Speech.

Beza's Diſcourſe.

The Cardinal *de Tournon* having ended his Speech, the Queen order'd the Proteſtants to ſpeak, and to ſet forth what they had to ſay to juſtifie their Belief. *Beza*, who ſpake for all the reſt, was ſtanding, and bare; and leaning upon the Bar, which was high enough to reſt upon, directed immediately to the King the Two firſt Periods of his Speech: Then he, and all the other Miniſters that were with him, kneeled down together, and lifting his Hands and his Eyes up to Heaven, he made a long Prayer to the Heavenly Father, and ended with the *Lord's Prayer*. When he roſe up again, he went on with his Harangue, which he began with an Expoſition of their Belief, back'd with ſome Proofs taken out of the Holy Scriptures. He mentioned the Articles wherein we agree with them, and thoſe alſo which are diſputed. He explained the latter in the following manner: "That "there is no other Satisfaction nor Purgation in this World, than the Obedience of "Jeſus Chriſt: That our ſole Title to Heaven is acquired by his Death and Paſſion: That in him alone our Salvation entirely conſiſts: That his Word alone "ought to be reſted upon: That by Faith alone Jeſus Chriſt is applied to us: That "they do not however ſeperate Charity from Faith: That there is no Free-will in "Man, but that which is made free by Grace: That God's Commandments are "the ſole Rule of Juſtice and Obedience; to which nothing ſhould be added, nor "any thing diminiſhed from them: That Works are ſo far good, as they proceed "from the Spirit of God working in us, and alſo ſo far as God is glorified by them: "That Eternal Life belongs to us by the Free Gift of God, not by any Recompence due to our Merits: That they receive for the Word of God nothing but

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" the Doctrine written in the *Old* and *New Teſtament*: That as for the Writings of " the Ancient Doctors and Councils, they muſt agree with the Holy Scriptures " and with one another: That they may be uſed, provided what they ſay be " founded upon the Holy Scriptures: That Sacraments are Viſible Signs, through " whoſe Mediation the Conjunction which we have with Jeſus Chriſt, is not only " ſignified to us, but is alſo really offer'd to us from our Lord; and conſequently " ratified, ſealed, and as it were engraven by the Virtue of the Holy Ghoſt, in " thoſe who by a true Faith apprehend what is ſo ſignified and preſented to them: " That there muſt be a Heavenly and Supernatural Change in the Sacraments: " That in the Lord's Supper, the Bread is the Sacrament of the precious Body of " our Lord Jeſus Chriſt delivered for us; and the Wine the Sacrament of his pre- " cious Blood ſhed for us: That this Change is not made in the Subſtance of the " Signs, but in the Uſe and End for which they are ordained; and that it is only " made by the ſole Power and Will of him who has ordain'd this whole Action " which is ſo Divine and Heavenly, the Ordinance whereof ought to be perform'd " aloud and clear, in a Language underſtood, and clearly explain'd to all that are " preſent: That the Bread which we break, according to his Ordinance, is the " Communion of the true Body of Jeſus Chriſt, who was deliver'd for us; and the " Cup which we drink, is the Communion of his true Blood which was ſhed for " us, even in that Subſtance which he took in the Womb of the Virgin, and which " he carried from us to Heaven: That Tranſubſtantiation has no relation to the " Analogy of our Faith, becauſe it is directly contrary to the Nature of the Sacra- " ments, and overturns the Truth of the Humane Nature of Jeſus Chriſt and of " his Aſcenſion; and that Conſubſtantiation likewiſe has no Foundation in the " Words of Jeſus Chriſt; that conſequently they do not make Jeſus Chriſt to be " abſent from the Euchariſt; but that, as to Diſtance of Places, he is as far from " the Bread and Wine, as the higheſt Part of Heaven is diſtant from the Earth, " conſidering that we and the Sacraments are upon Earth, and his Fleſh is in Hea- " ven, and no where elſe; tho' however we are made Partakers of his Body and " his Blood in a Spiritual manner." At this the Prelates were ſcandalized, and clapped their Hands, and ſome cried out *He blaſphemes*: The Cardinal *de Tournon* roſe up, and pray'd the King and Queen to command *Beza* to be ſilent, or that they might be ſuffer'd to withdraw. The Queen alſo, who was ſtartled at that Propoſition, ſpake to the Cardinal *de Tournon* to anſwer what *Beza* had aſſerted, but however ſhe would have *Beza* to go on. Accordingly he did ſo, and ſaid, " That they " received Baptiſm as a Sacrament inſtituted by God, and confirmed in his Son Je- " ſus Chriſt: That as for the other Ceremonies which are called Sacraments, they " cannot give them that Name, becauſe they do not find them ſo called in the " Holy Scriptures: That they teach true Repentance to conſiſt in the Abſolution " which we have in the Blood of Jeſus Chriſt, and in Amendment: That they ap- " prove of Marriage in all thoſe who have not the Gift of Continence, to which " no Man ought to be obliged: That they allow of the Degrees of Eccleſiaſtical " Functions, according as God has ordained them in his Houſe by his Holy Word: " That they approve of the Viſitation of the Sick: That no Man ought to be " judged, as to the Diſtinction of Faſts, and Meats: As to Eccleſiaſtical Po- " lity, that it is ſo confuſed and ruined, that the Footſteps of the Ancient Building " are hardly to be diſcerned: That they deſire it may be reſtored to its Ancient " Purity and Beauty: That the Additions which have been made ſince the Time of " Jeſus Chriſt and his Apoſtles, contrary to the Word of God, may be taken " away; what is ſuperfluous cut off; what leads to Superſtition removed; what is " uſeful and proper for Edification kept and obſerved in the Name of God, as it " ſhall ſuit with Times, Places, and Perſons; that ſo, with one accord, God may " be ſerved every where in Spirit and in Truth.

Cardinal de Tournon's Remonſtrance.

When *Beza* had done, the Cardinal *de Tournon*, all Trembling and in a Rage, began, and remonſtrated to His Majeſty, " That ſince by His Majeſty's expreſs " Commandment the Aſſembly had, to obey him, conſented that theſe new Evan- " geliſts ſhould be heard, tho' not without ſome Scruples in their Conſciences, fore- " ſeeing that theſe Men might ſay (as they actually did) things unworthy of the " Ears of a Moſt Chriſtian King, and which would, not without Cauſe, offend " ſeveral good Men that would be near His Majeſty; the Aſſembly therefore gave " him Charge to beg, that in ſuch a Caſe His Majeſty would not believe, nor give

" Credit

"Credit to him that had ſpoken for the New Religion, and to ſuſpend his Judg-
"ment till the Aſſembly ſhould ſhew Cauſe to the contrary; and they deſired His
"Majeſty to give them Time for that Purpoſe: Adding, That had it not been out
"of Reſpect to him, they would have riſen up, when they heard the Blaſphemies
"and abominable Words which had been utter'd." He concluded with praying His Majeſty to perſevere in the Faith of his Anceſtors.

The Queen anſwer'd, That ſhe had done nothing in this Matter but what had been debated in Council, and by the Advice of the Parliament of *Paris*; and that it was not done to innovate, but to appeaſe the Troubles which proceeded from the Diverſity of Opinions in Religion. *Queen's Anſwer.*

Next Day the Cardinal of *Lorrain* was choſen to reply to *Beza*: But he would do nothing till he had conſulted the Doctors upon the Points which he was to handle; and they agreed that it was proper to treat of the Authority of the Church, and the Real Preſence.

Sept. 15. the Cardinal of *Lorrain* promiſed to Anſwer the next Day: The King, the Queen and the Princes were at the Aſſembly.

The Cardinal *de Lorrain*'s Diſcourſe was divided into Two Parts: In the Firſt he treated of the Authority of the Church, and ſhew'd the Neceſſity there was of admitting a Supream Judge to terminate Controverſies of Religion: That this Judge could only be the Church; and that the Scripture alone was not it, as *Beza* pretended; becauſe the Scripture is a Law which does not interpret it ſelf: And ſince all Controverſies of Religion are founded only upon the different Interpretations which are made of the Scripture, which every Man pretends to have of his own ſide, there muſt of neceſſity be a Living and a Speaking Judge, who by his Sovereign Authority may determine what is Scripture, and what is the true Senſe which ought to be given to it. Laſtly, He proved that the Church of *Rome* was the True Church which ſucceeded the Apoſtles, and in which without Contradiction the Firſt Proteſtants lived, before it gave Sentence upon ſome Articles, on the Account of which they made their Separation. *Card.* de Lorrain's *Diſcourſe.*

In the Second Part the Cardinal *de Lorrain* ſhew'd, that there was a manifeſt Contradiction in what *Beza* aſſerted, That Jeſus Chriſt is in Heaven, and no where elſe; and yet, that by the incomprehenſible Virtue of Faith, he is preſent in the Sacrament, where he is communicated to us, as truly as we touch the Sacrament, and put it into our Mouths: *For* (ſaid he) *at that rate, we muſt ſay that Jeſus Chriſt is locally in the Sacrament, becauſe it is actually in my Hand when I touch it, and actually in my Mouth when it goes into it: And yet with* Beza *I muſt ſay, that it is as diſtant from the Bread and Wine, as the higheſt Heavens are diſtant from the Earth; and we muſt affirm, that he is in Heaven, and no where elſe; which is a manifeſt Contradiction. The Catholicks ſay, with much more Reaſon, that the Body of Jeſus Chriſt is in Heaven, in its natural Extent, and in a different manner in the Holy Sacrament: For Philoſophy ſhews there is no Contradiction for a Body to be in ſeveral Places at the ſame Time; whereas it is a plain Contradiction to ſay he is in a Place, and he is not.* He finiſh'd his Diſcourſe with exhorting the King and Queen not to ſwerve from the Religion of the Kings his Predeceſſors.

When the Cardinal of *Lorrain* had done, the Prelates approv'd of what he had ſaid, declaring that they were ready to ſign it with their Blood; and demanding that the Separatiſts might be obliged to ſubſcribe it, otherwiſe that all Audience might be denied them. *Beza* begg'd Leave of the Queen to reply to the Cardinal: And that it might not be ſaid, that they would not hear the Reaſons of what he had ſet forth in his Diſcourſe, that Conference was put off to the 24th and the 26th of the ſame Month.

At their going from the Conference, the Biſhops repreſented to the Queen, That it was dangerous for the King to be any more at theſe Conferences; becauſe, being Young, he was more ſuſceptible of ill Impreſſions from the venomous Doctrine of the Proteſtants. Accordingly the Conference of the 24th was not held in Publick, as before, in the Great Hall, before the King and the whole Court; but it was in Private, in the Hall of the Priory belonging to the Nunnery, where were the King, the Queen, the King of *Navarre*, the Princes of the Blood, and the Privy-Council. The Cardinal *de Tournon* would not aſſiſt; the Five others ſat on the Right Hand, and 15 or 16 Doctors behind them; on the Left Hand were the Twelve Miniſters without the Deputies of their Churches. *Second Conference.*

Beza's Second Diſcourſe.

Theodore Beza made a Second Diſcourſe, to anſwer the Cardidal of *Lorrain*'s, concerning the Church and the Lord's Supper. He divided the Firſt Point into Three Parts: What is the Church; what are its Marks; and what its Authority. As he entred into the Matter, the Cardinal of *Lorrain* interrupted him, by asking who ſent him, and who owned him? He ſaid he was choſen by the People, confirmed by the Civil Magiſtrate, and ſent to be a Miniſter of God. *Eſpencæus* asked him who inſtituted him, and laid Hands upon him? He confeſs'd he was not eſtabliſh'd in the Miniſtry that way: And then coming back to his Subject, he ſaid, "That the Church, properly ſpeaking, is the Aſſembly of the Elect: That there "are Two ſorts of Chriſtians in it; ſome that make up the Houſe it ſelf; others "that are in the Houſe of God, but are not it: That the certain Marks of the "Church are the pure Word of God, and the Adminiſtration of the Sacraments: "That it is the Support and Pillar of Truth: That as to the Third Mark, ſome "add, that it is the ordinary Succeſſion ſince the Apoſtles Times, which is indeed "highly valuable; but then it is a Succeſſion of Doctrine, as well as a Succeſſion of "Perſons: As for the Succeſſion of the Doctrine, that muſt be owned to be infal-"lible; but as to that of Perſons, it cannot be owned for ſuch, unleſs it be joined "with the Succeſſion of the Doctrine of the Prophets and Apoſtles, at leaſt in "Fundamentals, and not elſe. That there are Two Calls; One Ordinary, and "One Extraordinary. That particular Churches and Councils may err; and that "Councils have erred for a long time: That the Aſſembly of Biſhops has been of-"ten guided by a Spirit of Error: That God does not permit the Truth of the "Fundamental Points of our Salvation to be ſo buried in his whole Church, that "there ſhall not always be a Number, ſometimes greater, ſometimes leſs, to teach "the Truth. In the Concluſion he requir'd that the Scripture ſhould decide be-"tween Good and Evil Traditions.

After this the Miniſters preſented their Confeſſion of Faith, concerning the Euchariſt; and gave ſome Confeſſions of the Miniſters of *Wittemberg*, made in the Year 1559.

Diſputation concerning the Euchariſt.

Eſpencæus and *Xainctius*, Two Doctors of the *Sorbonne*, then confuted what *Beza* had ſaid: But ſince they ſtill went from Queſtion to Queſtion, without agreeing upon any thing, Cardinal *de Lorrain*, to hinder that Diſorder, was for having them ſtop upon the Article of the Euchariſt immediately, and not leave it, till they were agreed about that great Myſtery, which was the principal Point; ſaying, That, after that, it would not be difficult to agree in every thing elſe. The Miniſters therefore were asked if they would ſign that Article of the Confeſſion of *Augsbourg*, which ſays, *That the true Body and the true Blood of Jeſus Chriſt exiſts, is preſent, and receiv'd by Communicants, truly, really, and ſubſtantially, in the Auguſt Sacrament of the Euchariſt.*

Writing of Beza.

In the Conference upon the 26th, the Queen, and the King of *Navarre* (for the King was at no more of theſe Conferences) being preſent, *Beza* who had put in writing what he had to ſay, recited it.

He complain'd, That inſtead of anſwering what they had ſaid, they were asked, By what Power they adminiſtred the Word of God and the Holy Sacraments? He declared, they came not thither to adminiſter the Word of God; and if they were to give an Account of what they had done in Times paſt, they were of Two ſorts: Some Miniſters out of the Kingdom, in Places where their Vocation was receiv'd; and thoſe could not be asked why they are Miniſters: And others that preach within the Kingdom, who were not called to give an Account of their Vocation, but to confer about their Doctrine; and then this Demand might offend the Biſhops, if it were retorted upon them. *But, ſetting aſide* (ſays he) *the Biſhops of this Kingdom whom we intend not to offend, let us ſuppoſe that any other Biſhop ſhould ask us by what Title we preach, and adminiſter the Holy Sacraments? We alſo would ask him again, Whether he was choſen by the Elders of the Church, to which he is deputed to be a Biſhop? Whether he was deſired by the People? Whether there was a previous Information taken of his Life, his Manners, and his Doctrine? He would ſay,* Yes; *but we know the contrary. And if he ſhould tell us, That we are not Miniſters, becauſe we have not Impoſition of Hands; we would reply to him, Sir, You are no Biſhop, becauſe in your Inſtitution, the ſubſtantial Points which are recommended by Divine Right, and which cannot be diſpenſed with, have been omitted. If we ſhould ask ſuch a Biſhop, Whether that Impoſition coſt him nothing? He would ſay he did not buy it, but he gave* 1000 *Crowns for it.* And as to the Article of the Supper,

Supper, inſtead of inſtructing them, or perſwading them by good Reaſons, they had only an Extract of the Confeſſion of *Augsbourg* given them, which they were commanded to ſign. He asked, Whether the Cardinal of *Lorrain* had preſented it of his own Head, or in the Name of the Prelates? and ſaid, *If they would have him ſign it, the Cardinal of* Lorrain *ought to ſign it in the Name of the Aſſembly.* The reading of this Paper exceedingly angred the Prelates.

Diſputes between the Miniſters and the Cardinal.

The Cardinal made anſwer, That they had dared to accuſe not only the Prieſtly Dignity, but alſo the Royal Authority, becauſe of the Concordate: That the Vocation of the Prelates cannot be called in queſtion, without blaming the King's Conduct, who had named them.

To this *Beza* made anſwer, *It was a ſign the Church was in great Confuſion, ſince Princes were obliged to interpoſe.*

The Cardinal asked the Miniſters why they would not ſign the Confeſſion of *Augsbourg*? They reply'd, That that Queſtion ought not to be asked them, ſince the Prelates themſelves did not wholly approve of it; but that if the Prelates would ſign it firſt, then they might come to an Agreement: And they did not know whether that Writing had been preſented to them in all their Names, or only in one Man's Name. *For my part,* ſaid the Cardinal, *I ſwear upon no Man's Faith: For which Reaſon I neither ſubſcribe to thoſe who made the* Augsbourg *Confeſſion, nor to you; but am ready to do it, if what you ſay is true. Laſtly, My Brethren here can aſſure you, that I have neither ſaid, nor preſented any thing to you, but by their common Conſent.* Since you will not ſubſcribe, (*ſaid* Beza) it is not reaſonable for you to deſire us to ſubſcribe.

Diſcourſe of Peter Martyr.

After theſe Janglings, *Peter Martyr* made a long Diſcourſe in *Italian* upon the Euchariſt; in which he oppoſed the Real and Subſtantial Preſence of the Body and Blood of Jeſus Chriſt in that Sacrament.

Diſcourſe of James Lainez.

Hereupon *James Lainez,* General of the Jeſuites, who came lately to Court with *Hippolito d'Eſte,* Cardinal of *Ferrara,* who deſired the Pope to let him be his Divine, reply'd, by the Queen's Order, who deſired to hear him, to ſatisfie the Legate: He ſpake in *Italian,* as *Peter Martyr* had done; becauſe that Language was better underſtood in *France* than *Spaniſh,* which was his Native Tongue. He directed his Diſcourſe to the Queen, and ſhew'd, That nothing was more dangerous than to treat of an Accommodation with Hereticks, whom the Scripture compares to Foxes and Wolves clad with Sheeps Cloathing; ſince under the fair Appearance of an ambiguous Expreſſion, they ſlily bring in the Poiſon of their Hereſie, and ſo give it Authority before Men are aware of it: That formerly it had been ſeen, that the *Pelagians* have made no Difficulty to admit the Neceſſity of Grace in order to Good Works, that they might be receiv'd into Catholick Communion; but ſince by this Grace they meant Nature, which is the free Gift of God, without any Merit on our part, they have been condemned by the Church. That the *Hugonots,* after their Example, ſay, That they admit the Real Preſence of Jeſus Chriſt in the Sacrament of the Euchariſt, who is really communicated to us; but ſince they pretend that is only in a Spiritual manner, and purely by Faith; and that the Body of Jeſus Chriſt is in Heaven only, and no where elſe; they deſerve for the ſame Reaſons to be condemned. And he concluded, That if they ought to be treated with, in order to agree upon a Confeſſion of Faith, this was not to be done in this Aſſembly at *Poiſſy,* where they had not the infallible Aſſiſtance of the Holy Spirit, but in the General Council, which was open, and to which the Miniſters ought to be ſent to propoſe their Reaſons; as had been done in the Council of *Baſil,* which the Proteſtants do not reject; which prohibits the Celebration of Provincial Councils, whilſt a General one is on foot, or Six Months before. That if, out of Charity, they would endeavour to reduce the Proteſtants, and to ſhew them their Errors in a regular Diſpute, it would be proper that the Queen, the Princes, the Council, and all that do not profeſs Divinity, ſhould not give themſelves the Trouble to aſſiſt, ſince it was not for them to judge of theſe ſort of things which they did not underſtand; and that they ran the Hazard of receiving ſome ill Impreſſion which they could not eaſily ſhake off.

This Paſſage in the Speech of *F. Lainez* being unſeaſonable, becauſe it was an indirect Condemnation of the Aſſembly, was not favourably heard: The Queen was ſo angry at it, that ſhe had much ado to keep in her Uneaſineſs; but in Conſideration of the Legate, ſhe durſt not interrupt him. But the Pope was exceedingly

pleas'd with it, who, when he heard of it, ſaid, That *F. Lainez* was comparable to the Primitive Saints, for maintaining the Cauſe of God without regarding Kings or Princes, and for rebuking the Queen to her Face.

F. Lainez went on with his Speech; and, to ſhew that the thing repreſented, might very well agree with the Sign that repreſents it, made a Compariſon of a Prince who was willing to repreſent in Perſon, in a magnificent Feaſt, a Glorious Victory which he had obtained over his Enemies. When he had made an end, *Beza* made himſelf Sport with that Compariſon, and went about to ridicule it, ſaying, That this Father had made a Comedy of the Sacrament, and a Comedian of Jeſus Chriſt. *Beza* alſo had obſerved, that they were not over-ſatisfy'd with what *Lainez* had ſaid of the Council; and ſo told him, That the Queen was not to learn of him what was proper for her to do concerning the Council, and that ſhe could take care of it her ſelf.

Diſputes concerning the Real Preſence.

When theſe had done, the Doctors and the Miniſters fell into Diſputes about the Euchariſt. *Eſpencæus* began firſt, and maintained the Bodily Preſence of Jeſus Chriſt in the Supper; and, holding a Book of *Calvin*'s in his Hand, accuſed the Miniſters of contradicting what their Maſter had taught. The Miniſters proteſted they were ready to ſubſcribe to what was in that Book. *Eſpencæus* ſhew'd them that he uſed the Term *Subſtance*: They anſwer'd, It was cuſtomary with him to uſe it, that no Man might take Occaſion to think that he deſigned to feign an Imaginary Body, or a Fantaſtical Reception and Communion; but however, that no Man could be Partaker of the Body of Jeſus Chriſt any otherwiſe than by Faith, and by the Virtue of the Holy Spirit. *Eſpencæus* having finiſh'd his Diſpute, *Xainctius* ſpake, and ſaid, That of the Three Points which ſerved to eſtabliſh the Articles of Religion, Scripture, Tradition, and Cuſtom, the Miniſters would receive only the Firſt: Then he ſhew'd the Neceſſity of admitting the Two others. *Peirey*, Divinity-Reader at *Rheims*, who afterwards diſputed with *Peter Martyr*, inſiſted upon the Words of the Inſtitution of the Euchariſt, *This is my Body*; and asked the Miniſters what could be ſignified by the Word *This*? They anſwer'd, That the Bread was ſignified as well as the Body of Jeſus Chriſt, that ſo we might underſtand that the Bread is the Sign of the Body: And this the Miniſters labour'd to prove by the Authority of the Fathers. The Doctors aſſerted that the Pronoun related to the Body; and the Cardinal *de Lorrain* endeavour'd to prove it by St. *Auguſtine*, and by ſeveral of the Ancients. The Diſpute grew warm, and Night coming on, all the Aſſiſtants roſe up, and diſputed all ſtanding.

Conference of Poiſſy *adjourn'd to* St. Germains en Laye.

When the Conference was ended, the Aſſembly brake up; and the Queen, ſeeing that nothing was concluded among ſo great a Number, adjourned the Conference to *St. Germains en Laye*, and order'd it to conſiſt but of a few Divines. She named for that Purpoſe, among the Catholicks, *John de Montluc* Biſhop of *Valence*, *Peter du Val* Biſhop of *Seez*; and Doctors, *Eſpencæus*, *Bouthillier*, and *Salignac*: For the Proteſtants, *Beza*, *Peter Martyr*, *Marlorat*, *Gallaſius*, and *Eſpinctus*. The Queen choſe theſe Two Biſhops becauſe they favoured the *Hugonots*; and ſhe believ'd that *Eſpencæus* and his Two Colleagues would agree more eaſily with the Miniſters than the other Doctors, becauſe they deſired to reduce the *Calviniſts* by Mildneſs to the Faith of the Church.

Projects of Confeſſions of Faith concerning the Euchariſt.

October 1. they had a Conference; wherein they drew up a Confeſſion of Faith, in the Matter of the Euchariſt, in the following Form: *Foraſmuch as Faith makes Things promiſed to us to be preſent, and that this Faith takes the Body and Blood of Jeſus Chriſt in a very real manner by the Virtue of the Holy Spirit: For theſe Reaſons we confeſs the Preſence of the Body and Blood of Jeſus Chriſt in the Holy Supper, in which he does preſent and exhibit to us very truly the Subſtance of his Body and of his Blood, by the Operation of the Holy Ghoſt; and we there Spiritually, and by Faith, eat this very Body which died for us, that we may be Bone of his Bone, and Fleſh of his Fleſh; that we may be quickned, and perceive all that is neceſſary for our Salvation.*

This Confeſſion of Faith was ſent to *Poiſſy*, to the Prelates, who rejected it as pernicious and damnable. The Queen continued to cauſe the Conferences to be held, to ſee if they could not in ſome meaſure agree upon ſome Confeſſion of Faith which might be approved by the Doctors and Miniſters. Another was drawn up in theſe Terms: *We confeſs that Jeſus Chriſt in his Holy Supper preſents, gives, and exhibits to us really the Subſtance of his Body and Blood, by the Operation of his Holy Spirit; and that we receive and eat Sacramentally, Spiritually, and by Faith, that very Body which died for us,*

us, that we may be Bone of his Bone, and Fleſh of his Fleſh; that we may be quickned, and perceive all that is neceſſary to our Salvation: And becauſe Faith, when ſupported by the Word of God, makes and renders things promiſed, to be preſent to us; and that by this Faith we verily and indeed receive the True and Natural Body and Blood of our Lord, by the Virtue of the Holy Ghoſt; For this Reaſon we confeſs the Preſence of the Body and Blood of him our Saviour in the Holy Supper.

The Queen receiv'd this Confeſſion with Joy, not doubting but it had been drawn up by the Deputies of both Parties, who agreed in this Capital Point, as ſhe had been made believe: She believed therefore that it would be approved by the Aſſembly of the Archbiſhops and Biſhops that were employed in making Regulations for Eccleſiaſtical Diſcipline at *Poiſſy*. She ſent it therefore to them, *October* 4. by Monſieur *Bourdin*, Counſellor of State, to be confirmed in the Aſſembly, whoſe Conſent ſhe expected towards the re-uniting the *Catholicks* and *Hugonots* in the ſame Belief. But ſhe was much ſurprized, when Five Days after ſhe underſtood that ſhe was miſtaken; for after the Biſhops had read this Confeſſion, they perceived it to be captious. However, that they might do nothing raſhly in an Affair of that Importance, they had it examined in an Aſſembly of the Doctors of Divinity, who, after a mature Examination of all the Words and Terms, declared, with one Conſent, that it was *Captious*, *Inſufficient*, and *Heretical*. *Captious*, becauſe it was conceived in certain ambiguous Terms, which ſeemed to point at the Real Preſence of Jeſus Chriſt, which was overthrown in others: *Inſufficient*, in this, that beſides its not expreſſing the Real Preſence of the Body and Blood under the Signs and Species of Bread and Wine, it gave no Efficacy to the Sacramental Words, nor to the Miniſtry of the Conſecrating Prieſt: Laſtly, *Heretical*, becauſe when it ſays that Jeſus Chriſt is preſent in the Euchariſt by Faith, which leaning upon the Word of God, makes things promiſed, preſent to us; it is evident that it admits only a purely Spiritual and Mental Preſence: For Faith makes and renders things preſent only to the Mind, ſince thereby we only conceive and believe things to be, as God has ſaid they are, independent upon it; either paſt, preſent, or to come. Thus upon his Word we believe that he has wrought Miracles, and that he will judge the Quick and the Dead, and yet theſe Miracles, and the Laſt Judgment, are really preſent no where but in our Mind, which conceives and believes them by Faith. So likewiſe Jeſus Chriſt is not really preſent in the Holy Sacrament of the Altar, becauſe we believe it; but we believe it, becauſe he really is there by the Almighty Power of his Divine Word which aſſures us ſo, and which makes what it ſays, by ſaying what it makes.

When the Prelates had examin'd this Cenſure of the Doctors, they unanimouſly approved it; and ſent an Anſwer to the Queen, *October* 9. in a Writing which they all ſigned; whereby they declared, That out of Obedience to the King, they had conſented that *Beza* and his Aſſociates ſhould be heard, that they might be inſtructed in the Truth, as they themſelves had deſired: That this had been ſufficiently done in the very Learned and Catholick Harangue of the Cardinal of *Lorrain*, and in ſome particular Conferences; in which their Errors and Blaſphemies had been very ſolidly refuted, which had been heard in the King's Preſence, to the great Regret of all good Men: That it was neceſſary therefore, in the Firſt place, that in this Article they ſhould ſubmit to the Judgment of the Catholick Church and of its Lawful Miniſters, from whom they were obliged to receive both Faith and Law: That without this, the Biſhops would hear them no more; but would look upon them as Perſons obſtinate in their Errors, and in their Revolt againſt the Church: That they moſt humbly deſired the King to root them out of his Moſt Chriſtian Kingdom, in which Hereſie was never ſuffer'd; unleſs they would immediately ſign the under-written Confeſſion of Faith concerning the Euchariſt, in theſe Words: *We believe and confeſs, that in the Holy Sacrament of the Altar, the true Body and Blood of Jeſus Chriſt is really and tranſubſtantially preſent, under the Species of Bread and Wine, by the Divine Virtue and Power of the Word pronounced by the Prieſt, the ſole Miniſter ordained for that Purpoſe, according to the Inſtitution and Commandment of our Lord Jeſus Chriſt.*

The Miniſters Confeſſion of Faith was alſo reformed thus: *We believe and confeſs, that the Prieſt, the Miniſter ordained by Jeſus Chriſt, gives in the Holy Sacrament of the Altar, the true Body and Blood of Jeſus Chriſt, which are under the Species of Bread and Wine, and that by the effectual Virtue of thoſe Words which he uſed when he inſtituted this Sacrament;*

Sacrament, and that we hold and eat the true Body Sacramentally, Spiritually, and Truly to our Salvation, if by Faith, and with a ſufficient Trial of our Conſciences, we preſent our ſelves to receive it; otherwiſe, to our Condemnation. And for as much as Faith, ſupported by the Word of God, makes and renders things promiſed preſent, (for whether we believe, or no, the Word will ſtill have its Virtue) therefore we confeſs the True and Real Preſence of our Lord, whom not only the truly Faithfully receive, but alſo miſerable Hypocrites, who have not true and ſincere Faith.

Conferences broken off. This Anſwer ſurprized the Queen and Miniſters, who did all they could to renew the Conference. Accordingly they ſent a new Expoſition of their Belief, concerning this Article of the Euchariſt, to the Biſhops that were aſſembled; in which they ſoftned ſeveral Expreſſions which gave the moſt Offence in the former. Eſpencæus's *Defence.* Dr. *Eſpencæus* was blamed for approving the Confeſſion of Faith. He ſaid he did not abſolutely approve of it; but then he ſaid, That he did not ſee theſe Hereſies in it, which the other Doctors found in it: That the Hugonots never made one that came ſo near the Catholick Doctrine: That there were no Terms in it excluſive of a Real Preſence: That he had reſerved the Explication of his Mind more clearly, till they ſhould come to the Adoration: That the New Confeſſion of Faith was true; but he was not for Anathematizing thoſe who did not attribute the Conſecration to the Words of the Inſtitution, becauſe this Anathema would fall upon the *Greek* Church, which attributed that Effect, not to the Words of Jeſus Chriſt, but to their Prayers. This Remonſtrance did not pleaſe the Biſhops, who ſtuck firm to their Reſolution which they had taken, of not treating with the Miniſters any longer, but as with Hereticks, unleſs they ſubmitted by ſigning the Formulary which had been preſented to them, Purely, Simply, and without Modification; which the Miniſters would never do. And thus the famous Colloquy of *Poiſſy* broke up.

Lutherans *come to the Conference.* When the Conferences were at an end, there came from *Germany* ſome Deputies of the Proteſtants, to aſſiſt at it; namely, *Johannes Andreas*, *Jacobus Buelinus*, and *Balthazar*, ſent by the Duke of *Wirtembourg*: *Michael d'Ilier* and *Peter Boquin*, by the Elector *Palatine*. Some propoſed to reſume the Diſpute concerning the Supper, believing that the *Lutherans* of *Germany*, and the *Calviniſts* of *France*, not being agreed upon that Article, it would be eaſy to ſet them together by the Ears; which when the Miniſters deputed out of *Germany* perceived, they went every Man to his reſpective Home.

Regulations made in the Aſſembly at Poiſſy. Whilſt the Divines and Miniſters were diſputing at St. *Germains*, the Biſhops aſſembled at *Poiſſy* cauſed ſome Regulations concerning Eccleſiaſtical Diſcipline to be made for the Kingdom of *France*, which, however, they ſubmitted to the Judgment of the Pope, by whom they deſired them to be confirmed.

The firſt was concerning the Promotion of Biſhops. They Ordain, That the Name of him, whom the King ſhall nominate to a vacant Biſhoprick, ſhall be faſtned upon the Chapter-Houſe-Door, and the Door of the Cathedral Church, and other Publick Places, that every Man might have the Liberty, if he knew any Fault in him, to declare it to the Chapter; and if no Man ſays any thing againſt him, he ſhall make Profeſſion of his Faith in the Chapter before the Archbiſhop, if he is a Biſhop; before the Primate, if he is an Archbiſhop; or at leaſt, before two Biſhops; and afterwards he ſhall take his Proviſions from the Pope: And if the Promotion of the Perſon nominated be oppoſed, the Matter ſhall be referred to the King, who ſhall provide for the Vacant Church as he ſhall judge expedient, according to his Prudence. This Regulation alſo determines, That Biſhops ſhall be lawfully begotten, Thirty Years old; and that they ought to be publickly Conſecrated within Six Months, after the arrival of the Pope's Bull, by an Archbiſhop and Two Biſhops; and in the Archbiſhop's Abſence, by Three Biſhops of the Province.

The Second forbids Archbiſhops and Biſhops to leave their Dioceſes; and enjoyns them to live in their Principal City, or in Places which they ſhall judge to be moſt convenient for the Good of the Churches, in which they ſhall make their Reſidence; and if they be abſent above Three Months, Biſhops ſhall be obliged to give an Account of the Cauſe of their Abſence to their Metropolitans, and Archbiſhops to their neighbouring Biſhops. They are exhorted likewiſe to apply themſelves to the Reading of Holy Books, and to Preaching; which they ſhall perform in Perſon, or by Perſons whom they ſhall judge capable of acquitting themſelves of

of that Employment, and of unſuſpected Doctrine. They are required to perform the Functions of their Order themſelves; and they are forbidden to make uſe of Suffragan Biſhops. It is ordered, That for the future they ſhall take nothing for Letters Dimiſſory; That thoſe who are only Titular Biſhops may give them, and that Chapters ſhall have no right to give them in a Vacancy, but to thoſe whoſe Benefices oblige them to take Orders within a Year: That Biſhops ſhall Viſit their Dioceſes, and call Synods once a Year; and that Archbiſhops ſhall hold a Provincial Synod every Three Years: That Biſhops ſhall have the chief Place in the Choire: That the Canons ſhall obey them: That the Cauſes of thoſe who pretend to be exempted ſhall be judged by the Biſhop, who ſhall be obliged to call to him Four of his moſt Ancient Canons: That the Power of Abſolving in reſerved Caſes ſhall be given to the Curates: That no Books ſhall be Printed and Sold, but what are Licenſed by the Biſhop, and have the Authors and Printers Name annexed. The Decree of the Council of *Baſil*, concerning Cenſures is renew'd, with an Addition, That no Excommunication ſhall be iſſued out, but upon weighty Cauſes; That they ſhall always be preceded by Three Monitions; and that the King be deſired that thoſe that continue a Year under Excommunication may be impriſon'd.

From Biſhops they went to Dignities and Reſidentiariſhips: They Ordain that thoſe Offices be conferred only upon capable Perſons, actually Canons of the Church, who ſhall be at leaſt Twenty Years of Age: That they ſhall be obliged to reſide: That Archdeacons ſhall viſit exactly, and ſhall give an Account to their Biſhops: That they ſhall take Cognizance of no Affairs of Conſequence, nor exerciſe any Eccleſiaſtical Cenſures.

Regulations concerning Canons are theſe: That they ſhall be Eighteen Years old: That they ſhall be obliged to reſide: That the Young Men, however, may Study in the Univerſities: That they ſhall hear the Readers, who ſhall be obliged to read Lectures in Divinity: That Canons, who are Twenty Years old, ſhall be obliged to go into Holy Orders: That ſome ſhall Communicate at High Maſs on *Sundays* and Solemn Holy-days, to give an Example to the People. Beſides, the Regulations of the Council of *Baſil*, concerning the Lives and Manners of the Canons, and the Recital of the Offices, are renew'd. Curates are order'd not to be put into Poſſeſſion of the Cures to which they are nominated, till they have been examin'd and approv'd by the Biſhops, with the Seniors of the Chapters: That thoſe who have Privileges from the Holy See to poſſeſs their Cures, ſhall not uſe them till they have made it appear to the Biſhop and the Seniors of the Chapter, That the Cauſe of the Privilege is reaſonable, and will not prejudice the Church: That Curates ſhall reſide: That they ſhall be ordained Prieſts within the Year: That they ſhall often celebrate Maſs: That they ſhall require nothing for Adminiſtring the Sacraments: That they ſhall explain the Goſpel to the People, and cauſe the Creed, the Lord's Prayer, the Ave-Maria, and the Decalogue, to be repeated in *French*.

Concerning Prieſts, it is order'd, That they ſhall not take Prieſt's Orders till they are Twenty five Years old: That they ſhall have a Title to a Benefice, or an Eſtate: That the Pope ſhall be deſired not to Ordain *Frenchmen* at *Rome* or *Avignon*, unleſs his Holineſs Ordains them himſelf: That they ſhall not be Ordained without aſſigning them a Church, or a Place to perform their Functions in: That if they quit them without Leave from their Biſhop, they ſhall be excommunicated.

Monks are forbidden to profeſs before Eighteen, and Nuns before Sixteen: Viſitations of Monaſteries, and Correction of Monks, in Matters of Regular and Monaſtical Diſcipline, is left to their Heads, Abbots and Priors; and to Biſhops, in Matters relating to Doctrine and other Faults; thoſe that have no Superiors, to be viſited by Biſhops as Delegates of the Holy See. Study is recommended to Monks, and the Cloiſter to Nuns.

Commendatory Abbots and Priors are required to take Holy Orders within Six Months after their Proviſions; to reſide at leaſt Six Months upon their Benefices; to ſee regularity obſerved, and to lead a regular Life themſelves. The Election of the Heads of Orders is required to be obſerved, and that Four Abbeys of every Order ſhall be poſſeſt by none but Regulars.

The other Regulations relate to the Divine Offices, and the Ceremonies of the Church. The Principal are theſe: That Private Maſſes ſhall not be ſaid, whilſt High Maſs is ſaying, or in Sermon-time: That Prieſts ſhall prepare themſelves to receive the Holy Myſteries; that they ſhall pronounce the Words of the Maſs, and perform

perform the Ceremones in a manner that is grave and ſuitable to that Action: That only Hymns and Spiritual Songs ſhall be play'd upon the Organs: That the Books of the Eccleſiaſtical Offices ſhall be corrected and reformed: That the Entertainments and Feaſts of Monks ſhall be retrench'd: That all Superſtitious Actions, and Unworthy of Chriſtians, ſhall be aboliſh'd: That the People ſhall be warned, that Images have no Dignity nor Virtue in themſelves; and that they are ſet in Churches only to put People in mind of Jeſus Chriſt, and of the Saints: That God alone is to be adored, and Saints to be honour'd as his Friends: That all thoſe that are undecent, or that repreſent falſe and ridiculous Hiſtories, ſhall be taken away.

This Regulation concludes with a Profeſſion of Faith drawn up in theſe Terms. "We firmly believe and confeſs, That the true Body and Blood of Jeſus Chriſt "are really and ſubſtantially under the Species of Bread and Wine by Virtue of the "Word of God, pronounced by the Prieſt, the ſole Miniſter for that purpoſe, ac- "cording to the Law of our Lord Jeſus Chriſt: That the Writings of the *Old* and "*New Teſtament* are divinely Inſpired: That there is but one Catholick and Apo- "ſtolick Church under one ſole Vicar of Jeſus Chriſt, whoſe Faith ought to be "received: That the certain and indubitable Authority of General Councils "ought to be reſpected; and what they have once defined ought not to be called in "Queſtion: That Apoſtolical Traditions ought to be obſerved, according to the "Orthodox Senſe of the Holy Fathers: The Conſtitutions and Laws of the Church "ought to be obeyed: The Seven Sacraments, their Uſe, their Virtue, and their "Fruit, ought to be acknowledged, as the Church has hitherto acknowledged and "received them: And laſtly, That all that our Anceſtors have religiouſly and ho- "lily obſerved, ought to be kept; all ſorts of Innovations deteſted; Schiſms "guarded againſt; all Hereſy, and particularly the Errors of *Zuinglius*, *Calvin*, and "other new Sectaries, as alſo thoſe of the Anabaptiſts, abhorred.

Theſe Regulations were publiſh'd at *Poiſſy*, *October* 14. 1561. Cardinal *de Lorrain* cloſed the Aſſembly with a Speech; and was deputed to carry the Reſolutions of the Aſſembly relating to Reformation, the Subſidy, and the Appeaſing the Diſturbances of the Kingdom, to the King; and he pray'd his Majeſty to approve of what the Aſſembly had done, to preſerve Religion and good Manners in his Kingdom, and to give Order to the Governors of Provinces to keep a ſtrict Hand.

Marriage of the Clergy, and Communion under both Kinds, deſired by the French.

October 20. the Biſhops preſented a Petition to the King, in which they moſt humbly begg'd, That his Majeſty would, by his Ambaſſador at *Rome*, ſollicite the Pope to allow the Clergy of his Kingdom to Marry, and the Communion under both Kinds, particularly to all his Subjects, as it was practiſed in the Primitive Church: Nothing being more capable to facilitate the Return of thoſe who are ſeparated from the Church, who are uneaſy at no Article ſo much as that. There were Five or Six Biſhops, whoſe Names are not exactly known, who averred, That the reſtoring the Cup, then in Agitation, might be done by a Royal Edict, without any farther Ceremony. Their Reaſon was, becauſe the Communion under both Kinds had not been taken away by any Decree or Canon of the Church, but only by a contrary Practice which had introduced it ſelf, and that there was nothing which forbad Biſhops to reſtore the ancient Uſage.

Hereupon the King wrote to his Ambaſſador, *October* 24. commanding him to ask this Favour of the Pope, in the Name of himſelf, and of his Clergy; and to make all the Sollicitations he could to that purpoſe to his Holineſs, becauſe he paſſionately deſired it by reaſon of the Fruit and Advantage which he expected, looking upon this as a ſure way to obtain Union and Concord.

As ſoon as Monſieur *de l'Iſle* had received the King's Packet, he deſired an Audience of the Pope, which was granted, *November* 6. He laid before his Holineſs the Favour which his Majeſty and the Clergy of *France* deſired of him, to give the Prieſts liberty to Marry, and the Communion under both Kinds to all the Subjects of his Kingdom. The Pope replied, That he always believed the Communion of the Laity under both Kinds, and the Marriage of Prieſts, to be of poſitive Right; and that they might be granted according to Place and Time: That this gave ſome Occaſion to ſay in the laſt Conclave, that he was a *Lutheran*; but, however, he could conclude nothing without conferring with his Brethren, the Cardinals: That the Emperor had formerly deſired the ſame thing for the King his Son, becauſe he believ'd, as well as his moſt Chriſtian Majeſty, that it was a thing neceſſary for

for the eaſe of his Subjects; and that ſince his Imperial Majeſty had made the ſame Demand again, for all the Subjects of his Hereditary Countries, to which the Cardinals would never Conſent; however he would do what poſſibly he could to ſatisfy his moſt Chriſtian Majeſty, and procure thereby the happy Succeſs of the Affairs of his Kingdom, which tended to the Honour of God and of his Church.

The 8th and 9th of the ſame Month, Monſieur *de l'Iſle* repeated to the Pope the Requeſt he had made before for Communion under both Kinds; and the Pope promiſed next Day to call a Conſiſtory, there to propoſe this Matter.

Deliberation of Cardinals upon the Demand of the French.

The Ambaſſador did not fail next Day (*November* 10.) to be at the Place, where the Cardinals met at the time, before the Pope went into the Conſiſtory, to deſire them every one, in particular, to back with their Votes the Requeſt which the King his Maſter, and the Biſhops of *France*, made to his Holineſs, That he would grant to the Subjects of his moſt Chriſtian Majeſty, the Communion under both Kinds: He told them this was the Remedy which the Biſhops of *France*, in the Aſſembly held at *Poiſſy*, look'd upon to be the moſt effectual for the Good and Intereſt of Religion, daily Experience having convinced them, that this was the ſole and only Means till a Council ſhould meet, to keep the Faithful in the old Religion, and to bring back thoſe that were ſeparated: That, however, ſince it was the Maxim of the Biſhops of *France*, to order nothing in Matters of Religion without firſt conſulting the Holy See, they addreſt themſelves to the King, and petition'd him to joyn his Prayers with theirs to obtain it. The moſt Wiſe and Moderate of the Cardinals anſwer'd him, That this Demand deſerved a mature Deliberation; That they could not judge before they had conſidered, but they would Act according to their Conſcience, when they ſhould be required by his Holineſs. Some ſeemed ſupriz'd at it, as at a new and unheard of thing; and the Ambaſſador acquainted them, That this Matter had been treated of ſeveral times before, as well in the Council of *Baſil* as before Popes, upon occaſion of the *Bohemians*; and that under the Pontificate of *Paul* IV. the Emperor made the ſame Demand for the Subjects of his Hereditary Countries. Some Cardinals looked upon this Demand, as the moſt dangerous that could poſſibly be made. The Cardinal of St. *Angelo* ſaid, he would never give his Vote to give ſo great Poyſon to the Subjects of his moſt Chriſtian Majeſty inſtead of Phyſick; and that they had much better be ſuffer'd to dye. Cardinal *de la Cueva*, a *Spaniard*, ſaid, That he was ſo far from ever giving his Vote in favour of this Demand, that he was reſolved, if it was ever granted by his Holineſs's Authority, or the Cardinals Conſent, he would ſtand upon the Stairs of St. *Peter's*, and cry aloud, *Miſericordia*; ſince the Biſhops of *France* muſt have been infected with Hereſy, or they could not have made ſuch a Demand.

The Ambaſſador made Anſwer, That ſo raſh and ſo injurious a Cenſure of the Biſhops of *France*, ſhew'd that he did not underſtand their Merit, and that he was very ignorant in Antiquity and Divinity, upon the Principles of which the *French* Biſhops founded their Requeſt. Notice being given that moment, that the Pope was a coming, the Ambaſſador went to meet him; and coming up to him as he came out of his Chamber, he went along with him as far as the Conſiſtory, and exhorted him to grant the Favour which his Majeſty asked. The Pope anſwer'd immediately, That he was diſpoſed to do it; and then making a Pauſe for ſome time, he ask'd the Ambaſſador, Whether he would have it propoſed in the Conſiſtory? The Ambaſſador replied, That he never thought of that, and he had Orders to Addreſs himſelf only to his Holineſs, becauſe he was perſwaded that by his ſole Authority he could grant him the Favour which he deſired; but when he ſaw the Conſiſtory aſſembled for that very purpoſe, he thought it was his Duty to acquaint the Cardinals with the urgent Motives which the King and Clergy of *France* had to deſire the Communion in both Kinds for the *French* Nation. The Pope replied, He could do nothing without conferring with the Cardinals. The Ambaſſador told him, when he left him, That he referred the whole to the good Pleaſure of his Holineſs, as to the Means which he was to take; but that he expected this Favour only from him. When the Pope had put on his Habits, he went into the Conſiſtory; and the Ambaſſador retired to his own Lodging. He was ſcarcely got thither, when Word was brought for him to return to the Place where the Conſiſtory was held, and that they wanted to ſpeak with him. When he was come

into the Chamber next the Conſiſtory, the Cardinals Committees, *Recmans*, *Salviati* and *la Bourdaiſiere*, went to him to ask him, as from his Holineſs, to declare poſitively whether he deſired that that Affair ſhould be propoſed to the Conſiſtory; and inſinuated to him, as from themſelves, That the Pope alone could not grant his Requeſt; and that in the Conſiſtory there would not be one ſingle Voice in his Favour. The Ambaſſador replied, That he had Orders from the King his Maſter, to apply himſelf only to the Pope. The ſame Cardinals came to him a ſecond time, and told him that his Holineſs was perplex'd with his Requeſt, by reaſon that the Cardinal of *Ferrara*, and the Nuncio, that were at the Court of *France*, had given his Holineſs no Account of this Requeſt of the Biſhops, nor of the Petition which the Ambaſſador made him in the Name of the Clergy of *France*. The Ambaſſador replied, That the Cardinal of *Ferrara* and the Nuncio were ſent into *France*, to negociate ſome particular Affairs; and it was of thoſe principally that his Holineſs was to expect Information from them: That the King his Maſter was not bound to give the Legate nor the Nuncio an Account of what he was for his part to negociate with the Pope by his own Ambaſſador. This Anſwer being carried to the Pope by the Cardinals, his Holineſs ſent them back, to tell this Ambaſſador, as from him, That he put off the buſineſs to another time.

Fifth Legate at the Council. In this ſame Conſiſtory the Pope named his Nephew, Cardinal *Altemps*, his eldeſt Siſters Son, to go as Fifth Legate to the Council, at the Sollicitation of the *Borromee*'s, who deſired to have him at a diſtance from the Pope, as well as all the other Kindred of his Holineſs; and he commanded, upon the 23d Inſtant, a publick Proceſſion from St. *Peter*'s to *Our Lady del Popolo*, which was to be preceded with Faſts and a Jubilee, to call down the Grace of the Holy Spirit at the Opening of the Council.

Communion of the Cup, and Marriage of Prieſts, refuſed the French *by the Pope.* Three Days after this Conſiſtory, the *French* Ambaſſador, in an Audience which he had of the Pope, ſignified to his Holineſs the Diſpleaſure he had, That he had not given the King his Maſter the Satisfaction he expected, and that his Holineſs had raiſed ſo many Objections to his good Intentions, in a Matter ſo advantagious to the good of Religion, and to the Tranquillity of the Kingdom of *France*, which entirely depended upon his Authority. The Pope made to this Miniſter an Anſwer very different from what he had made him in the Firſt Audience, which he gave him about this Matter; for aſſuming a haughty Tone, he ſaid, That this Demand of the Communion under both Kinds, was an Act of Diſobedience and Separation from the Church, which could not ſuffer Chriſtians to Adminiſter the Sacraments differently from one another: That the Emperor, and his Son the King of *Bohemia*, had formerly made the ſame Demand: That when they were referred to the Council, they had laid the Buſineſs aſide: That his moſt Chriſtian Majeſty ought to follow their Example; and ſo much the rather, becauſe the Council was principally aſſembled to provide for the good of his Kingdom.

CHAP. XIV.

Opening of the Council.

Proceſſion for the Council. NOvember 23. 1561. the Pope aſſiſted bare-foot at the Proceſſion, which was made from St. *Peter*'s to *Our Lady del Popolo*, for the opening of the Council; and a few Days after, he order'd Cardinal *Altemps* to go to *Trent*.

Firſt Congregation. *January* 15. the Legates that were at *Trent*, according to the Pope's Order, held a General Congregation, in which the Cardinal of *Mantua*, as Firſt Legate, made a Diſcourſe concerning the Neceſſity of Opening the Council, exhorting the Prelates to diſpoſe themſelves to ſo Holy an Undertaking, by Faſtings, Alms, and frequent Celebration of the *Maſs*. Then the Bull of the Legation, dated *March* 10. before, which was drawn up in general Terms with the ordinary Clauſes, was read; wherein they were told, That the Pope ſent them as Angels of Peace to preſide in the Council, which was to be open'd upon the next *Eaſterday*. Then they read Three Breves

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The Firſt was of *March* 5. which gave the Legates Power to ſuffer the Prelates and Divines to read Prohibited Books during the holding of the Council. The Second, of *May* 23. containing a Power to abſolve thoſe who ſhould ſecretly abjure Hereſy. The Third, dated *December* the laſt, which the Pope ſent upon the occaſion of a Diſpute raiſed by Dom *Bartolomeo dos Martires*, Archbiſhop of *Braga*, at his Arrival at *Trent*; who pretended to take Place of all *Portugueze* and *Spaniſh* Archbiſhops and Biſhops, as Primate of *Portugal* and *Spain*, though they were Conſecrated before him; which the *Spaniſh* Biſhops oppoſed, pretending for their Parts, That the Archbiſhop of *Braga* was not their Primate, but the Archbiſhop of *Toledo*. The Pope therefore, to cut up ſuch Diſputes by the Root, ordained by this Breve, That Patriarchs ſhould precede Archbiſhops; and that among Archbiſhops, the ancienteſt ſhould have the Firſt Place, without any Regard either to the Dignity of the Churches, or to the Titles of Primacy, real or pretended. *Three Breves of the Pope's for the Council.*

After the reading of theſe Three Breves, the Cardinal of *Mantua*, chief Legate, declared, That the Council ſhould be opened the 18th Inſtant. The *Spaniſh* Biſhops demanded, That it ſhould not be opened as a new Council, but as a continued one, depending upon the former, which had only been ſuſpended; and that this ſhould be expreſly declared; otherwiſe they would enter their Proteſtations and return into *Spain*. The Cardinals of *Mantua* and *Warmia* oppoſed the making of this Declaration, by remonſtrating, That it would only take from the Empire and the moſt Chriſtian King the hope they ſtill had of bringing the Proteſtants to ſubmit to the Council, and diſwade them from ſending any Body thither on their Parts: But the *Spaniards*, without entring into any of theſe Conſiderarions, being deſirous to have the thing put to the Vote, grew ſo hot, That very ſharp Words were ſaid on both ſides. After many Conſultations had together, the *Spaniards* at laagreed, by the Mediation of the Archbiſhop of *Granada*, and the Biſhops of *Viſeo* and *Leon*, who had a Conference with Cardinal *Seripandi*, That they would deſiſt from their Demand, upon Condition, that no Words were made uſe of which ſignified a new Council, and that this ſhould be no Prejudice to the Demand of *France*; That the Emperor and the King of *France* might not be offended, and the Proteſtants might have no Occaſion to complain. Accordingly, it was agreed, That ſome Equivocal Expreſſions ſhould be uſed, ſuch as theſe, *Celebration of the Council, all Suſpenſions of what Nature ſoever being taken off.* *Difficulties concerning the Opening or Continuing of the Council.*

The Legates promiſed the *Spaniſh* Biſhops beſides, That the Pope ſhould confirm all that had been done in the foregoing Seſſions, even though the Council ſhould be diſſolv'd or could not make an end. The Cardinal of *Mantua* ſaid, Moreover, That it would be decent that the Prelates ſhould aſſiſt in a Body at *Maſs* every Holiday, and that they ſhould have a Sermon in Latin; but ſince it might ſo happen, That thoſe that were to Preach might not well know what would be proper for the Time, the Place and the Authority, it would be convenient to have a Prelate named, who, in imitation of the Maſter of the ſacred Palace, might reviſe and reform whatſoever was to be ſaid in publick. This Advice pleaſed the whole Aſſembly; and *Giles Foſcararo*, Biſhop of *Modena*, was immediataly named to examine all the Sermons and other Diſcourſes which were to be pronounced before the Fathers of the Council. *Prelate Named to overlook the Sermons.*

January 18. which was the Day appointed for the opening of the Council, all the Prelates, to the number of 112. and thoſe who had a Right to aſſiſt at the Council, being aſſembled at St. *Peter*'s Church, went from thence in Proceſſion to the Cathedral; where the Cardinal of *Mantua* Sang the *Maſs* of the Holy Ghoſt; and *Gaſpar del Foſſo*, Archbiſhop of *Reggio*, Preached. He diſcourſed about the Authority of the Church, and of Councils: He began with telling them, That the Authority of the Church was not leſs than that of the Scriptures, becauſe it receiv'd it from God; ſo that *whoever hears it, hears God*; and *whoever deſpiſeth it, deſpiſeth God*: That the Church alone has Power to diſtinguiſh Canonical Books from Apocryphal, Catholick from Heretical; to interpret the Scriptures Faithfully, to reject whatſoever may he hurtful, and to embrace what may be profitable: That this was the reaſon of St. *Auguſtin*'s ſaying, *I ſhould not believe the Goſpel, if I were not induced to it by the Authority of the Church*: That what they called the Church, was the Aſſembly of the Faithful, and of Prelates, which cannot err, becauſe it is enlightned by the Holy Ghoſt, by Jeſus Chriſt its Head; and that whoſoever does *Sermon at the Opening of the Council.*

not acquieſce in its Determinations, oppoſes Jeſus Chriſt himſelf, and ought to be eſteemed as a Heathen Man and a Publican: That thoſe do not deſerve to be heard, who would have the Determinations of Councils examin'd over again, eſpecially if they have been confirmed by the Holy See. That what has been once decided concerning Matters of Faith in a Council, has been never known to be reſumed, but only things that relate to Manners and Ceremonies, which may be changed according to the variety of Times and Places: That we need not wonder that Hereticks ſhould cry out ſo furiouſly againſt the Authority of Councils, becauſe there 'tis that they find themſelves Condemned: That if (which is impoſſible) they ſhould find any Council favourable to their Errors, then only they would acknowledge its Authority; and, That it is to no purpoſe for them to pretend to uſe the Word of God, thereby to ruine the Authority of the Church, as if the Church, which is the Body of Jeſus Chriſt, could be contrary to his Word, and the Head to its Body: That on the contrary, the Authority of the Church borrows its Luſter and Majeſty from the Scriptures, when it declares, That theſe Holy Books come from God, when it gives them to be read, when it faithfully explains their Senſe, when it condemns what is contrary to the Doctrine which they contain, even then, when by this Authority we ſee legal Ceremonies aboliſhed, though commanded in Scripture by our Lord; the Lord's Day ſubſtituted in the room of the Sabbath, ſo famous in the Law of God; Circumciſion ordained to *Abraham* and his Race with threatnings, ſo entirely done away, That St. *Paul* declares to the *Galatians*, That if they are Circumciſed, they are faln from Grace, and Jeſus Chriſt profits them nothing: That yet all theſe Ceremonies and others of the ſame ſort, were not aboliſh'd by the Preaching of Jeſus Chriſt, ſince he came to fulfil the Law, and not to deſtroy it: And therefore, That this change is wrought by the Authority of the Church; and, That if this Authority were deſtroy'd, ſince Hereſies muſt be, Truth could never be diſcovered, nor the obſtinacy of Hereticks be confounded; and Diſorder and Confuſion would be quickly ſeen in Religion. Upon occaſion of the Feſtival of St. *Peter*, which was celebrated that Day in the Church, he ſpoke of the Popes Supremacy; and ended with a Prayer to Jeſus Chriſt, That he would ſend the Holy Ghoſt to enlighten and conduct the Fathers of the Council.

Bull for Opening of the Council.

When Sermon was done, the Cardinal of *Mantua* thundred out the Hymn of the Holy Ghoſt; when that was over, and every Man Seated, the Bull was read, wherein the Pope ſet forth, "That as ſoon as ever he was called, by the ſole "Mercy of God, to the Government of the Church, he caſt his Eyes upon every "part of Chriſtendom, and ſaw with mighty horror, how much the Contagion "of Schiſm and Hereſy had ſpread its ſelf on every ſide, and how much the "Manners of Chriſtians wanted to be reformed; whereupon, according to the "Obligation of his Miniſtery, he immediately began to apply his Cares and his "Thoughts to ſeek out Means to extirpate Hereſies, and to extinguiſh ſo pernicious and ſpreading a Schiſm, and to remedy ſo great a Corruption and Depravation of Manners. Knowing therefore, That the moſt proper Remedy to "cure all theſe Diſtempers, by which alſo the Holy See has ſeveral times already "happily been preſerved, was to call a general Council; he had for that purpoſe "taken up a Reſolution to call and celebrate one, by the Aſſiſtance of God: That "there had indeed one been called by *Paul* III. and *Julius* III. but it had been "frequently ſtop'd and interrupted upon different Accounts, and could not be "brought to a Concluſion, having particularly been ſuſpended and delay'd by the "bloody Wars which the Enemy of Mankind had ſtirred up between Chriſtian "Kings and Princes, that a thing ſo advantagious to the Church might at leaſt "be retarded as long as poſſible, that Hereſies might extend and multiply in the "mean time, and Schiſm gather new Strength and encreaſe. But that ſince, now "at laſt, the all-good and Merciful God had given Peace and reſtored Unity and "Concord among Chriſtian Princes, he had embraced this Opportunity of calling "a General Council, in hopes to put an end, by that Means, to all the Evils which "afflict the Church: That for this Reaſon he thought it is Duty not to deferr the "Celebration of it any longer, both that he might deſtroy Schiſms and Hereſies, "and that he might reform and correct Mens Manners, and preſerve Peace between Chriſtian Princes; That for this purpoſe he maturely deliberated with

" the Cardinals, and acquainted the Emperor *Ferdinand*, and other Kings and " Princes, with his Resolution; whom he found very well disposed to aid and " favour the Celebration of the Council: Accordingly, That with the Advice and " Consent of his Cardinals, grounding upon, and supported by the Authority of " God himself, and of his Apostles St. *Peter* and St. *Paul*, whose Office he Executed " upon Earth, he appointed the General Council to be held at *Trent* upon the next " Festival of the Resurrection of our Lord, all Suspension being removed, Sum- " moning and exhorting Patriarchs, Archbishops, Bishops, Abbots and others, " who by common Right, Privilege or ancient Custom, have a deliberate Voice; " enjoining and commanding them expresly, under the Penalties set down in the " Holy Canons, That they appear at the City of *Trent* at the Day appointed, to " assist in the Council, there to be held; unless they have some lawful Excuse, " which however they shall be obliged to make good at the Council, by lawful " Proxies sent thither for that purpose. And therefore, That he prayed all and " every of those that were or could be any ways concerned, not to fail to come " to the Council. Lastly, That he pray'd the Emperor, Kings and other Princes, " to send their Ambassadors thither, in case they could not assist in Person; and " to choose Prudent, Wise and Virtuous Persons for that purpose; and especially " so to order it according to their own Piety, each one in his own Kingdoms and " Estates, That the Prelates do their Duty to God and to the Church, in this so " necessary a Conjuncture, without Excuses or Delays; as also to give the necessary " Orders for free Passage and Security of Traveling through their respective Do- " minions, to the Prelates and their Retinue, and to all those in general, who " might go to the Council and return back again; as he would also do reciprocally " on his part, who had nothing else in view in the Celebration of this Council, " but the Glory of God, the Recovery of the lost Sheep, with the Salvation and " perpetual Tranquility of all Christendom. To the end therefore that this " Bull, and the Contents thereof, may come to the Knowlege of all, to whom it " may belong, and that no Man may pretend Ignorance; he wills and ordains " that it be read aloud publickly, and and set up in *Rome*, and that this Publication " shall oblige, within Two Months, all that are comprehended in it, in the same " manner as if the Bull had been read to every one of them in particular. Dated " *December* 1. 1561.

When the Bull was read, the Archbishop of *Reggio* read the following Decree.

Decree concerning the Opening of the Council.

" Most Illustrious and most Reverend Lords, and Reverend Fathers, are you " content, That for the Honour and Glory of the most Holy and undivided " Trinity, Father, Son, and Holy Ghost, for the Encrease and Exaltation of the " Faith and the Christian Religion, the Holy, Oecumenical and General Council " of *Trent*, lawfully assembled under the Guidance of the Holy Ghost, all manner of " Suspension being taken away, shall be held and celebrated from this 18th Day of " *January*, *Anno Domini*, 1562. which Day is consecrated to the Memory of the " Chair of St. *Peter*, the Prince of the Apostles, according to the Form and " Tennor of the Bull of our Holy Father, *Pius* IV. Pope, and that a due Order " being observ'd, the Legates presiding and proposing there those things which to the " Holy Council shall seem proper and convenient, for the aswaging the Calamities " of the Times, appeasing the Differences concerning Religion, stopping Malicious " and Deceitful Tongues, and settling a Real and Christian Peace in the Church, " may there be treated of. The Fathers unanimously answer'd, *They were content*; except *Pedro Guerrero*, Archbishop of *Granada*; and *Francisco Blanco*, Bishop of *Orense*; who said, That that Clause, *Proponentibus Legatis*, was new, and unknown to other Councils, and restrained the whole Right of *Proposing* to the Legates. *Andrea Cuesta* Bishop of *Leon*, and *Antonio Gorronero* Bishop of *Almeria*, said they could not approve of this Clause, unless the Legates would *propose* nothing but what the Coun- cil should beforehand think worthy to be *proposed*: Both of them demanded, That their Declaration might be Registred in the Acts of the Council; but no Answer was made. Next Session was appointed upon the 26th of *February* following.

The Legates immediately gave the Pope an Account of what had been done in the Congregation, and in the Session; and his Holiness imparted it to the Consistory.

CHAP.

CHAP. XV.

Troubles of France *by the Wars of the* Hugonots. *Firſt Edict to tolerate the Exerciſe of the Pretended Reformed Religion.*

Sedition of Hugonots at Paris.

WHile the Council was aſſembled at *Trent*, the *Hugonot* Party every Day got ground in *France*, and grew bolder and more enterprizing, eſpecially finding themſelves ſupported by the Prince of *Conde* and the Admiral of *Chatillon*; ſo that at the Inſtigation of their Miniſters they began to aſſemble publickly, notwithſtanding the Prohibitions in the Edict of *July*, 1561.

The Colloquy of *Poiſſy* ſeemed to have given them more Liberty to defend their Opinions publickly, and to ſet up Meetings almoſt every where. On the other Hand, the Catholicks, who were openly ſupported by the Conſtable, the Duke of *Guiſe*, and the Mareſchal of St. *Andrew*, (who were called the *Triumviri*) and ſecretly by the King of *Spain*, oppoſed the Eſtabliſhment of the *Hugonots* by force, and drave them from thoſe Places where they were Strongeſt: So that all *France* was in an Uproar, and on Fire, by the cruel Wars which were made in the Provinces between the Catholicks and the Hugonots. The whole Kingdom was turned upſide-down, the Magiſtrates without Juriſdiction, the People under continual Alarms, the Payment of the publick Taxes was ſtop'd, the Cities were diſturbed by frequent Seditions, the Country waſted, the Churches rifled and burn'd, and *France* was all in a Combuſtion. The Catholicks cried out aloud; and the Admiral *de Chatillon* on the other ſide Petition'd for Churches in the Name (as he ſaid) of 2150 Reformed Congregations. To put an end to theſe Troubles, it was thought adviſable to call an Aſſembly, which was to be compoſed of ſome Preſidents, and Two Councellors of each of the Eight Parliaments of the Kingdom. This the Queen conſented to; and the Aſſembly was ſummoned to meet *January* 1. 1562. The Queen, the King of *Navarre*, and the Principal Officers of the Crown were there. The Cardinal of *Ferrara* was invited to aſſiſt there, as Councellor; but the Apprehenſion which he had, That this Aſſembly would not conclude happily for the Intereſt of the Catholick Religion, made him not appear there.

Aſſembly of the States called.

After they had debated the Matter for ſeveral Days, at laſt, upon the 17th of that Month, came out the famous Edict of *January*, which was the Firſt Edict that was ever publiſh'd in *France*, to tolerate any Religion in that Kingdom beſides the Catholick. That Edict ſet forth, That the Reformed ſhould reſtore the Churches, and the Goods of the Eccleſiaſticks, which they had uſurped: That they ſhould forbear to pull down Croſſes, Images and Churches, upon pain of Death: That they ſhould not Preach nor Adminiſter the Sacraments in publick or private by Night or by Day, at Court or in Cities: That all Prohibitions and Penalties ordained by the Edict of *July*, ſhould continue ſuſpended: That if they Preach'd out of Cities, they ſhould not be moleſted by the Inhabitants, nor hindred by the Magiſtrates; but on the contrary, they ſhould defend them from all Inſults: That they ſhould be quiet on both ſides, without provoking one another with the injurious Terms of Papiſts and Hugonots: That the Magiſtrates might aſſiſt at the Aſſemblies of the Reformed: That they ſhould hold no Synods, Colloquies, nor Conſiſtories, but in the Preſence, or at leaſt with the Leave of the Magiſtrate: That the Proteſtants ſhould obſerve the Civil Laws of Holidays, and Prohibited Degrees of Marriage: That their Miniſters ſhould take an Oath before a publick Officer, never to contravene this Edict, and to Preach nothing contrary to the Nicene Creed or the Bible.

Firſt Edict to tolerate the pretended Reformed Religion in France.

The Parliament of *Paris* would not verify this Edict, not even after Three Orders; and the Univerſity laboured all it could, by its Remonſtrances to the Parliament, to hinder its Verification. The Parliament ſtood ſtiff, till the Queen carried the King to the Parliament upon *March* 6. when his Majeſty commanded, upon

Difficulties about the verification of the Edict.

upon pain of Diſobedience, That it ſhould be Regiſtred; declaring, That that Edict was only Proviſional, till the General Council, or till he himſelf ſhould otherwiſe determine; That he did not pretend to approve of Two Religions in his Kingdom, but only that of the Church of *Rome*, in which he was born, and wherein he would die, as his Predeceſſors had done before him. The Parliament, which could no longer reſiſt the Abſolute and Royal Authority, verified the Edict hereupon, with a Clauſe, That it was only to obey the King, till he ſhould otherwiſe ordain; and without approving the new Religion.

Queen Excuſes to the Pope.

Queen *Catherine de Medicis* was apprehenſive, That conſidering what diſadvantageous Notions the Pope had form'd to himſelf of her Conduct with Relation to the *Hugonots*, his Holineſs might be perſwaded, That by the Edict of *January*, and the new Conference which was appointed between ſome Doctors of the *Sorbonne* and ſome Miniſters, ſhe only prepared a way to ſeparate from the Church of *Rome*; for which Reaſon ſhe thought it adviſable to undeceive the Pope, to ſend *St. Gelais* Sieur de *Lanſac*, Knight of the Order, and Chamberlain, Ambaſſador Extraordinary to his Holineſs, and order'd him to depart immediately; and ſhe took particular Care to put it into his Inſtructions, that he ſhould not fail, in the Firſt Viſit he was to pay to his Holineſs, to repreſent the extream Grief his moſt Chriſtian Majeſty was under, as alſo the Queen and the King of *Navarre*, his Uncle, (*g*) to find themſelves ſo falſely repreſented to his Holineſs: That his Majeſty being deſirous to efface the miſchievous Impreſſions which may have been made upon his Holineſs, had charged him to declare to his Holineſs in his Majeſties Name, and to let him underſtand as his good Father, all that he has done, ſince his coming to the Crown, towards the Procurement of Peace and Union amongſt his Poor Subjects, who are diſunited and ſeparated from the Roman Catholick Church: That to obtain this, he had at firſt ſollicited his Holineſs by Mr. *Rambouillet*, his *Ambaſſador of Obedience*, (*h*) to call a General Council with all ſpeed: That to prevent the ſpreading of Hereſy in his Kingdom, his Majeſty had made ſeveral *Ordonances*, particularly that of *July*, in which he forbad the Hugonots to aſſemble: That the Colloquy of *Poiſſy* was only called, that they might know the Cauſes of the Diviſion between the Catholicks and Hugonots the better: That the Prelates of *France* had ſo well examined and underſtood them, that they were now much more capable to do Service to the Church in the Council of *Trent*. That as to the *Edict of January*, his Majeſty was forced to make it, by reaſon of the Condition which his Kingdom was in; the Rigour of former Edicts having ſerved hitherto only to make the Hugonots more obſtinate, and to encreaſe their Number. And laſtly, That the Slowneſs of the Council was ſuch, that it was thought neceſſary to aſſemble ſome Doctors and ſome Miniſters, that they might ſee whether they could not aggree among themſelves in the Preſence of the Cardinal of *Ferrara* and ſome Biſhops, concerning the Differences of Religion: That in this Matter, his Majeſty had only follow'd the Example of *Francis* I. in the Aſſembly at *Melun*, which he called upon a like occaſion: That his Majeſty intended, that the Biſhops ſhould draw up Articles of what had been reſolved in that Aſſembly, which ſhould be ſent to the Pope for his Holineſs to examine; and therefore, That his Majeſty deſired the Pope to attend to the Motives which induced him to do what he had done, and not to the falſe Reports of ſome ill-diſpoſed Men.

The Queen alſo engaged the Cardinal of *Ferrara* to ſend a very long Account to the Pope in Writing, of all that had paſt in Relation to the Edict, and of the neceſſity his Majeſty lay under to grant it.

The Pope, in the Audience which he gave to Monſieur *de Lanſac* at his arrival at *Rome*, ſeemed to be ſatisfied with the King's Reaſons; and told him, That if he would ſtop his Enemies Mouths, he ought to order the Biſhops of his Kingdom to go away immediately for *Trent*.

[(*g*) The King of *Navarre* was not really the King's Uncle, but had that as an honorary Title, by reaſon of his being the firſt Prince of the Blood.]

[(*h*) The Ambaſſador which the King of *France* ſends, upon his firſt coming to the Throne, to the Pope, to teſtify his Obedience to the See of *Rome*, is called by the *French* the *Ambaſſador of Obedience*.]

CHAP. XVI.

History of what past in the Congregations and Sessions of the Council, to Session XXI.

Debate in the Congregation, concerning the List of Prohibited Books.

IN the Congregation which was held at *Trent January* 25. 1562. the Legates proposed Three things. 1. To examine the Books that had been written by several Authors since the Birth of the new Heresies, with the Censures of the Catholicks upon them; that so the Council might determine about it. 2. To cite, by a Decree, all that should be concerned in this Matter, that so they might not complain that they were not heard. 3. To see whether they ought to grant a Safe Conduct to those that were faln into Heresy, and to invite them to Repentance with Promises of fair Treatment, if they would own the Authority of the Catholick Church: They gave the Fathers notice to prepare to give their Opinions as well about Books and Censures, as about all the rest in the next Congregation, which was to be held upon the First of *February*.

January 29. Cardinal *Altemps* arrived at *Trent*; and next day, *Antonius Muglizius*, Archbishop of *Prague*, the Emperor *Ferdinand*'s Ambassador, came thither also.

In the Congregation of *February* 1. the Articles proposed in the Precedent Congregation were debated. *Ludovico Beccatelli*, Archbishop of *Ragusa*, and *Antonio Salvago*, (*i*) Archbishop of *Genoua*, said, That this Enquiry about Books would produce no Effect, and might even hinder their concluding upon other Points, for the Decision of which the Council was then assembled; because *Paul* IV. having made an exact Catalogue, by the Advice of the Inquisitors and several other Learned Men, out of all Countries, nothing could be added to it but some Books that had appeared within these last Two Years, which did not deserve the notice of a Council; whereas, if they once came to allow of reading of any Books which were forbidden in that List, they would tax the Court of *Rome* of Imprudence, and at the same time, take away the Reputation of the List already published, and of the Decree that should be made; because it was a sort of an Action, That new Laws are not so much respected as old ones; and besides they had no more need of Books, since the World had too many already, especially since the Invention of Printing. He added moreover, That it was better to forbid several Books which might be good, then to allow one single ill one; and besides it was not worth the while for the Council to take the pains to give the Reason of its Prohibitions, either when it Censures, or when it approves those that the Catholicks have made already in several Places; in either of which Cases, the Council would infallibly draw Contradiction upon it self: That a Doctor indeed might give his Reasons, but a Lawgiver should not do it, because his Authority is lessened when he does it, since the Reasons which he gives are then examined, and when Men think they can object against them, or answer them, they then fancy that the Prohibition and the Command are of no farther force: That it was by no means convenient to Correct any Books, lest they should provoke the ill humor of those that might say that things were omitted which ought to have been corrected, or that others were alter'd which did not deserve it; besides, that the Council would expose it self to the Resentment of all those who should have a Kindness for the Books which should be forbidden, and so draw Opposition upon all the other Decrees which it should hereafter make. Lastly he concluded, That *Paul* IV's Catalogue being

[(*i*) This Archbishop of *Genoua*'s Name was *Augustine*; and so it is in the *Italian* Copy of *F. Paul*, and in the Catalogue of the Prelates of the Council, Printed at the end of Decrees of the Council of *Trent*. *Du Pin* here, had Mr. *Amelot*'s *French* Translation of the Council before him, where *Anthony* is put instead of *Augustine*, through negligence.]

suf-

ſufficient, he could not approve of the Fathers ſpending time to no purpoſe, in doing what was done already, or undoing what was well done. This Opinion was ſupported by all the Creatures of *Paul* IV. and particularly by *Peter Contarenus*, Biſhop of *Paphos*, a particular Friend of *Paul* IV's. before he was made Pope; who ſaid there was nothing to be alter'd in the Liſt which was drawn up by that Pope's Order: That thoſe who were for making any Alterations, did it more out of a Love of Novelty, which leads Men to contradict what their Forefathers had done already, than out of a real Zeal for Religion: That they ought to fear, leſt, by making this Alteration, they ſhould give an Example to Poſterity to condemn what they had done themſelves, and to ſet aſide their Decrees.

John Thomas S. Felix, Biſhop of *Cava*, was of a contrary Opinion; ſaying, That the Council ought to treat the whole Matter of the Books over anew, as if there had been no Prohibition; becauſe that which the Roman Inquiſition had made, was upon that account odious to the *Ultramontans*, and beſides was impoſſible to be obſerved; which is an unanſwerable Reaſon why a Law ſhould be repealed, eſpecially when Delinquents are too rigorouſly puniſhed: That the Credit of that Tribunal ought indeed to be kept up, but that this might be eaſily done, if they took no notice of it, though they ſhould make neceſſary Regulations, and moderate the Puniſhments; and conſequently, That they had nothing elſe to do but to find out Ways and Means: That the beſt way in his Opinion was, That the Books which had not yet been cenſured, ſhould be diſtributed amongſt the Fathers and Divines preſent in the Council, and alſo amongſt thoſe that were abſent, who might examine and cenſure them; and then that the Council ſhould appoint a Committee, who might judge of the Cenſure, and the Books: And that this might be done to all Books that were cenſured; after which, the General Congregation might determine what it ſhould judge to be convenient for the publick good. As for citing the Parties concern'd, he ſaid, there were Two ſorts of Authors, one ſeparated from the Church, the other united to its Body: That they ought not to trouble themſelves with the former, becauſe, according to St. *Paul*, they were Self-condemned, and their Works too were condemned through their Separation: That the latter were alſo of Two ſorts, ſome Dead, and ſome Living: That theſe ought to be cited and heard, without which their Books could not be juſtly cenſured, becauſe it concerned their Honour: But that as to the Dead, who had no longer any particular Intereſt, they might act freely whatſoever might be for the publick good, without fearing to offend any Body. Another Biſhop added, That they ought to obſerve the ſame Form of Juſtice towards Catholick Authors that are Dead, upon account of their Kindred and Diſciples, to whom the Glory or Infamy of the Dead did redound; and that even though there were none of theſe, yet the bare Memory of the Dead ought not to be judged, before it was defended firſt. Others ſaid, That it was not juſt to condemn the Books of Proteſtants, without hearing them: For though their Perſons are condemned of themſelves, yet the Laws never ſuffer Men to come to a Definitive Sentence, even where the Fact is notorious, till after a Citation; whence they concluded, That this ought not to be done any more againſt Books, though they contain'd manifeſt Hereſies.

Daniel Barbaro, Coadjutor to the Patriarch of *Aquileia*, was of Opinion that the Books contain'd in *Paul* IV's Catalogue ſhould be re-examin'd, becauſe that Pope condemned there, under the ſame Penalties, the Reading of Amorous and Merry Books, as of Heretical ones; and that it was equally dangerous to good Government to let Crimes go unpuniſhed, as to eſtabliſh the ſame Penalties for great Faults as for ſmall ones.

Marcus Antonius Elius, Patriarch of *Jeruſalem*, went much farther, and was for having all Books in general, Ancient and Modern, re-examined. For this Purpoſe he thought it proper to leave the Legates to chooſe the Perſons whom they ſhould judge capable of that Employment.

Dom *Bartholomeo dos Martires* ſaid, That ſo vaſt a Deſign could only be executed by whole Univerſities; and therefore he was for leaving the Examination of Books to the Univerſities of *Bononia*, *Paris*, *Salamanca*, and *Conimbra*; and that thoſe Univerſities ſhould be required to take none into their Bodies, till they had gone through

with thoſe Books they had undertaken to inſpect, that they might by that means be engaged to give their Judgments the more ſpeedily.

Chriſtopher of *Padua*, General of the *Auguſtinians*, ſaid, they need not make another Catalogue; they need only correct that of *Paul* IV. which he had taken care to make already: That he had for that Purpoſe conſulted all thoſe Books which were in the *Vatican* Library: That there was but little behind to make the Work perfect, and to put the laſt Hand to it: That it would be ſufficient, if they would chooſe out of every Order Learned Men, who might examine the different Editions, and the true Names of Authors; and take notice of what Books deſerved a full and entire Cenſure, and what Books needed only to be corrected in ſome few Paſſages, ſince the reſt might be good and uſeful.

Vincentio Juſtiniani, General of the *Dominicans*, oppoſed the chooſing the Superiors of Orders and Regulars to reform *Paul* IV's Liſt; and was for having Dom *Bartholomeo dos Martires*'s Opinion follow'd, who was for leaving it to the Univerſities.

As to the Second thing which was to be debated in that Congregation, namely, Whether the Authors, whoſe Books were to be cenſured, were to be cited by a Decree, that ſo they might not complain that they were not heard? *Antonio Roſetto*, Biſhop of *Comachio*, ſaid, it was for their Honour, the Publick Intereſt, and beſides Juſt in its ſelf, that Authors ſhould be invited to give an Account of their Doctrine, and that their Explications ſhould be heard.

John Baptiſta Caſtagna, Biſhop of *Roſſano*, who was afterwards Pope, by the Name of *Urban* VII. was of a quite contrary Opinion; which *Auguſtinus Buoncompagnus* ſupported by ſeveral Reaſons, and particularly by the Authority of P. *Gelaſius*, who in the Canon *Sancta*, which is ſet down in the Decretal, condemned the Books of Hereticks without hearing their Defences; becauſe their Buſineſs was not to condemn Mens Perſons, but their Writings: That it was ſufficient that the Church took notice of Books which were dangerous as to Doctrine and Manners: That then it had a Right to condemn them, juſt as in a well-govern'd State, Men never ſuffer'd any Trade which might be prejudicial to the Subjects of that State, but were content to ſeize upon the Goods, without informing themſelves about the Workmen that made them.

Debate about the Safe Conduct.

As to the laſt Article, namely, Whether they ſhould offer a Safe Conduct to Hereticks, and invite them to Repentance by Promiſes of favourable Treatment? there were ſeveral Opinions; and the Legates themſelves were of contrary Judgments. The Cardinal of *Mantua* was for a General Pardon: He ſaid, That this would bring over abundance of People: That this was a Remedy which all Princes made uſe of in Seditions and Revolts, which they could not eaſily compoſe, by granting a Pardon to all that would lay down their Arms; becauſe then the leaſt Guilty would retire, and that would weaken the reſt: That if they could hope to gain but one, or even not one, yet it would be ſtill more glorious to uſe Clemency. *Ludovico Beccatelli*, Archbiſhop of *Raguſa*, was of the ſame Opinion; and added, That he thought the Word *Heretick* ought not to be put into the Safe Conduct. On the contrary, Cardinal *Simoneta* ſaid, That to grant a General *Amneſty*, was to hazard the Loſs of the reſt; becauſe many People eaſily ſwerve from their Duty, when they ſee their Faults can be pardon'd without Difficulty: That beſides, Severity, which was inſupportable to thoſe that ſmarted by it, kept infinite Numbers of others in Obedience: That it would be well enough to ſhew Mercy to thoſe that implored it; but to throw it away upon thoſe who did not ask nor care for it, would induce Men to be careleſs in their Behaviour: And laſt of all, That Hereſie would be reckon'd a ſmall Fault, when Men ſaw it was ſo eaſily forgiven.

The Prelates were divided between the Opinions of the Two Legates; and thoſe who were againſt ſending a Safe Conduct, ſaid, That when the Council was firſt held, when it was directed by a very Prudent Pope, and by Legates who were pick'd out of the Sacred College, it was given to none; becauſe it was judged to be neither neceſſary nor convenient: That when the Council was aſſembled a Second time under Pope *Julius* III. a Safe Conduct was granted, only becauſe it was deſired by *Maurice* Duke of *Saxony*, and by the Emperor, in the Name of all the Proteſtants; but now, ſince none demanded it, and that on the contrary *Germany* loudly proteſted againſt owning this Council to be lawful, a Safe Conduct would only give Occaſion to ſiniſter Interpretations of the Proteſtants: The *Spaniſh* Biſhops were againſt granting a Safe Conduct, upon Account of the Inquiſition; ſaying,

ſaying, That under Favour of a Safe Conduct ſeveral would declare themſelves Proteſtants, and under Pretence of going to *Trent*, when they were ſure of not being moleſted by the Inquiſitors, they would ſpread their pernicious Doctrine. At laſt it was reſolved concerning the Catalogue, that they need only nominate a Committee for the preſent, and put a Word into the Decree in behalf of the Perſons concerned, that they ſhould be favourably receiv'd by the Council; and that as for the Safe Conduct, they would take Time to conſider of it, becauſe of the Difficulties which aroſe about it.

Reception of the Ambaſſadors of the Kings of Hungary and Portugal, in the Council.

A Congregation was order'd upon the 6th, in which *Antonius Miglizius*, Archbiſhop of *Prague*, was to be receiv'd as the Emperor's Ambaſſador; and *George Draskovitz*, Biſhop of *Five Churches*, as his Ambaſſador for the Kingdom of *Hungary*. But before that Congregation was held, *Ferdinand Martinez Maſcarenhas*, the King of *Portugal*'s Ambaſſador, remonſtrated to the Legates, pretending that the Biſhop of *Five Churches* ought not to be receiv'd in the Congregations before him: Firſt, Becauſe he had no Letters of Credence in Form, but only a Miſſive Letter from the Emperor, which had been ſent to him in *Hungary*, thus ſuperſcribed, *To the Reverend and our Faithful Biſhop of Five Churches, our Ambaſſador at the Council of Trent*; and in that Letter he was only order'd to go to *Trent*, and to ſtay there with His Imperial Majeſty's Ambaſſadors, without having ſuch Powers as are given to Ambaſſadors: Secondly, Becauſe it would be a Prejudice to the King his Maſter, to give Audience, and to admit in a full Congregation the King of *Hungary*'s Ambaſſador before his; it being undiſputed, that the King of *Portugal* took place of the King of *Hungary*. The Legates told him, That the Form added nothing to Letters of Credence, and that it was enough to them to own the Biſhop of *Five Churches* as the King of *Hungary*'s Ambaſſador: That the Emperor gave him that Quality, as King of *Hungary*; and that the Letters which that Biſhop brought, were ſigned by His Majeſty: That the Council did not pretend to prejudice the Rights of the King of *Portugal*, by giving Publick Audience to the King of *Hungary*'s Ambaſſador before they gave it to his: That herein they only follow'd the Uſage of the Court of *Rome*, which gives the firſt Publick Audience to that Ambaſſador who comes to *Rome* firſt; and conſequently the Biſhop of *Five Churches* being arrived at *Trent* before the *Portugueze* Ambaſſador, the Fathers thought he ought to have his Audience firſt.

Feb. 6. *Antonius Miglizius* appeared in the General Congregation, and preſented his Letters of Credence. After they had been read, he made a very ſhort Speech; in which he pray'd the Fathers to excuſe *Sigiſmund Thum*, his Colleague, becauſe he was not yet come to *Trent*, the Ways being ſo bad that he could not make ſo much Haſt as he could have wiſhed; and that it was their Buſineſs to ſee whether they would admit him at preſent, and own him, tho' he was alone; or whether they would ſtay till *Sigiſmund Thum*, his Colleague, arrived. The Fathers anſwer'd, That they would receive him with Pleaſure. Then the Biſhop of *Five Churches* preſented his Letter. When he had read it, he was receiv'd as the King of *Hungary*'s Ambaſſador, notwithſtanding the Three *Portugueze* Biſhops Oppoſition; namely, Dom *Bartholomeo dos Martires* Archbiſhop of *Braga*, *Gaſpar Caſal* Biſhop of *Leria*, and *John Suarez* Biſhop of *Conimbra*; who proteſted, that the Audience which had been given to the King of *Hungary*'s Ambaſſador, could not prejudice the King of *Portugal*'s Precedence.

Feb. 8. *Ferdinand Martinez Maſcarenhas*, Ambaſſador of *Portugal*, preſented the Letters of Credence of the King his Maſter, and was admitted among the Ambaſſadors: Seeing he underſtood neither *Italian* nor *Latin*, a Doctor of his Train ſpake in his behalf, and made a long Diſcourſe; in which he ſhew'd the Uſefulneſs of Councils in the Church, and the Neceſſity of this; and mentioned the Hindrances which had been given to it formerly, and how *Pius* IV. got over them by his Prudence. He ſaid the Authority of Councils is ſo great, that their Decrees are eſteem'd as the Oracles of God: That *Sebaſtian*, King of *Portugal*, hoped that this Council would put an End to all the Differences in Religion, and bring back the Eccleſiaſtical Order to the Purity of the Goſpel: That he ſent to them Dom *Ferdinand* as an Hoſtage of his Reſpect and Piety, of which the *Portugueze* Biſhops already come, and thoſe that were to come, could give ſufficient Evidence. He mentioned the Zeal of the Ancient Kings of *Portugal*, who had taken ſo great Pains to ſubmit Numbers of Provinces to the Obedience of the Holy See; and that

leſs ought not to be expected from Dom *Sebaſtian*. He occaſionally ſpake of the Nobility and excellent Qualities of the Ambaſſador; and at laſt deſired the Fathers to hear him favourably, when he was to treat with them about the Affairs of the Churches of *Portugal*. The Promotor reply'd in few Words, That the Council read the Powers and Letters of Credence, which had been preſented by Dom *Ferdinand Martinez Maſcarenhas*, with Joy; and delighted to hear him ſpeak of the Piety and Zeal of the King of *Portugal*: Tho' he had told them nothing new, ſince all the World knew how much the Catholick Religion was indebted to the Kings of *Portugal*, who had carried it as far as the Eaſt; and particularly to Dom *Sebaſtian* now reigning, who had preſerved it in his own Dominions, notwithſtanding all thoſe Diſſenſions and Hereſies which had over-ſpread the World: That the Council thanked God upon that Account, and received every thing which came from that Prince, as it ought to do.

Feb. 9. *Sigiſmond Thum*, the Emperor's Second Ambaſſador in the Council, was receiv'd in the Congregation. His Powers and Letters of Credence had been read when *Antonius Miglizius*, the Firſt Ambaſſador, was receiv'd; ſo they were not read any more; and by that means they had time to go on with the Buſineſs of the Council. The Nomination of the Committee, who were to examine the Catalogue of Books, was left to the Legates; as alſo of thoſe who were to draw up the Decree for next Seſſions. For the Catalogue of Books they named *George Draskowitz* Biſhop of *Five Churches*, and the Emperor's Ambaſſador for the Kingdom of *Hungary*; *John Jerome Treviſani* Patriarch of *Venice*, Four Archbiſhops, Nine Biſhops, One Abbot, and Two Generals of Orders.

Feb. 13. The Emperor's Ambaſſadors had an Audience of the Legates, and preſented a Memorial containing theſe following Propoſitions:

Propoſitions of the Emperor's Ambaſſadors to the Legate.

1. *That to take away all Pretence from the Proteſtants, of refuſing to come to the Council, the Fathers ſhould not uſe the Word* Continuation of the Council, *or any other Expreſſions that are equivalent.*

2. *That the Fathers of the Council ſhould not for a long time meddle with Doctrine; and that the next Seſſion ſhould not be held upon the Day that was ſet, becauſe the Princes Ambaſſadors were not yet arrived; and that in caſe the Legates thought they could not defer it, yet they ſhould at leaſt propoſe only General things.*

3. *That in the Liſt which the Fathers propoſed to make, they ſhould not inſert the Confeſſion of* Augsbourg, *that they might not offend nor alienate the Minds of the Proteſtants.*

4. *That they ſhould keep the Decrees, which they were to publiſh next Seſſion, very ſecret; that ſo they might not be ſeen till after they were publiſhed.*

5. *That a Safe Conduct ſhould be granted to the Proteſtants, as ample as they could wiſh for.*

At the End of this Memorial, the Ambaſſadors took notice that the Emperor order'd them to wait upon the Legates on all Occaſions, and to aſſiſt them with their Counſels in every thing they could.

Legates Anſwer to the Demands of the Emperor's Ambaſſador.

The Legates replied to the Ambaſſadors, That in few Days they ſhould have an Anſwer to their Memorial; and immediately they ſent away an Expreſs to the Pope, to know what Anſwer they ſhould give to theſe Demands. When they had receiv'd it, they acquainted the Ambaſſadors that they were ready to give them an Audience upon their Memorial. Upon the 17th, the Ambaſſadors had an Audience of the Legates, who gave this Anſwer to the 1ſt Propoſition, That the Council would not uſe the Word *Continuation*, as His Imperial Majeſty deſired.

To the 2d, That it was impoſſible for them not to hold the next Seſſion on the Day that was ſet; but they would ſo order it, that nothing ſhould paſs which ſhould alarm Mens Minds; and that they would put off the next Seſſion as long as they could.

To the 3d, That they never thought of Cenſuring the Confeſſion of *Augsbourg* in the preſent Conjuncture; and that they would paſs their Words, that the Liſt of Prohibited Books ſhould not be publiſh'd till the End of the Council.

To the 4th, That they would certainly enjoin the Fathers of the Council to be very Secret in all that ſhould be propoſed in the Congregations; and not to ſpeak of the Decrees which ſhould be framed there, till they were publiſhed in the Seſſions.

To

To the 5th, That they intended to give as ample a Safe Conduct as could be deſired. They added alſo, That they were very much obliged to the Emperor, for ordering his Ambaſſadors to aſſiſt them; and that they ſhould receive their good Offices with Pleaſure.

Feb. 24. The Biſhop of *Five Churches* preſented his Letters of Credence, and the Powers which he had receiv'd lately, in as ample a Form as could be wiſhed for: And he made a long Diſcourſe in Commendation of the Emperor; comparing him to *Conſtantine* for his Zeal towards the Church, and ſaying, That God had ſet him up to remedy the Miſeries of that Age. Then he ſet forth all the Pains which the Emperor had been at to call this Council: He reſted mightily upon his Maſter's having been the Firſt Chriſtian Prince that had ſent Ambaſſadors to the Council; and ended his Harangue with thanking the Fathers of the Council for giving him a Place among the Ambaſſadors upon a bare Letter, before he had receiv'd his Powers and Letters of Credence in Form.

Cardinal of Mantua's *Speech, recommending Secrecy.*

Then the Decree was read, which was to be publiſh'd next Seſſion. The Committee had drawn it up in General Terms, both to content the *Germans*, and becauſe Matters were not yet well digeſted. This Congregation was cloſed with a Grave and Modeſt Speech of the Cardinal of *Mantua*, recommending Secrecy to the Fathers, leſt their Buſineſs ſhould be croſt when it came to be known; adding, That tho' there were nothing to be feared, yet their Deliberations would have the greater weight, when they were not publickly known; whereas a Publication made before the Time, often turns to the Diſhonour of the Aſſembly; becauſe there are always ſome Perſons who want that Circumſpection which is requiſite, or that do not always obſerve the Decency that is neceſſary: That there is no Council or Aſſembly, Eccleſiaſtical or Secular, Great or Small, which has not its own Secrets, and which does not oblige Men to keep them by Oaths or Penalties: That the Council was made up of ſuch Prudent Men, that they needed no other Tye but their own Judgments: That his Diſcourſe was not directed to the Prelates, more than to his Colleagues, or to himſelf; every Man being particularly obliged to apply it to himſelf. Thence he went on to the Difficulties concerning the Safe Conduct; deſired the Fathers to conſider of it; and concluded, That ſince this Point could not be determined before the Seſſion, it ſhould be inſerted in the Decree, That this Safe Conduct might be granted in a Congregation.

Spaniſh Biſhops Exceptions.

The Legates had agreed upon this Expedient amongſt themſelves, becauſe of the Difficulties which the *Spaniſh* Biſhops ſtarted; concerning which, they had written to the Pope, who was of Opinion, that the Reaſon of their acting in this manner, was not ſo much the Right which the Safe Conduct took away from the Inquiſition, of Proſecuting thoſe that were ſuſpected of falſe Doctrine, ſince in other Queſtions propoſed by the Legates, eſpecially thoſe which related to the Authority of the Holy See, they ſtill had ſomething contrary to propoſe; as the Diſcontent which they had, that His Holineſs had granted to their King a Permiſſion to take up the Sum of 400000 Crowns upon their Revenues, for Ten Years ſucceſſively, and to ſell their Church-Treaſure as far as would raiſe 30000 Crowns; which they thought to be a conſiderable leſſening of their Eſtates: His Holineſs therefore, from that time, thought upon Ways how to give the King of *Spain* all the Satisfaction which he could deſire, ſo to engage him to make the Biſhops of his Kingdom more tractable, and leſs inflexible and difficult.

Diſpute between the Ambaſſadors of Hungary *and* Portugal.

Feb. 26. 1562. the Eighteenth Seſſion of the Council, being the Second under *Pius* IV. was held. Maſs was ſung by *Antonius Helius*, Patriarch of *Jeruſalem*; and *Antonius Cocus*, Archbiſhop of *Corfu*, preached the Sermon. The Seſſion was begun with reading the Letters of Credence and the Powers of the Ambaſſadors. When the King of *Hungary*'s Ambaſſador preſented his Letters to the Secretary of the Council to be read, the *Portugueze* Ambaſſador ſtood up to offer his, pretending that they ought to be read before the King of *Hungary*'s Ambaſſador's; becauſe otherwiſe the King of *Portugal*'s Pre-eminence would be prejudiced. The Secretary endeavour'd to make him underſtand, that it was the Cuſtom to read the Letters of thoſe Ambaſſadors firſt, who came firſt to the Council; and yet that this Order was no Prejudice to the Rights and Prerogatives of Princes. But this Ambaſſador, who underſtood neither *Italian* nor *Latine*, was hereupon in a great Rage, not comprehending what the Secretary ſaid. The Legates deſired *Pompeo Zambetari*,

cari Biſhop of *Sulmo*, who had been Nuncio in *Portugal*, and *Gaſper Caſal* Biſhop of *Levia*, to ſpeak to him, and to make him hear Reaſon; which they did, and agreed with him that the King of *Hungary*'s Ambaſſador's Letters of Credence ſhould be read before his own; but that before the Secretary read them, he ſhould publickly declare, That he did not read the King of *Hngary*'s Ambaſſador's Letters of Credence firſt, upon any other Account, but becauſe according to Cuſtom he came firſt to *Trent*, and not to give that Ambaſſador any Pre-eminence over the King of *Portugal*'s Ambaſſador, to whom it of Right belonged.

When this Diſpute was ended, and the other Miniſters Powers were read, they read a Breve of the Pope's, which gave the Council Power to draw up a Catalogue of Prohibited Books; and then the Patriarch of *Jeruſalem* read the Decree of the Council concerning the Catalogue of Prohibited Books, and to invite the Proteſtants to come to the Council, with the Offers of a Safe Conduct, in theſe Words:

Decree of the Council concerning Prohibited Books.

"The Holy Oecumenical and General Council of *Trent*, lawfully aſſembled under the Guidance of the Holy Spirit, the Legates of the Holy See preſiding there, not putting their Confidence in any Humane Strength, but in the Succour and Aſſiſtance of our Lord Jeſus Chriſt, who has promiſed to give his Word and Wiſdom to his Church, principally deſigns at laſt to Re-eſtabliſh the Doctrine of the Catholick Faith in its Purity and Luſtre, which has been darkned and corrupted in ſeveral Places by great numbers of Opinions different in themſelves; and to reduce the Manners of Chriſtians to a more exact Diſcipline, which are gone aſtray from the Purity of the Ancient Rules, and to reunite Fathers to their Children, and Children to their Fathers. Having therefore in the firſt place obſerved that at this time the number of ſuſpected and dangerous Books is extraordinarily multiplied, and that by this means the falſe Doctrine, with which they abound, is ſpread on every ſide, (which has given occaſion to divers Cenſures, which have been publiſhed out of a good Zeal in different Provinces, and particularly in the City of *Rome*, though no Remedy has thereby accrued to ſo great and ſo pernicious an Evil) the Holy Council reſolves that the Fathers, who are choſen to make this Examination, ſhall carefully conſider what ſhall be proper to be done concerning Books and Cenſures, and make their Report at their own time to the Council, that ſo it may afterwards more eaſily ſeparate ſtrange and new Doctrines, like Tares, from the Wheat of Chriſtian Truth; and that they may more conveniently deliberate and ordain what ſhall ſeem to be moſt proper to take away from the Minds of many, divers Scruples and various Cauſes of Complaint. And for as much as it deſires, that all theſe things may come to the Knowledge of the whole World, it thought it convenient to give them notice of it by this preſent Decree; That, ſo, if any Man thinks there is any thing which relates to himſelf, which ought to be treated of in this Matter, or in any other thing, of which notice has been given, that it will be handled in this Council; he need not queſtion but he ſhall be favourably heard. And becauſe this Holy Council has nothing more at Heart, and deſires nothing more earneſtly from God than the Peace and Reunion of the Church; that ſo all Men owning their Common Mother upon Earth, who for her Part cannot forget thoſe whom ſhe brought forth, we may with the ſame Mouth, and the ſame Heart, glorify God, the Father of our Lord Jeſus Chriſt; it Invites and Exhorts by the Bowels of the Mercies of the ſame God, and our ſame Lord, all thoſe who are not of our Communion, to Concord and Reconciliation, and to come to this Holy Council with a Spirit of Charity, which is the Bond of Perfectneſs, and with a Diſpoſition to the Peace of Jeſus Chriſt; to which they have been called, that ſo they may make but one Body, which will give their Hearts a real Joy. Let them therefore not harden their Hearts when they hear this Voice, which is not the Voice of Men, but of the Holy Ghoſt; and inſtead of walking according to their own Senſe, pleaſing of themſelves, let them be moved by this ſo charitable and wholeſome Advertiſement of their Mother, and be converted; and the Holy Council will receive and embrace them with the ſame Teſtimonies of Affection and Charity with which it invites them.

"The Holy Council alſo ordains, That a Safe Conduct ſhall be granted in a General Congregation, and that it ſhall have the ſame Force and Authority, as if it had been granted and given in a Publick Seſſion. "The

" The ſame Holy Council alſo reſolves, That the next Seſſion ſhall be held and " celebrated upon *Thurſday* after the Feaſt of the Aſcenſion of our Lord, which ſhall " be *May* 14.

Now, ſince this Decree ran in the Name of the Holy, Oecumenical, and General Council, lawfully aſſembled under the Guidance of the Holy Spirit; the Archbiſhop of *Granada* deſired, to no purpoſe, that theſe Words might be added, *Repreſenting the Univerſal Church*, as it had been practiſed in late Councils. *Gilbert de Noguera*, Biſhop of *Alifa* in *Terra di Lavoro*, did not like theſe Words in the Decree, *That the Catholick Doctrine was corrupted by great numbers of different Opinions.*

Moſt of the *Spaniſh* and *Portugueze* Biſhops demanded, That ſince the Legates thought it convenient to put off the next Seſſion to ſo long a time, at leaſt they might declare in the Decree the Subject upon which the Fathers were to buſy themſelves during that time, that ſo they might not be reproached with leading an eaſy and idle Life at *Trent*; and ſome deſired that the Subject might be *Reformation of Manners.*

John Beroaldus, Biſhop of St. *Agatha*, preſented a Memorial, in which he petition'd the Fathers to attend to the Condition the Catholicks were in, with the evil Diſpoſition of the Proteſtants; and that ſo diſtant a Term as this that was appointed for the next Seſſion, could only be of Advantage to the latter, and muſt be very Prejudicial to the former.

The Legates took no notice of theſe Remonſtrances, but roſe up from their Seats, and ſo the Aſſembly broke up.

Difficulties about wording the Safe Conduct.

In the beginning of *January*, the Legates ſent to the Cardinal of *Ferrara*, Legate in *France*, a Draught of a Safe Conduct, which had been propoſed in the Congregations to be given to the Proteſtants. As ſoon as that Cardinal received it, he ſent it to the Queen, not being able to carry it himſelf, becauſe he was Sick in Bed of the Gout. Some days after, her Majeſty made a Viſit to that Cardinal, and told him, That ſhe had ſhew'd the Draught of the Safe-conduct to ſome Perſons, who had made ſome Exceptions to thoſe Words, *modo redeant ad cor*, pretending that they were meant only of thoſe who intended to come to the Council with a formed Deſign of owning it, by caſting themſelves into the Boſom of the Catholick Church; and conſequently, that there was no Security for thoſe who might go to *Trent* to Diſpute, and to give a Reaſon for their Opinions. The Cardinal replied to the Queen, That he had Power to aſſure the Proteſtants of her Kingdom of the good Intentions of the Pope, who deſigned that the Council ſhould be free; and that the Offers which he had made to thoſe who were willing to come to Repentance, did not exclude thoſe who would go back again without being penitent or contrite. The Queen told the Cardinal of *Ferrara*, That theſe Aſſurances would never take away from the Proteſtants the Apprehenſions which they might have, becauſe they particularly deſired a *Non obſtante* to the Decree of the Council of *Conſtance*, which ſet forth, That Eccleſiaſtical Judges may proceed againſt Hereticks, who ſhould come to the Council under the Safe Conduct of a Secular Prince. By this Anſwer of the Queen's, Cardinal *d'Eſte* plainly perceived, that ſuch a Safe Conduct, as they had ſent him a Draught of, would be very uſeleſs; and therefore he wrote to the Pope, That it was his Opinion, that an ample Safe Conduct ſhould be granted to the Proteſtants, which would give them a full Liberty to return, *etiamſi non redeant ad cor*; if it were only to make their evil Intentions manifeſt, when after ſuch Security as was offer'd to them, they would not come to the Council to own that they had taught falſe Doctrine.

The Pope having reflected upon this Advice of the Cardinal *d'Eſte*, ſent to *Trent* to bid them leave the words *modo redeant ad cor* out of the Safe Conduct; and he thought they ought to follow the Form of the Safe Conduct granted to the *Germans* in 1552. becauſe of the Succeſs which it had, ſince great numbers of Proteſtants went that Year to *Trent*.

Safe Conduct drawn up.

The Legates held Congregations, *March* 2d and 3d, to conſider whether they ſhould publiſh a General Amneſty, and grant a Safe Conduct; and what ought to be the Form of both. After long Debates it was agreed, upon the 4th, That the Invitation to Repentance ſhould be omitted as the Pope deſired; that they ſhould only tranſcribe the Safe Conduct, which was given to the *Germans* under *Julius* III. and ſhould add at laſt, That the Council granted a like Safe Conduct under the

ſame

ſame Form and the ſame Terms, that it was granted to the *Germans*, to Men of all Nations, Provinces, Cities and Places whatſoever, who did not live in the Belief of the Church of *Rome*. This Safe Conduct, thus drawn up, was publiſh'd *March* 8. at *Trent*, and ſet up upon the Doors of the Cathedral Churches. At the ſame time the Legates ſent Copies of it to all Courts, and particularly one to the Cardinal of *Ferrara*, with Two Letters along with it; one to be ſhew'd to the King, to deſire him to give leave that the Safe Conduct might be Printed, and ſent to all the Provinces of his Kingdom; and the other to be kept Secret. In this latter they took notice that *France* was not mention'd in the Safe Conduct, that the *French* might not be offended, ſince it would have implied, that their Country was infected with Hereſy, and ſerved for a Safe Retreat to Hereticks.

Articles of Reformation propoſed to be conſider'd.

March 11. there was a Congregation held, in which, before the Articles were propoſed which were to be diſcuſſed in ſubſequent Congregations, the Cardinal of *Mantua* made a very eloquent Speech to exhort the Fathers to labour joyntly with him and his Colleague, after perfect Union and Concord in the Re-eſtabliſhment of Eccleſiaſtical Diſcipline. Then he cauſed the Twelve following Articles to be read, on which they were to give their Opinions in the Congrations. The *Firſt* of which was, To ſee what could be done to oblige Archbiſhops, Biſhops, and Pariſh Prieſts, to Reſidence, and to hinder them from leaving their Churches, unleſs it ſhould be for juſt and honourable Cauſes, and ſuch as are neceſſary and uſeful for the Catholick Church. The *Second* was, Whether it was convenient to determine that no Man ſhould be put into Orders without having a Title to ſome Benefice? that ſo they might remedy ſeveral Abuſes which aroſe from conferring Orders to thoſe that had only Temporal Eſtates. The *Third* was, That nothing ſhould be paid to Biſhops, or their Officers, for conferring of Orders. The *Fourth* was, Whether Biſhops ſhould have a Power of Converting ſome Prebends into Diſtributions, in favour of ſuch Churches as had not wherewithal to make daily Diſtributions, or where the Diſtributions were ſo ſmall that they were not minded? The *Fifth* was, Whether great Pariſhes, where there was want of Prieſts, ought not to have more Titles? The *Sixth*, Whether ſmall Cures, which had not a ſufficient Revenue to maintain a Curate, ought not to be united to one another? The *Seventh*, Whether Ignorant or Vicious Pariſh Prieſts ought not to have Coadjutors or Vicars appointed over them, who might enjoy part of the Revenue of their Benefices? The *Eighth*, Whether a Power ſhould be granted to Ordinaries to reunite ruin'd Chapels to their Mother Churches, when they could not be Rebuilt for want of a Fund? The *Ninth*, Whether Ordinaries ſhould not be ſuffer'd to viſit thoſe Benefices which were faln from being regular to be held in *Commendam*? The *Tenth*, Whether all Clandeſtine Marriages, made for the future, ſhould be declared null? The *Eleventh*, What Conditions were requiſite to make a Marriage not Clandeſtine, and to oblige it to be made in the Face of the Church? The *Twelfth*, What Remedy could be applied to thoſe great Abuſes which aroſe from Pardoners?

Queſtion concerning Clandeſtine Marriages.

Beſides theſe, the Divines were order'd to examine, that they might be kept employ'd, Whether, according to the Declaration of *P. Evariſtus* and the Council of *Lateran*, when Clandeſtine Marriages are valid neither in *foro exteriori*, nor in the Church, the Council may declare them to be abſolutely null, ſo that Secret Celebration may hence forward be reckon'd among the Impediments which diſſolve a Marriage? This Article was to be debated in a particular Congregation, held on purpoſe. About that time it was diſcover'd, That the Proteſtants of *Germany* were treating about a League, and raiſing ſome Troops: Whereupon the Emperor wrote to the Pope, and to *Trent*, to ſuperſede the Council, till they ſhould ſee to what this Deſign tended; and the Fathers accordingly paſt all the reſt of this Month in Ceremonies and Devotion, eſpecially now *Eaſter* was coming on.

King of Spain's Ambaſſador's Reception at the Council.

Accordingly, during all that time, they only held Congregations to receive ſuch Ambaſſadors as were newly come to *Trent*. In that of *March* 19. they receiv'd *Francis Ferdinand d'Avalos*, Marquis of *Peſcara*, Governor of *Milan*, the King of *Spain's* Ambaſſador, who preſented his Letters of Credence and his Powers; in which his Catholick Majeſty ſet forth, That he ſent his Ambaſſador to *Trent* to aſſiſt at the *Continuation* of the Council. Theſe Words diſpleaſed the Emperor's Ambaſſadors extreamly. *Galeazzo Brugora*, a Senator of *Milan*, afterwards made a Speech in the Ambaſſador's Name, in which he ſhew'd, That Councils having always been the only Remedy to the Evils of *Chriſtendom*. *Pius* IV. had great reaſon to call this at

Trent.

Trent. That King *Philip* would willingly have aſſiſted here in Perſon, to have given an Example to other Princes: But ſince the Multitude of his Affairs would not allow it, he ſent Don *Francis d'Avales* in his place, to do there all that his Majeſty could have done in favour of the Prelats. The Promoter of the Council anſwered, That the Zeal and Piety of ſo great a King encreaſed the Hopes of the Fathers, that the Evils of *Chriſtendom* might be cured: That they received his Majeſty's Offers with all poſſible Acknowledgments; and that for their Parts they would willingly do all they could for his Glory and Satisfaction.

Duke of Florence's Ambaſſadors Reception.

In the Congregation of *March* 18. *John Strozzi*, Ambaſſador of *Coſmo* I. Duke of *Florence* and *Sienna*, preſented his Powers, and made a Speech, in which he ſpake of the ſtrict Alliance between his Maſter and the Pope, and conjured the Fathers to purge the Church, and to explain the Truth which was taught by the Apoſtles; offering them all manner of Aſſiſtance from the Duke his Maſter, towards the Support of the Majeſty of the Holy See. The Promotor anſwer'd him with Thanks, and gave a Character of the Duke, touching by the by upon the Honour which his Family had of giving two great Popes to the Church, *Leo* X. and *Clement* VII.

Reception of the Ambaſſador from the Catholick Cantons.

In the Congregation of the 20th, *Melchior Luſi*, Ambaſſador from the Catholick Cantons of *Switzerland*, and Abbot *Joachim*, Proctor of the Clergy of that Nation, who took the Title, in his Powers, of *Moſt Reverend and Illuſtrious Prince, my Lord* Joachim, *Abbot of the* Hermites *in* Switzerland, were received. Father *Adamantus*, an *Auguſtinian* Monk, made a Speech in their Names, in which he ſet forth, That the Conſuls of the Seven Cantons, that they might acquit themſelves of the Filial Duty towards the Church; were willing to ſend theſe Two Perſons to aſſiſt the Council in their Names, and to promiſe all Obedience to the Fathers; who ought to be fully ſatisfied thereby, that theſe Cantons yielded to no other State in their Zeal and Fidelity towards the Holy See; as they had ſhown in the time of *Julius* II. and *Leo* X. and eſpecially in the War which they had with their Neighbouring Cantons upon the Account of Religion, when they not only killed *Zuinglius*, that mortal Enemy to the Church, but alſo ignominiouſly burnt his Body, to let his Followers know thereby, that they would never be reconciled to them as long as they were out of the Church: That their Cantons ſeem'd to have been placed on the Borders of *Italy*, only to be a Bulwark to it, and to hinder the Northern Hereſy from ſpreading into the Boſom of that Country. The Promotor replied, That the *Swiſs* Nation had ever given Illuſtrious Marks of its Piety and Reſpect towards the Holy See; but that of all its Services, it never did one that was more ſeaſonable or more uſeful than this preſent Embaſſy: That the Council rejoyced mightily at their coming, and did not reckon leſs upon the Offers of their Nation, than upon thoſe of the Emperor, and the other Kings.

Diſpute for Place between the Florentine and Swiſs Ambaſſadors.

After this Anſwer, *Melchior Luſi*, who had expreſs Orders from his Superiors to take place immediately after the *Venetian* Ambaſſador, and to precede all thoſe who gave place to the Republick of *Venice*, went to take his Place. *Strozzi*, the Duke of *Florence*'s Ambaſſador oppoſed it. The *Swiſs* Ambaſſador proteſted, That if he had not Satisfaction, he would be gone. The Legates hereupon broke up the Congregation, being exceedingly perplex'd, becauſe there was no Accommodation to be looked for; and that if they declared on either ſide, it would be a very great Prejudice to the Council, and an irreparable Damage to Religion. That conſequently they could not be Judges in an Affair of this nature; and if they were, yet they could not decide it without offending both Parties irreconcileably. To free themſelves therefore from this Uneaſineſs, they deſired the Pope to prevail with the Duke of *Florence* not to diſpute this Matter, but to Sacrifice his own Intereſt to the Good and Quiet of *Chriſtendom*. The Duke did ſo, and order'd his Ambaſſador to find ſome Pretence that might oblige him to go into the Country, whenſoever he underſtood that the *Swiſs* Ambaſſador would be at the Congregations or Seſſions.

King of France's Ambaſſadors at Trent.

At that time his moſt Chriſtian Majeſty nominated for his Ambaſſadors at *Trent*, together with Monſieur *de S. Gelais de Lanſac*, (who had been named ever ſince *February* 27.) *Arnaud de Ferriere, Preſident of the Inqueſts* (*k*), and *Guy de Faur*, Sieur *de*

[(*k*) In the Parliaments of *France* there are ſeveral *Chambers*, as the call them, (we ſhould call them *Boards*) wherein *Inqueſts* are made in all Cauſes before they are brought in order to a final Sentence, to the *Grand Chamber*; and the *Preſident* in thoſe Chambers is called *Preſident of the Inqueſts*.]

Arnaud de Ferriere.

Pibrac, Judge-Major of *Thouloufe (l)*. Monſieur *de Ferriere* was originally of *Tholouſe*, where he ſtudied the Law for ſeveral Years; thence he went to *Padua* to perfect himſelf in that Study. At his return from *Italy* he profeſt the Law at *Tholouſe*, where he was ſoon after made Counſellor in the Parliament, and was taken from thence to be *Preſident of the Inqueſts*. Upon *Henry* II's Death he was ſent Ambaſſador to *Rome*. The Pope and Biſhops who were uneaſy at the Liberty with which he talked at *Trent*, ſollicited the King to recal him. To ſatisfy them, he was ſent to *Venice*, where he did the Duty of an Ambaſſador. He was at ſo great Expence to maintain his Dignity there, that when he ſaw *France* was exhauſted with their Wars on the Account of Religion, and not in a Condition to make him amends, he retired to the Court of the King of *Navarre*, who afterwards becoming King of *France*, made him Maſter of Requeſts; and ſoon after would have made him Keeper of the Great Seal, being ſatisfied with his Merit, and the Reputation which his Learning had procured him. But he preferring a quiet Life to the greateſt Employments, thank'd his Majeſty, and retir'd. He did not long enjoy the Pleaſures of his Retirement; for he died Two Years after, being but Fifty Years old.

The Sieur *de Pibrac* was alſo of *Tholouſe*, the Son of *Peter du Faur, Preſident a Mortier (m)*. He ſtudied at firſt at *Paris*, and then went to *Padua* to ſtudy the Law. At his return he got ſo great a Reputation at the Bar of the Parliament of *Tholouſe*, that he was made firſt Counſellor, then Judge-Major of that City. When he came back from *Trent*, the King made him Advocate-General of the Parliament at *Paris*, at the deſire of Chancellor *de l'Hopital*. When the Duke of *Anjou* was choſen King of *Poland*, *Charles* IX. deſired Monſieur *de Pibrac* to go along with him in that Voyage, where he did that Prince great Service, and charm'd the *Poles* with his Eloquence. But when the King underſtood that *Charles* IX. his Brother, was Dead, he left *Poland*, and Monſieur *de Pibrac* behind at *Cracow*, expoſed to the Fury of the *Poles*, who were reſolved to revenge the Flight of their King upon the Perſons of the *Frenchmen* of his Retinue, and not to ſpare the Man whom they looked upon as the Author of that Advice, ſo bold in its ſelf, and ſo well executed. It was on this Occaſion that Monſieur *de Pibrac* found himſelf obliged to diſplay all his Eloquence to ſave his Liberty and his Life: And it was ſo prevailing, that it diſarmed the Fury of the *Poles*, who gave him leave to retire into *France*, where the King receiv'd him with Joy, and made him *Preſident a Mortier*. The Queen of *Navarre*, and the Duke of *Anjou*, choſe him to be their Chancellor. He died at *Paris* Fifty ſix Years of Age, and was buried at the *Great Auguſtins*, where his Epitaph is ſtill to be ſeen.

Inſtructions of French *Ambaſſadors to the Council.*

April 2. the King gave the Sieur *de Lanſac* his Inſtructions, ſetting forth, That as ſoon as the Ambaſſadors ſhould be arrived at *Trent*, they ſhould in the *Firſt* place demand and require a Decree to be made, declaring, That the Council now aſſembled was not a Continuation of that formerly held at *Trent*, but a new one: That if the Fathers ſhould declare that it was determined already, or ſhould ſay that they would conſider of it; the Ambaſſadors ſhould, before they could come to make a Declaration that this Council was only a Continuation of the former, ſay, That they had an expreſs Order from the King their Maſter, not to allow of any Debate concerning it, and not to be preſent any more at the Congregations, till they underſtood from his Majeſty what his Intentions were concerning it.

Secondly, That his Majeſty's Ambaſſadors ſhould repreſent, That conſidering *Trent* is a ſuſpected Place, not only to the *Germans*, but to ſeveral others, it would be for the Advantage of the Church, that the Council were removed to another Place: That therefore his Majeſty is willing to have it removed to *Conſtance*, *Wormes*, or *Spires*, or to ſome other free and eaſy Place, which all Parties ſhould approve of: That theſe Two Points being granted, they ſhould demand a Safe Conduct for all the Proteſtants to go to *Trent*, and there ſet forth their Doctrine, and aſſert it with all Freedom, and without having any Harm done to them;

[*(l)* In *French*, *Juge-Mage*; I ſuppoſe that may be a particular Name for a Principal, Civil, or Criminal Magiſtrate (for I cannot tell which) in *Tholouſe*. In the Catalogue at the end of the Decrees of the Council of *Trent*, he is called *Judex-Major*.]

[*(m)* The Principal Preſidents of the Parliaments in *France* are called *Preſidents au Mortier*, from a Black Velvet Cap, bordered with Gold Galoon, which they carry in their Hands upon Solemn Occaſions. The *Mortier* or *Cap* of the *Firſt Preſident* is Bound with a Double Galoon, the reſt have only a Single Galoon.]

either

either in going or coming back, though they ſhould not ſubmit to the Orders of the Council.

Thirdly, That the Biſhops may give their Votes, and declare their Opinions with all Freedom, according to their Conſciences; and that the determination of their Reſolutions be not left to the good Pleaſure of his Holineſs and his Legates.

Fourthly, That the Decrees of the Council ſhall likewiſe not be remitted to the Pope's good Pleaſure, but on the contrary, a Declaration ſhall be made, That he cannot alter, diminiſh or change them, nor diſpenſe with them in any manner whatſoever; and that purſuant to the Diſpoſitions of the antient Councils, and particularly thoſe of *Conſtance* and *Baſil*, he ſhall be obliged to pay an entire Submiſſion and Obedience unto them.

Fifthly, That in Matters of Reformation, the Fathers of the Council ſhall conform themſelves to the Diſcipline of the Primitive Church, that ſo the Eccleſiaſtical State may be reduced, as near as poſſible, to the Purity in which it was put in Firſt.

Sixthly, That the Pope ſhall not at all concern himſelf with Elections or Proviſions of Biſhops, Abbats, other Prelates and Pariſh-Prieſts; nor with their Adminiſtration, unleſs in caſe of Negligence, according to the Decrees of [illegible] Councils, and the antient Rights and Liberties of the *Gallican* Church.

Seventhly, That the Pope ſhall for the future grant no Diſpenſations, for any Cauſe whatſoever, againſt the Decrees of the Councils.

Eighthly, That all Diſpatches depending upon the Popes Authority, ſhall, according to the Canons, be granted *Gratis*; and conſequently all Annats, and all other Taxes and pecuniary Conſtitutions, ſhall be taken away.

Ninthly, That Archbiſhops, Biſhops and other Beneficiaries, ſhall be obliged to Reſidence, and ſhall not be diſpenſed with upon any Cauſe whatſoever.

Tenthly, That the Pope ſhall ſend no more Legates with Faculties to nominate to Benefices.

Eleventhly, That thoſe who for the future ſhall be nominated to Archbiſhopricks or Biſhopricks, ſhall have the Age and Qualifications which the Canons require, and ſhall be conſecrated according to the Order eſtabliſh'd by the Rules of the Church.

Twelfthly, That the Council ſhall take care that there be no more Recourſe to *Rome*, to obtain Diſpenſations for Marriages in the Second, Third and Fourth Degrees of Conſanguinity and Affinity, and for Celebration of Marriage out of the times allow'd by the Church, eſpecially when no Diſpenſation is refuſed to thoſe that bring Money.

Thirteenthly, That no Stranger ſhall for the future hold any Benefice that ſhall be reſigned to him, if he does not Firſt underſtand the Language, That he may inſtruct and teach the People, and if he does not actually reſide; and that all Proviſions which ſhall be given to the prejudice of this Regulation, ſhall be null; and that the Pope ſhall not diſpenſe with them for any Cauſe whatſoever.

Fourteenthly, That no Penſions ſhall be reſerved out of Benefices which ſhall be reſigned, nor out of Benefices, over which a Right is pretended.

Fifteenthly, That all Mandates, Reſervations and Regreſſes ſhall be taken away, as well in the Countries under Obedience, as in the reſt.

Sixteenthly, That no Man ſhall go to *Rome*, for either Beneficiary Cauſes or others, out of *Provence*, *Britanny*, or other Places of this Kingdom.

Seventeenthly, That no Man ſhall be admitted to Orders, or to the Offices of the Church, by any Man beſides his own Biſhop, or without his expreſs Leave; and that the Pope ſhall iſſue forth no Diſpenſations or Letters derogatory hereunto.

Eighteenthly, That the Sixth Canon of the Council of *Chalcedon* ſhall be ſtrictly obſerved by Biſhops in the Promotion of Presbyters, that ſo they may obviate thoſe Abuſes which ariſe from great Numbers of thoſe who go into Prieſts Orders without a lawful Approbation, and without being deſtined to a certain Function.

Beſides, That the Ambaſſadors ſhall hinder any things being done in the Council to the prejudice of the King's Rights, or of the Privileges and Liberties of the *Gallican* Church; and that if they ſee that any thing is deſigned to be done in prejudice to any of them, they ſhall proteſt, and at the ſame time give his Majeſty an Account.

Their Inſtructions likewiſe ſet forth, That ſince the Emperor had declared to his moſt Chriſtian Majeſty's Ambaſſador, that he particularly deſired that his Ambaſſadors at *Trent* might communicate and confer with thoſe of *France*, in order to procure, by joint Conſent, a good Reformation of Diſcipline and Manners, which is the firſt Fruit that ought to be expected from the Council; they ſhould act in concert with them. That the Biſhops of *France* ſhould not obſtinately adhere to the retaining of thoſe things which are only of poſitive Right, and which may be taken away or changed without hurting the Conſcience; thereby to facilitate the means of re-uniting themſelves to thoſe who were ſeparated from the Church. That the Ambaſſadors ſhould prevent any Man's being cenſured or condemned with too much precipitation; and that they ſhould demand, That all Cenſures and Condemnations be remitted to the end of the Council, when every thing ſhall have been well examined and weighed. That if it ſhould be propoſed in Council to make a League, and to proceed by force of Arms againſt thoſe Potentates and Princes, who would not obey and obſerve the Laws of the Council, the Ambaſſadors ſhould oppoſe it, and remonſtrate that thoſe are not the ways which the Church ought to uſe, by ſhewing the Danger which Religion is expoſed to thereby. That if the Fathers of the Council ſhould ask the Ambaſſadors, Whether his moſt Chriſtian Majeſty does not at leaſt intend to conſtrain his Subjects by force to continue firm to the Doctrine of the Church? they ſhall anſwer, That his Majeſty does with Grief find himſelf to be of too weak an Age to endeavour, without putting his Crown and State in Danger, to remove by force that Diverſity of Opinions concerning Religion, which for ſo many Years has been impreſt upon the Minds of his Subjects; and that it is his Majeſty's Intention, That the Prelates of his Kingdom ſhall by Preaching, by good Examples, and by the Reformation which the Council ſhall make, bring back inſenſibly thoſe that are gone aſtray. Laſtly, for as much as the Catholick King's Ambaſſadors have in ſome Places pretended to precede the Ambaſſadors of his moſt Chriſtian Majeſty, the King Wills and Commands his Ambaſſadors to take Place of the King of *Spain*'s Miniſters in every Place: And in caſe this Matter be come once to be debated in the Council, he requires them to depart immediately, and to command the Biſhops of his Kingdom to follow them, after having proteſted and declared, That his Majeſty and his Kingdom do not intend to approve of the Council.

Dudithius, *Deputy from the Clergy of* Hungary.

April 6. there was a Congregation, in which *Andreas Dudithius Sbardellatus*, Biſhop of *Knin* in *Croatia*; and *John Coleſwarin*, Biſhop of *Chonad* in *Tranſilvania*; Deputies from the Clergy of *Hungary*, were received. *Dudithius*, who was one of the moſt Learned and Eloquent Men of the Age, made a Speech. He was of an illuſtrious Family in *Hungary*; his Father, who was killed in a Battel againſt the *Turks*, left him very Young; his Uncle by the Mother, Biſhop of *Vatzen*, and afterwards Archbiſhop of *Gran*, took care of him, and ſent him to the Univerſity of *Breſlaw* to ſtudy. That City being ſoon after expoſed to the Enemies Fury, *Dudithius* went into *Italy* to continue his Humanity Studies. *Paul Manutius*, was ſo charmed with the Genius of this Young Man, and with the Application which he ſhew'd to Learning, that he took a very particular Care of him; and he ſpeaks of him in ſeveral of his Letters, as of one of the greateſt Wits of his Age. When *Dudithius* had gone through his Humanity-Courſe in *Italy*, he paſt into *France*, and ſtudied Philoſophy at *Paris*, under the Famous *Vicomercatus*; after that, he wholly gave up himſelf to the *Greek* Tongue, under Doctor *Angelus Caninius*, and learned *Hebrew* under *Mercer*. Afterwards he returned into *Hungary*, where his Relations adviſed him to ſtudy Philoſophy; for which Reaſon he took a Second Voyage into *Italy*, and went through a Courſe at *Padua*, under *Guido Pancirollus*. When Cardinal *Pool* was ſent into *England* in Quality of Legate, when *Mary* ſucceeded her Brother, he put himſelf into his Train, and took a Journey into *England* with that Legate, where he acquired the Eſteem of the Queen and her Siſter *Elizabeth*. At his return into *Hungary*, he was made Canon of *Gran*, and Provoſt of *Oberbaden*. The Friendſhip which he contracted with the Illuſtrius Men of *Italy*, engaged him to take a Third Journey thither. During his ſtay there, he publiſh'd his Judgment upon the Hiſtories of *Herodotus* and *Thucidides*, which is exceedingly commended. The ſame Reaſon made him go into *France*; and in his way thither, he waited upon the Duke of *Florence*, who obliged him to ſee *Catherine de Medicis*,

Life of Dudithius.

Medicis, who was ſurprized with the Beauty of the Complement which *Dudithius* made her, and yet more to ſee a *Hungarian* ſpeak *Italian* ſo well, and with ſo much eaſe. Afterwards he went to the Court of *Vienna*, where the Emperor gave him in 1562. the Biſhoprick of *Knin*, and he was nominated to go Ambaſſador from the Clergy of *Hungary* to the Council of *Trent*. The too great Liberty with which he ſpake, in favour of the Cup and the Marriage of the Clergy, made the Legates apprehenſive, leſt with the force of his Eloquence, and the Beauty of his Expreſſions, he ſhould draw after him into his Opinions a great number of Prelates. They ſent Word therefore to the Pope, That *Dudithius* was a dangerous Man, and that it was neceſſary he ſhould go away from *Trent*. Accordingly the Pope ſollicited the Emperor to recall him; which he did. At his return to the Court of *Vienna*, he was made Biſhop of *Chonad* (*n*). The Emperor ſent him as his Ambaſſador into *Poland*, to King *Sigiſmond*; and when he came back he was made Biſhop of *Five Churches*. The Emperor *Maximillian* II. who Succeeded his Father *Ferdinand*, ſent him a Second time (*o*) into *Poland*, as his Ambaſſador to King *Sigiſmond*. In this laſt Voyage it was that he conceived a violent Paſſion for a Maid of Honour of the Queens, of the Family of *Strazzi*, whom he Married ſome time afterwards, and laid down his Biſhoprick. Then it was that he began an unhappy Correſpondence by Letters with *Beza*. The Emperor *Maximillian* was ſenſibly touched at his Apoſtacy; but having at the bottom a particular Good-will and eſteem for him, he could not bring himſelf to abandon him; accordingly he gave him a Penſion, and that he might be ſhelter'd from the *Menaces* of the Court of *Rome*, he made him his perpetual Reſident in *Poland*; where *Dudithius*, out of Gratitude, did all that ever he could to ſet the Crown of *Poland*, after *Sigiſmond*'s Death, upon *Maximillians*'s Head. He tried the ſame thing again after *Henry* VIII's Retreat. He had then taken his Meaſures ſo well, That he might have flatter'd himſelf with Succeſs, had not *Stephen Battori*, Prince of *Tranſilvania*, come of a ſudden into *Poland* with a mighty Army, and got himſelf choſen. This obliged *Dudithius* to leave that Country, and to retire to the Emperor's Court, who ſent him to the Diet of *Ratisbonne*. When *Maximillian* was Dead, *Dudithius* ſought only for a Retirement: Then he ſettled at *Breſlaw*, where he profeſt himſelf a *Socinian*, the Poiſon of which Doctrine he had ſuck'd in during his long ſtay in *Poland*. He Died *February* 23. 1589. aged only 56 Years and 17 Days. He was buried in S. *Elizabeth*'s Chapel at *Breſlaw*.

In the Congregations which were held from *April* 7. to *April* 18. the Four firſt Articles of the Twelve, which were propoſed by the Legates, were examined. The Firſt, concerning Reſidence, employed the Fathers of the Council more then the reſt.

The Patriarch of *Jeruſalem*, who gave his Opinion firſt, took notice, That when this Article was examin'd in the firſt Meeting of the Council, they obſerv'd that Reſidence might be eſtabliſh'd Two ways; Firſt, by laying Penalties upon thoſe that ſhould not reſide; Secondly, by removing all the Hindrances of Reſidence: As for the Penalties, in the Ninth Seſſion, a Deprivation of one half of the Revenues was enacted; That a greater Penalty could not be impoſed, unleſs they would reduce the Biſhops to Beggary: That in caſe of Contumacy and Felony, they could not proceed with greater Rigour againſt them, than to deprive them of their Biſhopricks, the Execution of which belonged only to the Pope, to whom, according to the antient Uſage of the Church, the Cognizance of Epiſcopal Cauſes is reſerved; and that in the ſame Seſſion, the care of remedying of it is left to his Holineſs, either by a new Ordinance, or ſome other way. As to the Second way, which was the removing of the Hindrances to Reſidence, they had begun already with removing them, by taking away many Immunities and Exemptions, which hindred Biſhops from performing their Functions; That they had now nothing more to do but to go on; and as they had done before; ſo now a Committee of Fathers ought to be appointed to draw up a Memorial of the Impediments to Reſidence yet remaining, for the Congregation to examine.

[(*n*) *Thuanus* in his Account of *Dudithius* (*ad an.* 1589) mentions only his being Biſhop of *Knin* (*Tininia*) and *Five Churches*. So likewiſe the Printed Liſt of the Prelates at the end of the Decrees of the Council of *Trent*. However, ſince his Partner *Coloſwarin*, who was Biſhop of *Chonad*, died at *Trent* whilſt the Council ſat, I cannot ſay our Author is miſtaken.]

[(*o*) *Du Pin* ſays, *pour la troiſieme Fois en Pologne*; but ſince he mention'd only one Journey before into *Poland*, I take it for granted it is an *Erratum*, as is 1579. at laſt for 1589. for *Dudithius* did not die till the Year 1589.]

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Hereupon the Archbiſhop of *Granada* ſaid, That if they would follow the Methods uſed in the Council under *Paul* III. they would find none more effectual than to declare, as they had then agreed to do, and as they had done, if the Council had not been interrupted; That Reſidence is of Diviine Right: That this Argument was then not only ſlightly touched upon, but prepared and digeſted, and ſeveral Books publiſh'd about it: That if Reſidence were once declared to be of Divine Right, all Impediments would ceaſe of themſelves: That then the Biſhops, knowing their Obligations, would lay their Hands upon their Conſciences, and would no longer look upon themſelves as Hirelings, but as Shepherds who were anſwerable to God for the Flock with which they were entruſted: That they would do their Duty without reſting upon Diſpenſations, which they knew could not ſerve as a Lawful Excuſe, and conſequently could not ſave them. Laſtly, he endeavour'd to prove by Paſſages of Scripture, and the Authority of the Holy Fathers, That this was a Catholick Truth. This Opinion was follow'd by the Majority of the Congregation, and back'd by ſeveral other Reaſons and Authorities by its Defenders. But ſtill there were ſome Biſhops who affirm'd, That this was a new Opinion, That Reſidence is of Divine Right: That Cardinal *Cajetan*, who firſt ſtarted it, quitted it afterwards; for when he was Biſhop of *Cajeta*, and Archbiſhop of *Palermo*, he never reſided: That the Church always believ'd, that the Pope can diſpenſe with Reſidence: That thoſe who did not reſide, were only reprehended or puniſh'd as Violators of Canons, and never as Breakers of a Law of God: That this Queſtion indeed had been debated under Pope *Paul* III. but then the Diſpute was found to be ſo dangerous, that the Legates, who were Men of finiſh'd Prudence, were forc'd to break it off by Addreſs: That this ought to be a Precedent now: That the Books ſince publiſh'd did little elſe but give Scandal to the World, where it was perceived, that this Diſpute proceeded only from pure Faction: And as for the Authorities of Scripture and Fathers, they are, ſaid they, only Exhortations to Perfection; and we can build upon nothing but Canons, which are the Laws of the Church.

Some ſaid, this was neither a Time nor a Place for examining that Queſtion; and that the Deciſion of it would not only do no good, but on the contrary would do a great deal of miſchief: That Councils were called to extirpate Hereſies, and not to cauſe a Schiſm among Catholicks, as would certainly happen, if they ſhould condemn an Opinion which was held by the Majority, at leaſt by one half of the Divines: That this Opinion was not advanced as a Truth which Men were obliged to believe, but as a powerful Motive to Reſidence; though with little Reaſon, ſince Men are not more careful of obſerving the Commandments of God, than thoſe of the Church: That Faſting in *Lent* is better obſerved than the Ten Commandments: That if Confeſſion, and Communicating at *Eaſter*, were of Divine Obligation, there would not for that Reaſon be more Communicants: That ſaying *Maſs* in a Prieſt's Habit, is only an Eccleſiaſtical Law, and yet it is never violated: That thoſe who are not afraid of the Penalties appointed by the Canons, would offend yet oftener, if they were no longer afraid of Temporal Puniſhments, but only of Divine Juſtice; and that ſuch a Determination would only ſerve to encourage Biſhops to attempt againſt the Holy See, and againſt the Pope, as there had ſome ſecret Murmurs gone about already, which tended to the Diminution of the Court of *Rome*; and yet the Eccleſiaſtical Order was reſpected in other Places only upon its Account: That if its Splendor were once taken away from that Court, the Church would be every where leſs reverenced. And laſt of all, That it was not juſt to treat of a Matter of this Conſequence without Communicating it to his Holineſs, and to the Sacred College, whom it more nearly concerned.

Paulus Jovius, Biſhop of *Nocera*, ſaid, the Council was certainly called together to cure a great Wound; namely, the Calamitous Condition of the Church, the Cauſe of which was attributed by all Men to the Abſence of Biſhops from their Dioceſes; and yet though all Mankind talked after this manner, perhaps no Man made the proper Reflexions upon it which he ought: That he did not act like a good Phyſitian, who was for taking away the Cauſe of a Diſtemper, without well knowing what it was firſt, or without conſidering whether if this Cauſe were removed, greater evils might not enſue: That if the Non-reſidence of Biſhops were the true Cauſe of thoſe Abuſes, then we ſhould ſee leſs Corruption in thoſe Churches where Biſhops have reſided for theſe hundred Years laſt paſt: That the Popes have

have conſtantly reſided at *Rome*, and have uſed all their Endeavours to cauſe the People there to be inſtructed; and yet we do not ſee that that City is better govern'd than others: That Capital Cities of Kingdoms, where Biſhops conſtantly reſide, are more corrupt than thoſe miſerable Cities which do not ſee their Biſhop for an Age together; and that none of thoſe antient Prelates then preſent, that have conſtantly reſided, can ſhew Dioceſes in better order than thoſe of their Neighbours who have never reſided: That thoſe who ſay ſuch Churches are Flocks without Paſtors, ought to conſider that Curates have charge of Souls as well as Biſhops, and yet none ſpeaks of them, as if there could not be good Chriſtians where there are no Biſhops: That there are, among the Mountains, many who never ſaw a Biſhop, and yet may give Examples to Epiſcopal Cities. "We ought, ſaid he, "to commend and imitate the Zeal and Prudence of the Fathers of this Council, "under *Paul* III. who enacted Penalties againſt Prelates, to oblige them to reſide, "and began with removing the Impediments that kept them from their Churches. "Let us not flatter our ſelves that Reſidence will produce a Reformation in the "Church; we ought to fear leſt our Hopes prove vain, and that whilſt we "are ſeeking after Ways and Means to enforce Reſidence, ſuch Inconveniencies "may ariſe, that our Succeſſors may be obliged to ſeek for Remedies by Abſence: "We ought not to uſe ſuch Bonds as can't be broke, when we want it; and ſuch "the declaring Reſidence to be of Divine Right would be, if we ſhould think of "introducing it now at MCCC Years diſtance. Should a Biſhop be Rebellious, "he would uſe this as a Buckler againſt the Pope, when his Holineſs ſhould cite "him to *Rome* to give an Account of his Actions there, or would remove him, in "order to hinder his fomenting Miſchief in his own Church, as we have ſeen "in our Days, in the Caſe of *Herman de Weiden* Archbiſhop and Elector of *Cologne*. He added, That he believ'd that the Prelates, who were of a contrary Opinion, acted out of a Pious Zeal; but he was alſo afraid, that ſome would willingly make uſe of this Means to withdraw themſelves from the Obedience of the Pope, upon which the Unity of the Church depended: That however, he thought it his Duty to admoniſh them, that the Pains they now were taking would turn to the advantage of the Curates, to encourage them to ſhake off the Epiſcopal Yoak; who, if this Queſtion paſt, would not fail to ſay that Biſhops could not deprive them of their Cures, nor reſtrain their Authority; and they would pretend, That being Paſtors immediately appointed by God, the Flock belong'd more to them than to their Biſhop, and nothing could be ſaid againſt it. And ſo the Church, which preſerved it ſelf by Subordiation, would fall into a popular and anarchical Adminiſtration, which would infallibly deſtroy it.

John Baptiſta Bernardi, Biſhop of *Adiazzo*, (a City in *Corſica*) ſaid, That ſince the Buſineſs was only the effectual Eſtabliſhing of Reſidence, and not one Opinion rather than another, they were only to take away the Cauſes of Abſence, without making an uſeleſs Enquiry whence the Obligation to reſide proceeded: That the Fountain of Non-reſidence was the Ambition of Biſhops, who lived in Princes Courts, and meddled with Matters of Government ſo far as to be Judges, Chancellors, Privy-Counſellors, Secretaries of State, nay even Treaſurers (*p*); ſince there are ſcare any Courts where Biſhops have not ſome of theſe Employments, though it be forbidden by St. *Paul*, who ſays, *That a Soldier Conſecrated to God, meddles not with the Affairs of the World:* That this Divine Commandment would be obſerved, if Biſhops were forbidden to poſſeſs or exerciſe any Secular Employment: That then, as they would have no longer buſineſs at Court, they would reſide of themſelves, without any neceſſity of being obliged by Command or Penalty. Laſtly, he pray'd the Council to declare, That neither Biſhops nor any other Paſtors might lawfully execute Secular Offices.

The Biſhop of *Five Churches* made anſwer, That if St. *Paul*'s Words were to be taken in that Senſe which his Brother put upon them, then all the Biſhops and Princes for theſe laſt DCCC. Years muſt be condemned, for that which they have always been commended for; theſe for giving, and the others for accepting of Temporal Juriſdictions: That even Popes and Biſhops, who have held them,

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[(*p*) *Financiers*, which is our Authors Word, and *Financieri*, which is *F. Paul*'s Word, whom our Author here Copies, ſignifies *Treaſurers* as well as *Collectors of the Revenue.*]

have

have been Canonized: That the beſt Emperors and Kings have filled their Councils with Biſhops, who conſequently would be all Damn'd, if St. *Paul* were to be rigorouſly interpreted: That thoſe who reſtrained the Apoſtolical Prohibition only to Churchmen, were very much miſtaken, ſince he ſpake to all the Faithful, who are the Soldiers of Jeſus Chriſt; concluding, That as the Soldier of a Prince, gives not himſelf to Arts or Trades, by which the People gain their Livelihoods, becauſe they are incompatible with a Military Life; ſo the Soldier of Jeſus Chriſt, *i. e.* every Chriſtian, ought to abſtain from what is contrary to his Chriſtian Profeſſion, *i. e.* from all Sin; and thus every Man is allow'd to do what he may do without Sin: That Biſhops are not to be blam'd for accepting theſe Employments, unleſs we ſay that it is a Sin to hold them: That the Grandeur and Reputation of the Church proceeds from Mens ſeeing Eccleſiaſtical Dignities held by Men of Illuſtrious Birth, and the Offices of the State exerciſed by Biſhops: Whereas, if theſe Employments were look'd upon as incompatible with Benefices, no Gentleman would go into the Church; the Prelates would not be regarded; nor would Churchmen be diſtinguiſhed from the Populacy: That the moſt able Doctors have always look'd upon thoſe Ordinances as unjuſt, which exclude Eccleſiaſticks from the Civil Adminiſtration, and from thoſe Secular Charges which belong to them by the Right of their Birth. This Opinion was well received, even by thoſe who held Reſidence to be of Divine Right.

Opinions about Titles of Prieſts

Upon the Second Article, namely, whether no Man ought to be put into Orders unleſs he has a Title to ſome Benefice, becauſe of the Abuſes ariſing from Patrimonial Titles; their Opinions were divided. Some ſaid, if Reſidence were declared to be of Divine Right, and every Man did his own Duty, Churches would have no need of Clerks without Benefices, nor of making Ordinations upon Patrimonial Titles: That all Abuſes would ceaſe: That there would be no more lazy, begging Prieſts; and conſequently, That they ſhould ſee no more of thoſe Scandalous Meanneſſes, which Men muſt now be guilty of to get Bread: That no Reformation could be good, unleſs things were brought to their Principles: That the Church could return only this way to that Perfection, in which it was preſerved ſo many Ages.

Others ſaid, That Poverty ought not to ſhut the Gate to thoſe, who by their good Life and Learning deſerved to be admitted to Holy Orders: That the Primitive Church never excluded the Poor, and never forbad Prieſts to get their Bread with the Labour of their Hands; Witneſs St. *Paul* and *Apollos*, who got it by making of Tents: That *Conſtantius*, Son to *Conſtantine*, in his Sixth Conſulſhip, exempted the Clergy from paying any Duties for what they ſold in their Shops, or made in their Work-Houſes, becauſe they gave part to the Poor; ſo that St. *Paul*'s Advice was obſerved at that time, which recommends to the Faithful to apply themſelves to ſome honeſt Labour, that they might have wherewithal to aſſiſt the Poor: That a Licentious Life, which ſcandalizes the People, was undecent for Clergymen; but that it was honourable, and tended to Edification, to live upon their Labour: That if any Churchman, who ſhould fall Sick, and ſo be hindred getting his Bread, ſhould be forced to beg, it were no more a Shame for him, than for ſo many of the *Religious*, who glory in being called *Mendicants*: That he does not talk like a Chriſtian, who ſays, That it misbecomes the Miniſters of Jeſus Chriſt to live upon their Labour, and to ask an Alms, when they are no longer in a Condition to get a Livelihood, ſince nothing deſerves Contempt in them, but Vice: That thoſe who ſay that Want drives Men to Steal, and to commit many other Crimes, will find, if they conſider well, that the Rich fall into the ſame Faults, and that Avarice is more greedy and more maſterleſs than Poverty, which is for the moſt part Laborious and Diligent, and not at leaſure to do Miſchief: That the Qualities of Good and Poor agree well together, but thoſe of Good and Lazy never do: That the Militant and the ſuffering Church, received great Conſolation from the great number of *Maſſes* which are ſaid, and yet this Obligation does not lie upon the Rich Clergy, but upon the Poor, without whom both the Living and the Dead would be deprived of ſo many Suffrages: That they had better make a Law on purpoſe, that Men of Capacity and good Manners ſhould be admitted into Orders without any Title: That the Reaſon why Prieſts were formerly forbidden Ordination without a Title, is now at an end; becauſe then Beneficed Perſons, applying themſelves to the Functions of the Church,

edified

edified the People; and others being idle, gave Scandal; whereas now moſt Beneficed Perſons forſake the Miniſtry of the Church, and lead a voluptuous Life, whilſt the Poor do their Duty, and edify the World by their Example.

Few Prelates entred into thoſe Notions; but another Method was propoſed, which was very well received; which was, to keep to the Cuſtom already ſettled, of ordaining no Man without a Title to a Benefice or to a ſufficient Eſtate, that there might be no more of thoſe begging Prieſts, who diſhonoured the Eccleſiaſtical Order. But then to avoid being impoſed upon, Biſhops were to be ordered to take care that the Patrimony of Clerks might not be alienated.

This was oppoſed by *Gabriel le Veneur*, Biſhop of *Evreux*, who ſaid the Patrimony of the Clergy was a Secular Fee, concerning which, the Church could make no Laws: That occaſions might often ariſe where the Magiſtrate had a Right to command an Alienation; beſides, That all Mankind are agreed, That the Eſtates of Clergymen are ſubject to Civil Laws in Matter of Preſcriptions, and all other Forms of Contracts; and that they ought to conſider well, before they took upon themſelves to diſannull Civil Contracts.

Opinions concerning Fees that are paid for Eccleſiaſtical Functions.

Then they went to the Third Article, concerning paying nothing to Biſhops or their Officers for conferring of Orders. Here the Rich Biſhops and the Poor ones were divided: The Rich Biſhops called all that the Biſhops or their Officers received on that account, Simony and Sacrilege, alledging the example of *Simon Magus*, of *Gehazi*, *Eliſha*'s Servant, that Precept of Jeſus Chriſt, *Freely ye have received, freely give*, and all that the Fathers ſaid againſt Simony; they added, That the Names of Alms and Free-Gifts were falſe Pretences, which were belied by their Effects, ſince that was given for Orders, which would not have been given without them: For, ſaid they, if it is an Alms, why is it only done upon this occaſion? Why is it not done at another time? Why are not Orders conferred *gratis*, that ſo Alms may be afterwards done at Mens Pleaſure? But the miſchief is, that if any Man ſhould ſay to the Biſhop who ordains him, it is only an Alms which he gives him, the Biſhop would be offended, and perhaps would not receive it at another time: We are not therefore to imagine we can deceive either God or Men. Laſtly, they concluded, That an Abſolute Decree ought to be made, to prohibit the giving or receiving any thing, even by way of Alms, either to the Biſhop or to any of his Officers, even to his Secretary, upon pretence of Writings, Seals, Labour, or upon any other Account whatſoever.

The Poor Biſhops, and thoſe who were only Titular, replied, That as it is horrible Sacrilege to confer Orders for Money, ſo it deſtroys that Charity which is ſo much recommended by Jeſus Chriſt, and does perfectly diſfigure the Church, to take away the Liberty of giving Alms: That the ſame Reaſon which holds for Confeſſions, Maſſes, Burials and other Eccleſiaſtical Functions, holds alſo for Ordinations: That there is no Cauſe why Chriſtians ſhould be forbidden to give voluntarily, nor to receive for theſe Functions, any more than for others; the Objection which is made, That ſince it is an Alms, it ought to be done at another time, concluding equally to all other Eccleſiaſtical Adminiſtrations: That it is a very antient Cuſtom in the Church, to receive Alms upon theſe Occaſions, without which, the Poor *Religious* would be forced to ſeek out for ſome other Livelihood; and then the Rich not doing the Duty in Perſon, as has been ſeen ſufficiently for theſe laſt 500 Years, the Exerciſe of Religion would be loſt, and the People would fall into Impiety and Superſtition. Laſtly, That they could not conceive how any Man could find Fault with the Biſhops receiving a ſmall Acknowledgment for Ordinations; ſince the Pope himſelf takes, without any Mans being offended, Thouſands of Crowns for the Pall, which he gives to Metropolitans. Why then, ſaid they, ſhall different, nay contrary Laws be made for things of the ſame Nature, and that be called an Abuſe, which has been always what it is from its Original? The Pontifical ſays, That in Ordinations, thoſe that take Orders, preſent Wax-Tapers to the Biſhop that confers them, and yet theſe Tapers are Temporal things; and beſides they may be of a great Price, either upon account of their Bulk, or their Ornaments: Conſequently then, this Evil ought not to be eſteemed to be ſo great as it is made; and the Reputation of Poor Biſhops ought not for that Reaſon to be blaſted, who built upon a Decree of *Innocent* III's, in which, not only the Cuſtom of giving and receiving ſome Reward for the Adminiſtration of Sacraments is approved; but Biſhops are required to conſtrain the People by

Cenſures and Eccleſiaſtical Puniſhments to the Obſervation of that Cuſtom which he calls Laudable, tho' now they would make it paſs for Sacrilegious.

Dionyſius, Biſhop of *Milopotamo*, a *Franciſcan*, by Birth a *Greek*, ſaid, That the Sacraments ought to be adminiſtred to the Faithful *gratis*, for Two Reaſons: Firſt, becauſe they would thereby be more edified. Secondly, becauſe the Tithes which they paid are a Salary more than ſufficient, ſince the Clergy, who were not a Tenth part of the People, yet receiv'd a Tenth part of their Revenues, without reckoning their other Eſtates, which came to Twice as much more: That if there were Poor Biſhops, it was not becauſe the Church was Poor, but becauſe its Wealth was ill divided; whereas if it was diſtributed in a due Proportion, all the Clergy would be at their Eaſe. He added, That there were other Abuſes which it would be neceſſary to take away; ſuch as paying ſo dear to Biſhops Secretaries for Letters Dimiſſory, to be ordained in other Places; and to the Roman Chancery, for Leave to be ordained out of *Ember-Weeks*. Many lik'd what he ſaid about Letters Dimiſſory; but as to the Permiſſions from *Rome*, Cardinal *Simoneta* ſaid, That the Pope would take Care of them; and that that did not belong to the Council.

It was then debated, Whether they ſhould pay the Biſhops Secretaries? Some affirm'd, That theirs was purely a Secular Employment; and conſequently there was no Scruple about giving them a Gratuity for their Diſpatches. Others, on the contrary, ſaid, theirs was an Eccleſiaſtical Office; and conſequently it was not lawful for them to take any thing. *Antonius Auguſtinus*, Biſhop of *Lerida*, ſaid, the Secretariſhip to a Biſhop was a Secular Office; but that it ought to be executed with Moderation, as being an Employment fix'd to a Spiritual thing: Whence he concluded, that they ought to have a Salary, only it ſhould be moderate and certain.

Opinions concerning Diſtributions to Chapters.

Concerning the Fourth Article, Whether Biſhops ſhould be empower'd to turn ſome *Prebends* into *Diſtributions*, in Favour of thoſe Churches which had not wherewithal to make daily Diſtributions, or at leaſt which made ſo ſmall, that it was not worth the while to make them? Some were of Opinion, That ſince the greater and the more frequent the Diſtributions were, the Churches were the better ſerved; it ſeem'd, that the Negligence of thoſe who did not aſſiſt at the Offices, could not be better remedied, than by taking ſome Part of their Prebends to diſtribute amongſt thoſe that were preſent: That this was the only Way to make them conſtant. Others were for having whole *Prebends* converted into *Diſtributions*.

Lucas Byzantius, Biſhop of *Cattaro*, ſaid on the contrary, That they had better conſtrain the Canons by Cenſures, and a Deprivation of ſome Part of their Profits, or of the Whole, or even of their Prebends; but without altering the ancient Form, it not being juſt to leſſen the Number of Prebends which were already founded, under Pretence that they could be converted to a better uſe: That by remedying of Negligence, they would thus open a Gate to Simony; it being certain, that to perform Spiritual Offices for a Temporal Gain is Simoniacal. Others replied, That the Council had a Power of ſuffering Prebends, originally ſo eſtabliſh'd, to be alter'd into Diſtributions, that ſo Divine Offices might be more decently perform'd: That in the Intention of aſſiſting at them, to reap a Profit, the Gain was not the principal Inducement; ſince the Chanons went to the Offices primarily to ſerve God, and ſecondarily to receive the Diſtribution. Others replied to this, That the Council had no more Power over the Goods of the Dead, than over thoſe of the Living, which no Man was ſo raſh as to pretend to meddle with; and beſides, it was not ſo certain, as Men would make believe, that it was lawful to ſerve God for Gain, provided that was not the principal Motive: And that it was to be feared, that what they call a Subaltern Cauſe, was the Principal one; ſince it was that which made Men act, and without which they would not act at all. This Opinion diſpleaſed the Congregation, and even raiſed a Murmuring; and the Propoſition, of converting *Prebends* into *Diſtributions*, to bring Men to the Divine Offices, was better received.

When the Debates upon theſe Articles were over, they named ſome Prelates to draw up the Decrees. Then it was agreed that the Six other Articles ſhould be examin'd in ſubſequent Congregations; and the Two which related to Clandeſtine Marriages, were put off to another Time. Next Day, the Legates, who met with the Deputies who were to draw up the Decrees upon the Opinions of the Fathers, could not agree among themſelves concerning the Article of Reſidence. Cardinal

Simoneta

Simoneta favour'd the Opinion which made Reſidence to be of Poſitive Right; and ſaid, That the Majority of the Prelates were againſt determining any thing upon that Queſtion. The Cardinal of *Mantua*, without declaring his Opinion, affirm'd on the contrary, That the Majority of Voices were for a Deciſion. Hereupon it was thought convenient to take the Votes of the Fathers in the next Congregation, and to count them. The Legates therefore, in the Congregation which was held *April* 20. addreſſing themſelves to the Aſſembly, ſaid, That ſeveral had been of Opinion that Reſidence ſhould be declared to be of Divine Right, and others had maintain'd the contrary; and that even ſome had not explain'd themſelves: And that ſince in that Diverſity of Opinions the Number of Voices could not be preciſely known, they deſired the Fathers to give their Opinions only by ſaying *Placet*, or *Non Placet*, in a diſtinct and intelligible manner, that ſo the Committee, who were to form the Decree, might do it according to the Plurality of Voices, as it had been always practiſed in the Holy Council. When the Votes were taken, there were 66 for Reſidence *Jure Divino*, 33 for Reſidence *Jure Poſitivo*, and 30 for leaving the Queſtion undecided till the Pope's Pleaſure ſhould be known. *Difficulties about the Decree concerning Reſidence.*

Euſtace du Bellay, Biſhop of *Paris*, who was come to *Trent* but few Days before, ſeem'd to be very much ſurpriz'd to ſee that the Biſhops were not content to ſay that it belong'd to the Pope to call, aſſemble, confirm, and diſſolve the Council; but that they muſt give him a Power to decide, after the Fathers had determined. *Miglizius*, Archbiſhop of *Prague*, ſpoke upon that Occaſion, and ſaid, That the Council did not ſeem to him to have much Deſire of labouring after Reformation, ſince, when ſo great a Number of Fathers were for declaring that Reſidence was *Jure Divino*, it ſtuck to the Opinions of thoſe who were for remitting the Determination of that Matter to the Pope; and this the rather, becauſe the Council knew very well that the Pope would no more approve of this Deciſion, than his Predeceſſors had done before: That if the Pope muſt decide upon all the Deliberations which were taken in the Council, no Man could ſay that the Fathers or the Council were at Liberty. The Imperialiſts went into *Miglizius*'s Opinion; the Biſhops on the other ſide ſtifly maintained their own Opinions, which put the Council into a great Diſorder.

When the Congregation was up, the Legates conſulted together, what was beſt to be done; and they all agreed to ſend the Pope a particular Account of what had paſs'd in the Congregation, and to wait for his Anſwer; and in the mean time to hold Congregations to examine the other Articles which had been propoſed. The Cardinal of *Mantua* thought it was beſt to ſend his Secretary Poſt to *Rome* with Letters of Credence; Cardinal *Simoneta* ſaid, It was enough if they wrote to the Pope: At laſt they concluded to draw up a long Narrative of all their Opinions, and to diſpatch the Cardinal of *Mantua*'s Secretary to inform His Holineſs of the Whole; which was executed with very much Diligence. The Secretary went out of *Trent* that very Evening; but tho' they took all poſſible Care to keep his Errand ſecret, yet the *Spaniards* found it out, who made loud Complaints.

For they had no ſooner begun to ſpeak, in the next Congregation, of the other Articles, but they fell back again upon this of Reſidence. Cardinal *Hoſius* interrupted the Debate immediately, ſaying, That this Matter had been examined ſufficiently already: That they were now going to form a Definitive Decree upon it; and when that was read, every Man might ſay what he pleaſed further about it: But this did not calm the *Spaniards*. The Archbiſhop of *Prague*, aſſuming a Tone rather of a Maſter, than of one that gave his Opinion, exhorted the Fathers to uſe more Moderation in ſpeaking; and concluded, That to ſend to *Rome* for a Deciſion, was to take away the Freedom of the Council. *Julio Superchio*, Biſhop of *Caorle*, (*) being offended with the Tone with which the Archbiſhop of *Prague* ſpake, ſaid, A Council could not ſuffer a greater Indignity, than to admit Laws to be given to it, eſpecially by Men that repreſented the Secular Power; and added ſome Words which might have cauſed a great deal of Diſturbance, if Cardinal *Hoſius*, who preſided in this Congregation, had not quickly calmed their Minds, by paſſing from the Subject of the Day to another Propoſition; which was, to labour after the Deliverance of the Catholick Biſhops who were impriſon'd in *England*, that ſo they might go to *Trent*; and that that Noble Nation might not ſeem to be wholly ſeparated from the Church. This Thought pleaſed all the Fathers: But it was the common Opinion, that this was rather to be wiſhed for, than put in execution; ſince,

(*) *A ſmall Iſland not far from Venice, upon the Coaſt of Friuli.*

ſince, after the Queen of *England* had refuſed to receive a Nuncio, whom the Pope ſent to her on purpoſe, it was not to be hoped that ſhe would ever hear the Prayers of the Council: So that all that could be done, was, to engage the Catholick Princes to interpoſe their Credit with that Queen.

Venetian *Ambaſſadors Arrival and Reception.*

April 25. *Nicolas da Ponte* and *Matthew Dandolo*, cloathed in plain Violet-colour'd Silk Habits, were receiv'd in the Cathedral Church, as Ambaſſadors from the Republick of *Venice*. *Nicolas da Ponte* made the Speech: He had formerly been Ambaſſador at *Rome*, under *Julius* III. Soon after the breaking up of the Council, he was made Doge of *Venice*. He refuſed, out of Modeſty, to give a Copy of his Speech; ſaying, It was the Fruit of an old Tree, which could not be pleaſant: That he made it, becauſe he was obliged to it; but nothing could engage him to give a Copy of it.

The Emperor's Ambaſſador complain'd, that the *Venetian* Ambaſſadors were receiv'd in the Cathedral Church; pretending that this was doing an Injury to all other Princes. To theſe Complaints the Legates reply'd, That they had no Intention thereby to raiſe the *Venetian* Ambaſſadors: And that they only did it, becauſe the Cardinal of *Mantua*'s Hall was now too little, ſince there were ſo many Prelates and Ambaſſadors at *Trent*; beſides, that the Heats began to grow very great. The Ambaſſador ſeem'd ſatisfied with this Anſwer.

Deliberation about uniting and dividing of Pariſhes.

Next Day, and ſome Days after, Congregations were held to examine the other Articles: About the Fifth, namely, Whether Pariſhes, which want more Prieſts, ought alſo to have more Titles? the Prelates were, for the moſt part, of Opinion, That when one Pariſh-Prieſt is not enough for the People, and yet his Church is big enough to hold all his Pariſhioners, they ought not to multiply Titles, becauſe one Church with many Incumbents would never be without Diſputes: But then the Biſhop ought to have a Power to conſtrain the Incumbent to take in as many Aſſiſtants as would be neceſſary for his Church; as alſo to divide Pariſhes, when their Extent is too great, either by dividing the People and the Revenues, or by conſtraining the People to make a ſufficient Proviſion for the new Incumbents.

Upon this, *Euſtace du Bellay*, Biſhop of *Paris*, ſaid, That this Decree would not be receiv'd in *France*, where the Church has no Power to command the Laity in Temporal Matters: And that it was not for the Reputation of a General Council to make Decrees which might be rejected in any Province.

Thomas Caſello, Biſhop of *Cava*, reply'd, That then the *French* did not know that this Power was given to Councils by Jeſus Chriſt and by St. *Paul*, who commanded the People to nouriſh thoſe that ſerved them in Spirituals: And that if the *French* would live like Chriſtians, they ought to obey. The Biſhop of *Paris* made anſwer, That hitherto he had always believ'd, that what Jeſus Chriſt and St. *Paul* gave to the Miniſters of the Goſpel, was only a Right to receive Supplies from thoſe who will give them voluntarily, and not to conſtrain the Faithful to give to them: That *France* would always continue Chriſtian; and that he had no more to ſay of that Matter.

After this, the 6th and 8th Articles were examin'd, becauſe of the Relation they had to one another. The 6th was, Whether ſmall Cures, which had not a Revenue ſufficient to entertain a Prieſt, ought to be united with others? And the 8th, Whether Ordinaries ſhould be impower'd to re-unite Ruinated Chapels to their Mother-Churches, which could not be rebuilt for want of a Fond. The Prelates all agreed, That it was neceſſary to provide for them; but ſince Re-unions were reſerved to the Holy See, moſt were of Opinion that it was not to be meddled with. One thought of ſaying, That the Council might order Biſhops to act in theſe Caſes, that were reſerved to the Cognizance of the Pope, as Delegates of the Holy See. This Advice was approved, becauſe this Expedient had been uſed in like Caſes when the Council was firſt called.

Deliberation about Unworthy Pariſh-Prieſts.

Upon the 7th Article, which was, Whether Ignorant or Vicious Curates ſhould have Coadjutors or Vicars, who might have a Share of the Revenues of the Benefice; the Majority of the Fathers were of Opinion, That tho' it was very juſt that the People ſhould have Perſons capable of edifying them by their Good Manners, and their Good Doctrine; yet it would be ſufficient to take Care, for the Future, that no unworthy Curates were put in, without depoſing the preſent Poſſeſſors, becauſe Laws that have a Retroſpect, are always odious, and look'd upon as violent.

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The Archbiſhop of *Granada* ſaid, That an Unworthy Curate was no Lawful Poſſeſſor; becauſe his Poſſeſſion was null, as not being ratified by Jeſus Chriſt: So that he ought to be deprived, as Illegitimate, and another put into his Place. But this Opinion was rejected as too rigid; and as it ſeem'd to be impoſſible to be executed, ſo there was a middle way taken, which was, to treat the Scandalous and the Ignorant after a different manner, by proceeding more mildly with the latter, as the leſs Guilty: And ſince upon all manner of Accounts it belong'd to the Biſhop to take Care of theſe things, it was reſolved to give him Power to proceed as Delegate of the Holy See againſt thoſe who were under the Cognizance of the Pope.

Of Churches in Commendam.

Upon the 9th Article it was ſaid, That ſince Churches in *Commendam* held of the Pope, Biſhops ſhould have a Power of Viſiting and Settling theſe Churches, as Delegates of the Holy See.

Pardoners put down.

Then they went to the 12th Article, and omitted the Two others which related to Clandeſtine Marriages. The Fathers were all agreed to take away the Name and Employment of *Pardoners*, who filled the World with Scandal, led the Common People to Superſtition, and committed abundance of Impieties and Rogueries.

King and Queen of France's Letters to M. de Lanſac, their Ambaſſador.

May 1. His Moſt Chriſtian Majeſty wrote to M. *de Lanſac*, who was upon the Road to go to *Trent*, to do all he poſſibly could to be at the Council before the Seſſion which was to be held upon the 14th Inſtant, that he might engage the Legates to Prorogue it, if poſſible, to the Beginning of Winter, ſince the *French* Biſhops could not be at *Trent* before, becauſe of the Troubles which were in *France* upon the Account of Religion; for Fear, leſt if they forſook their Churches before theſe Troubles were pacified, falſe Doctors might creep into their Dioceſes, and ſeduce their Flocks by their Doctrine: And that in caſe he could not obtain ſo long a Term from the Legates, he ſhould bring them at leaſt to conſent that no Decree ſhould be made in the next Seſſion concerning Matters of Religion, becauſe ſuch Decrees made in the Abſence of the *French* Prelates would not be received.

The ſame Day Queen *Catherine* wrote to M. *de Lanſac*, to give him an Account, That ſhe had Notice from the Prince of *Mantua*, that he underſtood from the Cardinal of *Mantua*, his Uncle, that the Marquis of *Peſcara*, the Catholick King's Ambaſſador, had declared to the Cardinal of *Mantua*, at his going out from the Congregation, where he was receiv'd as the King of *Spain*'s Ambaſſador, That he pretended, by Good Will or by Force, to the Firſt Rank after the Emperor's Ambaſſador; and that the Cardinal of *Mantua* had made him Anſwer, That he muſt follow what had been regulated in the Council: Whereupon ſhe order'd him to follow his Inſtructions, and not to ſuffer that Right, which had been ſo juſtly acquired to the Crown of *France*, to be called in Queſtion.

Soon after, when M. *de Lanſac* had receiv'd the King's Letter, ſeeing he could not be at *Trent* before the Seſſion, he wrote to the Cardinal of *Mantua*.

Diſpute of the Duke of Bavaria's *Ambaſſadors with the* Venetians.

At the ſame time *Auguſtine Bawmgartner*, and F. *Cavillon* a Jeſuite, Ambaſſadors of the Duke of *Bavaria*, arrived at *Trent*. In the Firſt Viſit which they paid to the Legates, they gave them to underſtand that they had Orders from their Maſter, to give Place to none but Ambaſſadors of Crowned Heads, and of Electors. The Legates replied, That the Republick of *Venice* poſſeſs'd Two Kingdoms. The *Bavarian* Miniſters replied, That it was poſſible, that when the Duke their Maſter ſpake of Crowned Heads, he might alſo comprehend the Republick of *Venice*; but that it was not their Buſineſs to explain their Maſter's Intentions, ſince he had not done it himſelf: And that they deſired them to admit them in the next Congregation to preſent their Letters of Credence, and at leaſt to engage the *Venetian* Ambaſſadors not to be preſent at that Time. The Legates thereupon promiſed they would do as they were deſired. They ſpake to the Biſhop of *Breſcia* to make the Propoſition to the *Venetian* Ambaſſadors. That Biſhop would not concern himſelf with it, ſaying, That that Republick would take it very ill, that the Right which their Ambaſſadors had to precede thoſe of *Bavaria* ſhould be queſtion'd. So it was reſolv'd to defer receiving the Duke of *Bavaria*'s Ambaſſadors till they had an Anſwer concerning this Matter from their Maſter. Soon after they receiv'd it, but it was very poſitive, the Duke enjoining *Bawmgartner* to leave *Trent* immediately, if they did not ſet him above the *Venetian* Ambaſſador. The Legates were exceedingly perplexed with this Anſwer; plainly ſeeing that they could not content both the Republick and the Duke, and that they could not diſoblige either of them,

them, without doing Religion a great deal of Prejudice; the Duke being as conſiderable in *Germany*, as the Republick was in *Italy*: They deſired therefore the Ambaſſadors to ſtay a little longer at *Trent*; and at the ſame time they wrote to the Pope, to deſire him to engage *Ferdinand* to uſe his Authority with the Duke of *Bavaria*, his Son-in-law, and to repreſent to him, That the Republick of *Venice* poſſeſs'd Two Kingdoms; and that, upon that Title, it was in an inconteſtable Poſſeſſion of the Right of walking immediately after the Crowns. But the Emperor would not concern himſelf in ſo nice a Diſpute, and kept himſelf in General Terms, and only ſent the Pope's and Legate's Propoſitions to the Duke his Son-in-law.

Pope's Anſwer about the Article of Reſidence.

Whilſt they were negotiating this Affair, the Pope was exceedingly perplex'd what Anſwer to give concerning what had paſs'd in the Congregation of *April* 20. He called thoſe Cardinals Five Times in Three Days, with whom he was uſed to conſult about the Affairs of the Council. The Opinion of thoſe Fathers of the Council, who were for declaring Reſidence to be *Jure Divino*, was by the Cardinals looked upon as a Stroke which would be very prejudicial to the Pope and Court of *Rome*, and would be a Means to raiſe the Dignity and Authority of the Biſhops: Some ſcrupled not to ſay; this was an Effect of the King of *Spain*'s Covetouſneſs; who having Occaſion to get Money from the Clergy, was willing hereby to withdraw the Chapters and Colleges from the Juriſdiction of the Pope, and to ſubmit them to the Biſhops: Becauſe the Members of theſe Chapters and Colleges holding their Benefices immediately from the Pope, were the moſt averſe from granting his Demands; and the Pope was alſo the more difficult to conſent to them, by reaſon of the Oppoſition of the Chapters and Colleges: That if the Biſhops had once gotten the whole Authority over the Chapters, the King would ſoon by their Means become entirely Maſter of the Clergy; becauſe the Biſhops, who abſolutely depended upon him from whom they held their Biſhopricks, would back him in all his Demands.

The Pope ſeemed in theſe Congregations to be exceedingly provoked at the Clamours of the Fathers of the Council, and at their Complaints, That every thing was remitted to him; *which*, ſaid they, *was to take away the Freedom of the Council.*

At laſt, when he had conferred with theſe Cardinals ſeveral times, he held a Conſiſtory upon *May* 9. where he firſt cauſed the Intelligence which he had from *Trent* to be read, and ſet forth the Subſtance of the Conferences which had been held upon that Affair, with the Neceſſity of proceeding with Addreſs and Conſtancy; obſerving alſo, by the Bye, that ſeveral Prelates conſpired againſt the Holy See: Then he cauſed the Anſwer which he intended to ſend to *Trent* to be read, which conſiſted of Two Parts: One, That he had, for his Part, always left the Council free, and would leave it ſo: The Other, That it was juſt he ſhould be owned as its Head, and treated with the Reſpect which was due to the Holy See. All the Cardinals approved of this Anſwer; and ſome ſaid, That ſince the Legates could not agree together, they ought to ſend others, and even Extraordinary ones. Some added, That it was worth while for the Pope to go to *Bononia* upon this Occaſion, with the whole Sacred College, that they might be nearer to *Trent*. The Pope replied, He was ready to go, not only to *Bononia*, but alſo to *Trent*, if it ſhould be needful. All the Cardinals offer'd to follow him. As for New Legates, it was reſolved to defer the Nomination, leſt the Cardinal of *Mantua* ſhould deſire Leave to retire. In the ſame Conſiſtory the Pope ſaid, He thought the Biſhops had Reaſon to aſſert, That Reſidence was *Jure Divino*: However, that it ought to be inviolably obſerved: And, that the Cardinals might themſelves reſide, he promiſed for the future to give them Biſhopricks nearer to *Rome*, that they might be in a Condition to viſit them, and to reſide upon them for ſome Part of the Year.

Difficulties about the Clauſe, Proponentibus Legatis.

As ſoon as the Pope was gone out of the Conſiſtory, he immediately ſent away his Anſwer to *Trent*. But when he thought that he was at Eaſe, he all of a ſudden found himſelf involved in New Difficulties: For he receiv'd Letters from his Nuncio in *Spain*, acquainting him, That His Catholick Majeſty was not contented with their inſerting the Words *Proponentibus Legatis* into the Decree of the Seventeenth Seſſion: And *Vargas*, who came that Day to wait upon him, repreſented, as from the King of *Spain* his Maſter, That thoſe Words tended to enſlave the Council. The Pope made anſwer, That that Decree was juſt and neceſſary; and that to ſay the Legates ſhould Propoſe, wrong'd no Body. *Vargas* replied, That the King his Maſter did not complain at the Decree's ſaying that the Legates ſhould Propoſe; but

but that the Ablative abſolute *Proponentibus Legatis*, deprived the Biſhops of their Right of Propoſing; and therefore other Terms ought to be uſed. The Pope being nettled at this, anſwer'd roughly, That he had ſomething elſe to do than to mind *Cujus generis*, and *Cujus caſus*: And then added, That the King of *Spain* would not have complain'd, nor would the *Spaniſh* Biſhops have acted with ſo much Heat, if he had not written to the King of *Spain*, That the Council was in Bondage; and to the *Spaniſh* Biſhops, that were at *Trent*, to defend their Liberty.

After this, the Pope ſent an Anſwer to the King of *Spain* full of Excuſes; letting him know, that this Clauſe was put in without his Knowledge; but that he found it neceſſary to repreſs the Inſolence of ſome reſtleſs and turbulent Spirits: That if every one had, according to his Ambition, a Liberty to Propoſe, the Council would be like the Tower of *Babel*: That the Legates, who were Wiſe Men, and full of Reſpect towards His Majeſty, would always propoſe what they thought would pleaſe him, and content Pious Men.

Article of Reſidence omitted.

While they were waiting for the Pope's Anſwer, the Fathers, who were named to make the Decrees, were buſie in drawing them up. The Legates were not for having them brought into the Congregation to be examined, till they had receiv'd the Pope's Anſwer. It ſet forth, That the Fathers had been ſo divided upon the Article of Reſidence, that His Holineſs thought it proper to delay the making a Decree about it; and the rather, becauſe he diſcover'd that ſome intended to uſe this as a Means to leſſen the Authority of the Holy See: And that it left it to the Prudence of the Legates, ſo to manage this Affair, by ſoftning Mens Minds, that the Court of *Rome* might lie under no Suſpicion of Intereſting it ſelf in this Article's not being decided; but, on the contrary, that there ſhould be Reaſon to believe that all manner of Liberty was left to the Council. Accordingly, when the Fathers were met to examine the Articles in the Congregation, which were to be publiſh'd next Seſſion, the Decree of Reſidence was found to be omitted; which gave Occaſion to thoſe that were concerned, to demand the Declaration with more Heat: And the Excuſe which the Legates immediately alledged, That this Matter was not yet ſufficiently decided, and conſequently was not ready to be propoſed next Seſſion, but that it ſhould be propoſed in due Time; made the Fathers redouble their Sollicitations, ſaying, That there never was a better Opportunity to propoſe it than now; and even murmur, That this Delay was only an Artifice to hinder the Thing from ever being concluded. But when they ſaw the Firmneſs of the Legate, and the vigorous Oppoſition of the contrary Party who were back'd by the Court of *Rome*, they were forced to bend: And ſo the Fathers went on to the other Articles, and drew up Nineteen Chapters, without ſtaying long to debate them.

Diſpute whether the Council was continued, or called anew.

The Marquis of *Peſcara* deſired very inſtantly, in the Name of the King his Maſter, that in the Seſſion now to be held it ſhould be declared, That this Council was a Continuation of that which was begun and continued under *Paul* III. and *Julius* III. The *Spaniſh* Biſhops, and ſome others who were in their Intereſts, ſeconded this Deſire; alledging, That this Declaration was neceſſary by a Neceſſity of Faith; and that, without it, all the Determinations already made would be called in queſtion, to the great Scandal of *Chriſtendom*. The Ambaſſadors of the Emperor were as earneſt on the other ſide; and ſaid, That if they once made this Declaration, they would Proteſt, and be gone immediately; eſpecially ſince their Maſter could not bear ſo great an Affront, when he had promis'd to the *Germans*, that this Third Reſumption of the Council ſhould be looked upon as a New one: That, for their Parts, they did not pretend to call in queſtion what had been decided already, but that they ſtill had ſome Hopes of Reducing *Germany*; and therefore the Means were not to be taken away, nor ought His Imperial Majeſty to be injured ſo ſenſibly.

Cardinal *Simoneta*, who was a Subject of the King of *Spain*'s, and Cardinal *Seripandus*, who had labour'd all he could to put ſome Words into the Bull of Convocation, which might hint at its being continued, ſeconded the Demand of the *Spaniards* with all their Might. But the Cardinal of *Mantua* ſtood reſolutely againſt it, not being willing that the Emperor ſhould be thus affronted without a Cauſe: And that he might content the *Spaniards*, he found out an Expedient; which was, to ſay, That ſince Two Seſſions had been held already, without touching upon this Difficulty, it would be no Prejudice to delay it a little longer. The Menaces of the

the Imperialiſts, and the Credit of the Cardinal of *Mantua*, induced the *Spaniards* to recede.

Reſolution to propoſe nothing in the next Seſſion.

Wherefore the Legates having receiv'd M. *de Lanſac*'s Letters, who was the Firſt of the *French* Ambaſſadors, which he wrote to the Council, to deſire them to defer the Seſſion till he and his Colleagues, who were not far off from *Trent*, were arrived; the Cardinal of *Mantua* took an Occaſion to propoſe the Delay which M. *de Lanſac* deſired. To this the Fathers agreed; and ſome particularly out of a Fear leſt the Quarrel concerning Reſidence, which was not well allayed, might be revived: But that the Honour of the Council might be the better conſulted, it was reſolved to celebrate the Seſſion without propoſing any thing.

Seſſion XIX.

Accordingly *May* 14. the Nineteenth Seſſion was held with the accuſtom'd Ceremonies. After Maſs was ſung by *John Jerome Treviſani*, Patriarch of *Venice*; and the Sermon was preached by *John Beroaldus*, Biſhop of St. *Agatha*; the Secretary of the Council read the Letters of Credence and Powers of the Ambaſſadors, in the order as they had been preſented to the Council. Then the Promotor thanked all the Princes in a ſhort Speech of Thanks, whoſe Ambaſſadors were then preſent, for the Offers they had made of their Forces for the Security and Liberty of the Council. Then the Patriarch of *Venice* read the following Decree:

"The Holy, Oecumenical, and General Council, lawfully aſſembled, under the "Guidance of the Holy Ghoſt, the Legates of the Apoſtolical See preſiding there; "has, for certain juſt and reſonable Cauſes, thought fit to defer, till the *Thurſday* "after the next Feaſt of the Holy Sacrament, which will be *June* 9. the Deciſion "and Publication of thoſe Decrees which ought to have been determin'd in the "preſent Seſſion, that ſo the Seſſion may be held and celebrated upon that Day. "In the mean time, we ought to pray to God the Father of our Lord Jeſus Chriſt, "and the Author of Peace, to ſanctifie all our Hearts; that ſo, by his Aſ"ſiſtance, the Holy Council may now and always meditate upon, and accompliſh "that which ſhall be for his Glory and Honour.

Departure of the Marquis of Peſcara.

Two Days after the Seſſion the Marquis of *Peſcara* went from *Trent*, pretending, that the Troubles newly raiſed by the *Hugonots* in *Dauphine*, required his Preſence in the *Milaneſe*, of which Country he was Governor: But, it being known that the Forces of theſe Hereticks were not ſufficient to go into the *Milaneſe*, out of that Province, through the Dutchy of *Savoy*, which lies between them, many People believed he had Orders from the King of *Spain* to retire; His Catholick Majeſty deſiring a quick Diſpatch of the Council, and for that Reaſon unwilling to interrupt it by a Quarrel which would infallibly ariſe about Precedence, if his Ambaſſador ſtay'd at *Trent* till the *French* Ambaſſadors arrived. It was ſaid alſo, that the Marquis of *Peſcara* had given the Cardinal of *Mantua* to underſtand the ſame thing.

Lanſac's *Arrival at* Trent.

May 18. *Lewis de S. Gelais de Lanſac* made his Entry into *Trent* between the Patriarchs of *Venice*, *Aquileia*, and *Jeruſalem*, and the *Portugueze* Ambaſſador, accompanied with abundance of Biſhops, and particularly the *Spaniſh* ones; and the next Day he viſited the Five Legates. *May* 21. his Two Colleagues, the Sieurs *de Pibrac* and *de Ferriere*, likewiſe came to *Trent*.

Legate's Diſgrace with the Pope.

At the ſame time the Pope receiv'd particular Letters from Cardinal *Simoneta*, in which that Cardinal gave His Holineſs a particular Account of the Affairs of the Council; laid all the Troubles which had happen'd at *Trent* upon the Cardinals *Mantua* and *Seripandus*; accuſing the former, in particular, of letting that Opportunity ſlip, when this might have been declared to be a Continuation of the Council, after the urgent Sollicitations which the *Spaniſh* Ambaſſador and Biſhops made; as alſo, that he join'd with the *Spaniſh* Biſhops, in getting Reſidence to be declared to be of Divine Right. As ſoon as the Pope had read them, he called together the Six Cardinals who were nominated to mind the Affairs of the Council, that he might adviſe with them concerning what he had to do. When the Pope had heard their Opinions, he ſaid, He had no other Reſolution to take, but to ſend new Legates to *Trent*, who were better affected towards the Holy See: That he had Thoughts of the Cardinals *Cigala*, *de la Bourdaiziere*, and *Navagerio*: That he knew the Firſt to be a Man full of Zeal and Affection; and that he always found what

Charles

Charles V. ſaid of him to *Julius* III. to be true, when he had concluded that Negotiation with the Emperor, with which he was entruſted by that Pope; *That he was a Man that could reſolutely charge through the thickeſt Squadrons:* That with this Firmneſs he underſtood the Law well: That he perform'd the Office of Auditor of the Apoſtolick Chamber, for many Years, with Honour: That *Paul* III. had often adviſed with him concerning the Buſineſs of the Council: And laſt of all, That he was a *Genoeſe*, and it was ſufficiently known how well affected that Nation was towards the Holy See; and that he might then aſſure himſelf, that he ſhould for the future have Two Men at *Trent*, in whom he might confide; Cardinal *Simoneta*, and Cardinal *Cigala*. That that which made him think of Cardinal *de la Bourdaiziere*, was, That he had always obſerved in him great Piety and great Firmneſs: That whilſt he was Ambaſſador at *Rome*, from His Moſt Chriſtian Majeſty, he knew ſo well how to manage the Intereſts of the Pope and the King of *France*, that he had acquired the Eſteem of them both; ſo that the Pope was pleaſed to be ſollicited by His Moſt Chriſtian Majeſty, to make that Man a Cardinal: That it was he who had made him hope, that by his Addreſs he might engage the Kings of *France* and *Spain* to join in that Point which was ſo neceſſary for the Honour of the Holy See, which was the Declaration that this Council was only a Continuation of that which was held under the Popes *Paul* III. and *Julius* III. That as for Cardinal *Navigerio*, he had Reaſon to hope for a great deal from him, ſince he was one of the moſt conſiderable Senators of the Republick of *Venice*; who had been long an Ambaſſador in almoſt all the Courts of *Europe*, and that of *Rome* among others, of which he had a very particular Knowledge: That upon theſe Accounts he would be a proper Man to appeaſe the Troubles which were raiſed in the Council; to calm Mens Minds; and to bring the *Venetian* Biſhops, who were very numerous, to purſue the Intereſts of the Holy See.

The Cardinals approved very much of the Pope's Reſolution, who immediately wrote to the Legates in a roughiſh manner; reproaching them with not having acted like Faithful Miniſters, but ſuffering the Queſtion of Reſidence to be propoſed, which had cauſed ſo much Diſturbance already in *Paul* III's Time, and which had been hitherto ſo happily kept from being decided: And that which he took the worſt, was, that they had ſent back the Deciſion of it to him, ſo that he was extreamly perplex'd about it. Theſe Reproaches were written in ſuch a manner, that it was plainly perceived they were levelled at the Cardinals of *Mantua* and *Seripandus*. The Pope added, That having well conſider'd of how great Importance it was to have Legates in the Council who thoroughly underſtood the Intereſts of the Holy See, he was reſolved to ſend thither Cardinal *Cigala*, whom he intended for that Poſt at firſt, upon the Cardinal *de Puteo*'s Death; and to join to him the Cardinals *de la Bourdaiziere* and *Navagerio*, as Perſons who were proper to manage the Diſpoſitions of the Prelates of ſeveral Nations who were at *Trent*.

Cardinal *Borromeo* wrote alſo, as from himſelf, to the Cardinal of *Mantua*, to let him know how much he was troubled at the Reſolution which the Pope had taken: That he deſired him to believe he had no hand in it: That, on the contrary, he had done all that Man could do with His Holineſs, to diſſwade him from ſuch a Reſolution.

Legate's Anſwer to the Pope.

The Legates jointly ſent an Anſwer to the Pope, wherein they teſtified to His Holineſs the Sorrow they were in, that they had not anſwer'd his Expectation; and ended with aſſuring him that they would receive with Reſpect any Colleagues that he ſhould ſend them.

The Cardinal of *Mantua* ſent alſo a particular Letter to the Pope; in which he deſired Leave to retire from *Trent*, ſince His Holineſs was not ſatisfied with his Conduct: And that it was his particular Intereſt which engaged him to deſire this Favour; becauſe, having hitherto had the Honour to preſide in the Council, he ſhould be obliged to give place to Cardinal *Cigala*, who was his Senior.

Cardinal *Seripandus* likewiſe made a long Apology for himſelf, which he ſent to Cardinal *Borromeo*, to juſtifie the Cardinal of *Mantua*'s Conduct and his own. The Pope having read this Apology, began to ſuſpect that Cardinal *Simoneta* was willing to do ill Offices to thoſe Two Cardinals; and upon the Advices which he receiv'd from *Trent*, That if the Cardinal of *Mantua* went away, the Council would quickly fall into Confuſion; becauſe all the Fathers and all the Miniſters had an entire Confidence in him, which was created by his Sweetneſs and his Moderation;

His Holineſs changed his Reſolution. However, that he might be entirely aſſured of the Truth, and be fully informed of what paſt in the Council, he made choice of *Charles Viſconti*, Coſin-Germain to Cardinal *Borromeo*, to ſend to *Trent*; giving him Orders to take an exact Account of what was done, both without and within the Council: To let the Cardinals *Hoſius* and *Simoneta* know that he was ſatisfied with their Conduct; and to tell the Cardinals of *Mantua* and *Seripandus*, plainly, the Complaints which were made of their Behaviour: To pay however to the Cardinal of *Mantua* more Honour than to the other Legates, but to ſtick particularly to Cardinal *Simoneta*: To let the Legates know, that they ſhould meddle with the Buſineſs of Reſidence no more; or if any body was for having it brought on again, to endeavour ſo to gain upon the Biſhops, that the Deciſion of it ſhould be left to the End of the Council: And laſtly, To acquaint him with the Reaſons of the Diviſion which ſeemed to be between the Legates.

King's Letter to the Biſhops of France.

When the *French* Biſhops, who were at the Council, came to wait upon Monſieur *de Lanſac*, he put into their Hands a Letter from the King, in which His Majeſty enjoined them, as often as M. *de Lanſac* ſhould give them Notice, to meet at his Houſe, or at ſome other Place, to deliberate upon the Affairs that ſhould preſent themſelves, or which he ſhould have to propoſe to the Council, or to negotiate, and not to fail to do it; and to behave themſelves in every Place, and upon all Occaſions, with Wiſdom, and Prudence, and Concord; and not to ſhew any Obſtinacy or Paſſion, which might lead them to prefer a Private Intereſt to the Publick Good: And that for this Purpoſe they ſhould always have before their Eyes, and in their Mouths, what might be for the Honour of God and the Glory of his Name; and ſhould contribute towards the Pacifying the Troubles concerning Religion. At laſt the King prays them to believe all that his Ambaſſadors ſhould ſay to them in his Name, as much as if he himſelf had ſaid it.

King of France's Letter to the Council.

May 26. 1562. a General Congregation was held, in which the *French* Ambaſſadors preſented their Letters of Credence and their Powers; ſetting forth, That His Majeſty was ſorry that he could not, by reaſon of the Troubles and Diviſions which had ariſen upon the Account of Religion, ſend his Ambaſſadors and the Prelates of his Kingdom ſooner to the Council: That he was perſwaded, that the Fathers of the Council were too wiſe not to impute this Delay rather to the Calamity of the Time, ſince theſe Troubles were not yet aſſwaged, than to a Want of Will on his Part: And that tho' he was yet in his Minority, yet the whole World ſhould know, by the Effects, that he had all the Tenderneſs of an Eldeſt Son of the Church for Religion, and this Afflicted Church of Chriſt: That he had ſent ſome Biſhops out of his Kingdom to the Council: And that he had choſen for his Ambaſſadors, M. *de Lanſac* Knight of his Orders, and with him the Sieurs *Arnaud du Ferrier* Preſident of the Parliament of *Paris*, and *Guy de Faur*, Sieur *de Pibrac*, Judge-Major of *Tholouſe*; to whom he had given Power to aſſiſt in his behalf at the Council, and there to hold the ſame Rank which the Ambaſſadors of the Kings his Predeceſſors have always held; and to demand jointly or ſeparately, in his Name, and in the Name of his People, all manner of Reformations, Conſtitutions and Decrees, according to Pure Doctrine, with thoſe Things which ſhall be for the Advantage, not only of the *Gallican* Church, but of the whole Church in General; the Re-union of Sectaries, and the End of the Controverſies which are at preſent in Religion; the Exaltation and Propagation of the Name of God: In One Word, the Salvation of *Chriſtendom*. He prays the Fathers of the Council to receive his Ambaſſadors favourably; to hear what they ſhall ſay in his Name attentively; and to put the ſame Confidence in them which they would do in him, if he were preſent.

Monſ. de Pibrac's *Harrangue to the Council.*

When this Letter was read, Monſieur *de Pibrac* ſpake in theſe Words: "You have "here Gentlemen, in theſe Letters which we have put publickly into your Hands "from his moſt Chriſtian Majeſty, *Charles*, King of *France*, an Evidence of our be-"ing his Ambaſſadors; of which our Embaſſy, we ſhall, to ſatisfy the Duty of our "Charge, ſet forth, ſince this is the time, the different Motives, and important "Reaſons, which will not only ſerve to let you know the Diſpoſition of the Mind "and Heart of this good Prince, but alſo the particular Eſteem which he has of "your Virtue and Piety. This we ſhall do in few Words, in a ſimple, natural "Manner, without Art, and without Ornament; for thus Men ought to do, when "they have to do with grave and wiſe Men. The truth is, if there is any thing

which

" which we would paſſionately deſire and ask for, it is only that you ſhould re-
" member that *Charles* is the Son of *Henry*, and Grandſon of *Francis*. After that, you
" will not need that we ſhould ſay any more to you, in order to acquaint you with
" the Cauſes and Reaſons of our Embaſſy; for at the mention of theſe Auguſt
" Names of *Henry* and *Francis*, each of you will quickly and eaſily repreſent to him-
" ſelf, what it is that we are to do in this Chriſtian Aſſembly; what the Commiſ-
" ſion is that we are charged with, and what the things are which we are to ask
" for, who have the Honour to be the Ambaſſadors of a Prince, who is not only
" an Imitator of his Father's and Grandfather's Virtues, but alſo their Heir and Suc-
" ceſſor, who thought nothing to be more worthy of his Pains and Labour, than
" to call a Holy Council and Synod in a convenient and free Place, where no-
" thing needs be feared for thoſe that ſhall meet there, where Men may ſee that
" Equity and Juſtice reign, and that Chriſtians are publickly and lawfully Aſſem-
" bled from all Parts of the World, under the Conduct and Auſpicies of a moſt
" Good and Gracious God, who will bring thoſe Articles of Religion which are
" at preſent controverted, into one ſingle Senſe, which ſhall be fixed by a Decree
" made by ſuch a General Council. Theſe were the King's Thoughts as ſoon as
" ever he began to ſit upon the Throne. Of this Zeal and Affection, which the
" King, my Maſter, has always had for the Chriſtian Faith, his Majeſty can bring
" thoſe very Men whom he has named to be preſent at this Council, as his Ambaſ-
" ſadors, as ſincere and faithful Witneſſes: For here is *Lewis de S. Gelais*, one of
" the moſt Illuſtrious Knights of his Majeſty's Orders, who for his Virtues and
" rare Endowments deſerv'd to be one of the King's Privy Council; and who, after
" he had worthily acquitted himſelf in ſeveral Embaſſies, was lately ſent to *Pius* IV.
" with the ſole Deſign of enducing that Sovereign Pontiff, who was diſpoſed to it
" of himſelf, to call a Council; the more to enflame, if that could be, his Heart
" already burning with a Love of Religion: At the ſame time to lay open to that
" Pontiff, or rather to that good and tender Father, the Wounds of our *France*,
" which cannot be touched without Pain; and to let him know that they cannot
" be cloſed nor healed, but by ſuch a Council as is entirely at Liberty. You have
" alſo here before you *Arnaud de Ferrier*, Preſident of the Parliament of *Paris*,
" whom his moſt Chriſtian Majeſty ſent two Days after the Death of his Brother
" *Francis* II. to the ſame Pope, recommending nothing to him more particularly in
" his Inſtructions, than to deſire his Holineſs to call a Council, *i. e.* an Aſſembly
" form'd out of the Faithful of all Nations in the World which profeſs the Name of
" Chriſt, and to ſollicite that upon all Occaſions: To admoniſh his Holineſs, and
" to repreſent to him that it was to be feared that great numbers of Men of our Com-
" munion, who have hitherto been retained in their Duty by the hopes of an ap-
" proaching Council, being at laſt tired out with ſtaying ſo long, ſhould forſake
" us, and go over to thoſe whom we know to be very oppoſite to the Name and Belief
" of the Church of *Rome*; and conſequently the Flock of Jeſus Chriſt would be di-
" miniſh'd, not only to the Diſadvantage of *France*, and of all *Chriſtendom*, but alſo
" to the Shame and Confuſion of thoſe who are moſt concerned, and who would
" not obviate thoſe Evils when they might. This has been negotiated with the
" Pope more than once, as you ſee; and if this be not ſufficient to manifeſt to
" all Mankind the Care which his Majeſty has been at to ſettle the Peace of *Chri-*
" *ſtendom*, and to convince Men of the Uneaſineſs to which he has put himſelf, to
" eſtabliſh Concord and a good Underſtanding between the different Orders of
" which his Kingdom is compoſed; in a word, to juſtify the Views and Thoughts
" which he has had, and his Notions of the proper Methods to heal the Wounds of
" the Church; what is farther to be expected? I am perſwaded, That when once
" the Publibk ſhall be informed of it, and Poſterity be made acquainted with it,
" that all the World will commend and approve of his Majeſty's Conduct. It was
" not to the Pope alone that we ſo frequently Addreſt to get a Council called, but
" alſo to the moſt Invincible, and moſt Auguſt Emperor *Ferdinand*, and to *Philip* the
" moſt Mighty King of *Spain*. There are no Kings nor Commonwealths whom
" we have not ſollicited to think upon, and to joyn in ſo great and ſo holy an
" Action in ſo neceſſary a Time; whom we have not conjured by our Ambaſſa-
" dors, whom we have always kept in their Courts; whom we have not exhorted
" with reiterated Prayers day after day, and in ſhort, by all poſſible Sollicitations,
" to be all of one Mind in Matters of Religion, and to quench that Fire which

" is kindled in all Parts in the Church. I call you all to witneſs, moſt Illuſtrious " Ambaſſadors of Kings and Commonwealths, who are here preſent; nay, I who " ſpeak, can call my ſelf to witneſs; I can boldly ſwear to the Truth of what " I aſſert, of which I have as perfect a Knowledge as any Man whatſoever, by " reaſon of the Employment which I have in *France*; and eſpecially ſince all that " I have the Honour to tell you, is in the King's Edicts, and in the Publick Regi- " ſters. But it may ſeem to be Ignorance in me, if not Raſhneſs, to take ſo much " Pains artfully to gather together ſo great a number of Proofs of ſo very plain and " clear a Matter; eſpecially to you, who are ſatisfied it is true, and who have no " manner of doubt about it: For which reaſon I paſs on now to other things, which " I cannot avoid ſaying, though it ſhall be in few words.

" The whole World, Gentlemen, is under an incredible Expectation of what " this Holy Council will do. I ſpeak not this to flatter you; and I had never any " Regard for thoſe Men who uſe Flatteries in their Diſcourſes: But then your Mo- " deſty ought not to hinder me from ſaying, with the ſame Simplicity with which " I began to ſpeak to you at firſt, That the whole World expects ſomething Great, " and in a manner Divine, from you: For they look upon you, as upon Men who " Act not by their own Strength, *i. e.* by the Strength of Men, but as inſpired by " the Spirit of God, through Jeſus Chriſt, to cure and reſtore our Religion, which " is wounded by infinite numbers of Opinions that are crept into it, to its firſt " Eſtate: They conſider you, I ſay, as Men who are to Conduct the Church, " which for Fifty Years together has been toſſed about by contrary Opinions as by " ſo many Tempeſts, to its Haven; in ſhort, as Men who can fix and determine " what is for the Honour and Dignity of the Church, and ſuitable to the Neceſſity " of the Time, in the midſt of theſe Doctrines which like ſo many Waves beat " againſt one another. We are obliged indeed to acknowledge, that Humane " Frailty, and perhaps the Miſmanagement of thoſe who have govern'd the Church, or " perhaps likewiſe, that I may not ſay any thing more ſevere, an ill-regulated and " unſeaſonable Piety, may have brought many things into the Church, which de- " ſerved to be aboliſhed, or corrected. Now, as I have always thought that thoſe " ought to be checkt, who according to their own Fancies, or rather their blind " Paſſion, do without Authority or Decree take away all thoſe Ceremonies which " are conſequent and dependent upon Religion, do introduce new Rites and an " impious Worſhip, and ſo raiſe Diſturbances in the moſt quiet States: So on the " contrary we may happen to Sin, when we perſwade our ſelves that whatſoever is " of any Antiquity ought obſtinately to be retain'd, without ſufficiently conſider- " ing what the Poſture of Affairs, the Circumſtances of the Time, and the Pub- " lick Peace do require. In truth, there are ſome things, and perhaps I ſhould " not be miſtaken, if I ſhould ſay a great many, which muſt be born with for the " Advantage of the Common Peace. We ought not to fancy that we hurt our " Dignity, or want Reſolution, when we yield in any Point in favour of another; " we ought rather to believe, that it is better to forſake our own Opinions, though " juſt, than to keep up ſo great a Diſſention, by being obſtinately wedded to them. " I do not doubt, Gentlemen, but ſince you have taken upon you to ſilence all the " Controverſies which have been raiſed upon the Account of Religion, you will not " think your ſelves diſcharged till you have entirely finiſhed and regulated all theſe " things.

" You are, in truth, all the hope we have left; you are the ſole Supports of the " Minds and Hearts of good Men. The implacable Enemy of Mankind will, I know, " give you great Oppoſition; he will do all that ever he can, to make you loſe your " deſign of continuing the Work which you have begun, to ſlacken that Zeal which " carries you to the nobleſt and the piouſeſt Work that ever was, and to make your " moſt laudable Underſtanding miſcarry: In a word, he will make uſe of our " Quarrels and Diſſentions, which waſt and conſume us, and upon which he cru- " elly feeds as upon the moſt dilicious Meats, in order to draw you away from " your firſt Views and your Duty. You know full well, Gentlemen, that he can " very eaſily do us abundance of Miſchief, and ruine all our good Deſigns. How of- " ten, I pray, will he cry out unto you in this manner againſt the Truth? Alaſs! " What a deal of Labour is here fooliſhly and uſeleſly undertaken? What will " you carry home when you have paſt over ſo many Countries and Seas, but Envy " and Poverty? Whither do you throw your ſelves head-long? What are you do-

" ing

" ing here beſides, the reviving that Primitive and Severe Diſcipline of the Fathers,
" which is almoſt loſt, only that for the future you may live leſs Sumptuouſly, and
" that you may paſs the remainder of your Days with leſs Happineſs and Tranqui-
" lity? Think now, that you will be no longer allow'd to reſide in the Courts of
" Princes, to keep good Chear, to lodge Magnificently, to walk with the Train
" of Kings, and to enjoy thoſe ſweet Pleaſures, without which Life for the moſt
" part is very comfortleſs and diſagreeable. You muſt after that content your
" ſelves with little to live upon, and with being for ever faſten'd to one Benefice,
" as to a Rock; buſied in admoniſhing, in perſwading, in giving, in thinking up-
" on nothing but what may tend to the Profit and Advantage of other Men: What
" good will it do you to get up into a Pulpit to Preach? Why ſhould you hurry
" on Old Age with conſtant Meditation? Why ſhould you deſtroy your ſelves
" before the Time, in the Flower of your Age, by conſuming your Bodies with
" Watchings and Fatigues? Theſe are the Evils which you are now drawing upon
" your ſelves with ſo much Ardour. Fools and ſtupid that you are, who underſtand
" not your real Intereſts; theſe are the rigorus Duties of your Life, and of your
" Employments, which you are labouring to revive, and to ſet them in their
" greateſt Luſtre, now that they are out of uſe, and long ſince entirely forgot-
" ten. You are ſenſible, Gentlemen, as I believe, of the Reproaches and the
" Charms, by which our Enemy does too inſenſibly inſinuate himſelf into our
" Hearts under an appearance of Good. If once you hear him favourably, and if
" you ſuffer him to dazzle your Underſtandings with the Luſtre of that falſe Good
" which he will lay before you; in a word, if any other Motive beſides the Pub-
" lick Good prevails upon you, I tell you before hand you will do nothing; for by
" a baſe Perfidiouſneſs you will forſake that Charge which you have taken upon
" your ſelves, or elſe you will diſcharge it weakly and cowardly; and by this ſin-
" gle fatal Stroke, you will cauſe us all to be undone, ſince our Salvation depends
" upon this final hope, which is the laſt we have. In ſhort, you will for ever
" leſſen the Authority and Dignity of Councils, which when the Church firſt
" aroſe was of ſo great Weight, and which will ever be ſo in a well regulated State.
" We know that in ours, our Fathers, and our Grandfathers times, Councils have
" been held, that Biſhops have met, particularly in *Italy* and *Germany*, and that *Chri-*
" *ſtendom* has reaped very little or no Advantage from them. I will not too curi-
" ouſly enquire into the Reaſons; neither will I reſt upon the Reports which have
" been ſpread; but I cannot diſſemble one thing, leſt it ſhould bear too great a
" reſemblance with the preſent Time; and that is, that it is ſaid, thoſe Councils
" were not ſufficiently free: Thoſe that were preſent ſpake only as other People
" would have them, or rather gave their Opinions only with their Caps, or only
" lent their Conſent; and yet nothing is more dangerous, or more criminal, than
" this way of giving ones Opinion when a Man is to judge. All you that are here
" aſſembled in God's Name, are aſſembled not barely to deliberate, but to judge:
" You have a Right, a Faculty, a Power without any Exception, of Enacting, Defi-
" ning, and Deciding, as the Holy Ghoſt ſhall Inſpire you. *Charles* our King, if
" there ſhall be need for it, even though he ſhould loſe his Life, will maintain you
" in that Power and that Liberty which you have received from God, according
" to the good and ancient Diſcipline of Councils, and will preſerve it entire to
" you; and it is chiefly upon that account that we are ſent. Now, if in the Af-
" fairs of particular Men, when we are to judge of the Title to an Eſtate, or of a
" Service, ſuch as a Water-courſe for the purpoſe, it is diſhonourable for a Judge
" to give Sentence to pleaſe another, and this is a Crime which is ſeverely puniſh'd
" by our Laws; what Puniſhment, I beſeech you, do not thoſe deſerve, who,
" when they are choſen to be Judges of Divine Things, forget what they owe to
" their Dignity and Character, and think of nothing when they give their Opini-
" ons, but how to get the Eſteem of the People, and ſhamefully deliver themſelves
" up to the Inclinations and Paſſions of the Princes to whom they are Subject; or
" rather ſay nothing but what is dictated and preſcribed to them, as if they were
" Clad with the Robes of a Slave? Theſe light and inconſtant, theſe intereſted
" Judges certainly deſerve to be condemned to eternal Puniſhments. We are not
" the firſt who have made theſe Complaints: It is your Buſineſs, Gentlemen, to take
" care that Poſterity, which is an incomparable Judge, does not make the ſame
" Complaints of you. And though you ſhould be cover'd from the Judgments of

Men,

" Men, how can you eſcape that of God, who from the higheſt Heaven ſees eve-
" ry Man's Diſpoſition, what he does, what paſſes within him? Who ſees, I ſay,
" our Deſires and our Thoughts, who ſearches the Windings and Foldings of our
" Hearts, and who conſiders what our Views are, and what our Motives, when
" we give our Suffrages. If we act through ſecret Hatred; if Flattery mixes it ſelf
" with our Diſcourſes; if we are taken up only with our own Glory; if through
" too ardent a Deſire, we refuſe to embrace the Truth when it offers it ſelf; if we
" prefer ſmall Satisfactions to a greater Good; if we decieve our ſelves, and wil-
" lingly ſuffer our ſelves to be deceived; if when we give our Suffrages, or decide
" any Queſtion, we endeavour by a ſhameful Complaiſance to induce Popes, Em-
" perors, and Kings, to be liberal to us. In ſhort, Gentlemen, if any one of theſe
" Faults ſhould be committed in this Aſſembly, (which we are very far from think-
" ing, out of the good Opinion we have of your Piety and Juſtice) if, however,
" this ſhould happen, we ſhall have no farther Refuge: I will tell you freely,
" That every thing would be in the utmoſt Deſolation. God forbid that this ſhould
" prove true; but I think I am not much miſtaken in my Conjectures; we ſhould
" ſoon ſee *Chriſtendom* deſtroy'd by Diviſions, and a Fire kindled all over *Europe* by
" Civil Wars: In ſhort, we muſt either Periſh by a Civil War, or which is yet
" more grievous, we muſt ſurvive to be Spectators of our Countries Ruine; and let
" Fortune turn which way it will, follow the Fate of the Conqueror. Theſe things
" indeed appear ſo afflicting to me, that the very thought of them makes me trem-
" ble. Animate your ſelves therefore, Gentlemen, and employ your Cares Night
" and Day, to let the World ſee that you have not in vain procured this only Re-
" medy to afflicted and almoſt deſpairing *Chriſtendom*; and that we have not wiſht
" and ſought for it in vain; and whereas, from what has been done in former Councils,
" Men have been led to judge concerning what will be done in this, let all the
" World ſee that the times are alter'd; that the Conduct is alter'd; that it is free
" for every Man to diſpute; that Controverſies are not decided by Fire, nor is
" Faith violated in this Council; that here Men are not guided by Prejudices; and
" that as nothing but the Truth is ſought after in theſe Diſputations, which is
" always one and the ſame, flowing from the ſame eternal Fountain, ſo the Holy
" Ghoſt is not invoked, nor is he made to come from any other place than Hea-
" ven, to be preſent and to preſide here; and that it is only according to his
" Motions and Inſpirations that Men treat here of the Publick Good, General
" Peace, the Re-union of the Whole Church, and the Reſtoration of the Ancient
" Diſcipline: In ſhort, That this Council is not that which was called and began
" under *Paul* III. continued under *Julius* III. amidſt the Noiſe and Confuſion of
" the *French* and *Spaniſh* Arms, and broke up without doing any good; but that this
" is a Council called a-new according to ancient Cuſtom, and agreed to by all
" Kings, Princes, and Commonwealths. It is therefore, Gentlemen, of the laſt
" Conſequence, that the whole World ſhould be made acquainted that things are
" in this Poſture, and what it is that all your Thoughts and Inclinations tend to,
" that when once the Report ſhall be ſpread abroad, *Germany*, that great and noble
" Part of *Europe*, for which we are ſo very much concerned (for who knows not the
" ſtrict Alliances which are betwixt the *French* and *Germans*, and their Ancient
" Confederacies, which are not only founded upon the Faith of Treaties, but ra-
" ther upon a perfect Conformity of Wills and Manners, inſpired by that Nature
" which has given a Common Original to theſe two Nations) this *Germany*, as
" I began to tell you, being awaken'd out of its profound Sleep, at the noiſe
" of the Commendations which you ſhall receive, may aſſemble and depute
" Ambaſſadors to this place; who accompanied with the Heads and Principal In-
" ventors of all theſe Diſputes, and with their wiſeſt and moſt eloquent Divines,
" may plainly lay before you their Opinions concerning Religion, and diſcover to
" you their moſt ſecret Grievances. By this means all *Chriſtendom*, which has been
" long torn to pieces and diſmembred, and upon that Account expoſed to Foreign
" Reſentments, and to its own, will by the Grace of God find it ſelf to be re-united
" into one Body. But I dare not yet think of, nor flatter my ſelf with the hopes
" of ever taſting ſo great a Pleaſure, it appears ſo incredible to me. For what de-
" light, I pray you, is it, only to conſider with the Eyes of the Mind all Chriſtians
" to be of the ſame Opinion, of the ſame Faith, to have the ſame Hopes, and to
" burn with the ſame Fire of Charity? If we could ever be ſo happy as to ſee this

Perfect

" Perfect and Divine Union of Hearts and Minds, there would hereafter be no " Force, no Power, capable of breaking or ſhaking it. But that you may execute " what you have undertaken with the greater Courage, we do aſſure you, That in the " Perſon of his moſt Chriſtian Majeſty, *Charles*, King of *France*, you ſhall have a " faithful Companion of your Labours; and we do moſt religiouſly promiſe you in " his Name, who has done us the Honour to chuſe us to be his Ambaſſadors, and " the Interpreters of his Will, That he will aſſiſt you to the utmoſt of his Power. " He would have been here, a Witneſs and a Spectator of your Actions, as you " may aſſure your ſelves he will always be their Panegyriſt and Defender, if his " yet tender Age, not accuſtomed to the Fatigues of long Voyages, had not hin- " der'd him; or rather, if he had not been ſtopt by the fear of a Civil War. But " he has order'd us to do with all poſſible Care and Exactneſs, all that he could have " done himſelf, had he been preſent, by offering you his Perſon, and all that be- " longs to it: And his Majeſty, conſidering that his Protection will exceedingly " contribute to the Execution of the Deſign which you are now upon, has com- " manded and enjoyn'd us publickly to aſſure you of his good Will, and to make " you ſenſible of his Affection for your Order, and his Zeal for *Chriſtendom*; being " ready to ſacrifice his Life, his Eſtate, and his Blood, if there ſhould be occaſion, " for that purpoſe.

This Diſcourſe was well taken by ſome of the Fathers of the Council; others looked upon it as too choquing; and ſo the Secretary of the Council not knowing what Reply to make, was ſilent, and the Fathers roſe up immediately.

French Ambaſſadors Demand for a new Indiction of a Council.

Next day the ſame Ambaſſadors had their Audience of the Legates, who expected them; and they told them, That the Troubles of *France* hindred the Biſhops of that Kingdom from coming to the Council, who would come as ſoon as ever thoſe Troubles were appeaſed, which they believed would quickly be: That the Declaration that the Council was continued gave Suſpicion to the Hugonots, who demanded a new one: That the Emperor and the King their Maſter, had treated together, and demanded the ſame thing in the Name of thoſe of the *Augsbourg*-Confeſſion: That formerly when the *French* Mininiſters treated about it with the Pope, he told them the Difference lay between the Kings of *France* and *Spain*; and that he, whom this Debate did no ways concern, left the Matter wholly to the Council: That therefore they deſired the Fathers to declare plainly that this was a new Council, and not in ambiguous Terms, ſuch as theſe, *Indicendo continuamus, & continuando indicimus*, which are contradictory in themſelves, and captious beſides, and not anſwerable to that Sincerity which thoſe ought to have in their Words who profeſs Chriſtianity: That the former Decrees were neither received by the *Gallican* Church, nor by the Pope himſelf: That King *Henry* II. proteſted againſt them: That they Addreſt themſelves to the Legates, becauſe his Holineſs had ſeveral times declared, That this Difference about *Indiction* or *Continuation* was none of his Buſineſs, but the Councils. Before they went from their Audience, they left their Demand in writing. The Legates took the Memorial, and ſent a Copy of it to the Pope, with Monſieur *Pibrac*'s Speech.

Queſtion concerning Reſidence, renewed and put off.

The time of the Seſſion was now approaching, and the Legates propoſed nothing to be determin'd in it: The Biſhops therefore, who were for Reſidence, renewed the Queſtion, and perſwaded the Ambaſſadors of the Princes to deſire that it might be decided next Seſſion: The Ambaſſadors did ſo, and repreſented to the Legates, That after ſo many Diſputes, it would be very ſhameful to leave that Queſtion undetermined, and that the World would not fail to ſuſpect that it was put off for ſome particular Reaſon, eſpecially ſince moſt of the Biſhops, and they too the moſt principal, demanded that it might be determin'd. The Legates deputed the Biſhop of *Sinigaglia* to let them know, That the time was ſo ſhort, not to mention ſeveral other Conſiderations, that it was impoſſible to determine it now, but that it might be treated of next Seſſion, or when they came to treat of Eccleſiaſtical Orders.

To this the *French* Ambaſſadors, in concert, with the *Imperialiſts*, replied, That ſince this Queſtion could not be decided next Seſſion, they demanded that Matters of Faith might not be treated of in the Abſence of the Proteſtants, or at leaſt, that they ſhould wait for them till there was no longer hopes of their coming to the Council: And that in the mean time the Council might buſy it ſelf in the Reformation

of

of Manners, which all the World look'd upon as neceſſary. Cardinal *Simoneta* made anſwer, That that ſeem'd to be eaſy; but there was nothing more difficult, ſince there were many things to be reform'd in the States of Princes, particularly in Beneficiary Matters.

Queſtion concerning the continuation of the Council determined.

The *Spaniſh* Biſhops demanded that the next Seſſion the Council ſhould be declared to be continued, ſince they would not decide the Queſtion of Reſidence. This was oppoſed by the Emperor's and the King of *France*'s Ambaſſadors; ſo that the Legates being very much perplex'd, reſolved to ſend Cardinal *Altemps* to know the Pope's laſt Reſolution upon this Matter. Juſt as Cardinal *Altemps* was ready to go, there came a Courier from *Rome*, by whom the Pope ſent the Legates word, That he would have the Continuation of the Council declared next Seſſion, as had been promiſed to the *Spaniards*: This Order put the Legates into great Perplexities, becauſe they foreſaw the Diſturbance which ſuch a Declaration would occaſion: Having therefore conſulted together, they reſolved to ſend Cardinal *Altemps* poſt to *Rome*, to remonſtrate the Inconveniences of ſuch a Declaration. But in the very inſtant that he was going away, the Legates luckily received new Letters from the Pope, in which his Holineſs left the Matter to their Diſcretion.

This ſo ſudden a Change of the Pope's principally proceeded from the Copy of the Memorial which the *French* Ambaſſadors preſented to the Legates, which was ſent to *Rome* as we ſaid before; becauſe one of the Demands contained in that Memorial was, That it ſhould not be declared, that the Council was a Continuation. The Pope was afraid of provoking the *French* Ambaſſadors any farther, who would have certainly made a noiſe, if that Declaration had been made; for by Monſieur *Pibrac*'s Speech, he judged what they were capable of doing: For once in Diſcourſe with Monſieur *de Liſle*, the moſt Chriſtian King's Ambaſſador at *Rome*, he told him, That the Memorial and Speech of the *French* Ambaſſadors, were the Compoſitions, not of the Ambaſſadors of the moſt Chriſtian King, but of the Ambaſſadors of Hugonots.

Upon this laſt Anſwer of the Pope's, the Legates engaged the Emperor's and King of *France*'s Ambaſſadors to get the *Spaniards* to conſent, that a continuation ſhould not be talked of for the preſent; which they did. So it was reſolved that a Decree ſhould be made next Seſſion, only ſetting forth, That the Deciſion of the Matters propoſed ſhould be referred to another Seſſion.

June 3. There was a Congregation, in which ſeveral Fathers who were offended at *Pibrac*'s Speech, pray'd the Legates to anſwer him briskly, when the Letters of Credence of the *French* Ambaſſadors were read in the Seſſion. Cardinal *Altemps* was alſo of the ſame Opinion, ſaying that the Inſolence of that Lawyer ought to be check'd. This Commiſſion was given to *John Baptiſta Caſtello*, the Promoter, but with Orders only to defend the Dignity of the Council, without giving Offence to any Man.

Seſſion XX.

Reply to the French Ambaſſadors.

June 4. The XXth Seſſion was held with the ordinary Ceremonies. When the Letters of Credence of the *French* Ambaſſadors were read, the Promoter made them this Anſwer. "Your Arrival, Gentlemen, makes us hope for a happy Iſſue "of this Council, to which Pope *Pius* has been obliged to have Recourſe, as to "the only Remedy of all thoſe Diſorders which have crept into Religion, hoping "that a Council begun under the Guidance of the Holy Ghoſt, and with the "Conſent of Chriſtian Princes, will reſtore the Church to its Primitive Luſtre. "The Fathers praiſe and admire the Zeal of the moſt Chriſtian King, who, when "he could not aſſiſt in Perſon at the Council, becauſe of the Weakneſs of his "Age, and the Troubles of his State, has ſent hither Perſons endued with rare "Prudence and ſingular Piety, to promiſe all manner of aſſiſtance in his Name, "and to pay the Obedience that is due. The Fathers are perſwaded, that this "Council will never be ſuſpected by Men of Senſe, becauſe of any preceeding "ones, which ſome ill-affected Perſons have accuſed as unlawful, ſince Councils "called by thoſe, to whom that Right appertains, have always been looked upon "as lawful. The Snares and Temptations which have been ſo ingeniouſly deſcribed by one of your Colleagues, how terrible ſoever they are in themſelves, will "never prevail upon this Holy Council. The Fathers however are willing to interpret the Advice which you have given them, in good part, though perhaps it is

" is needleſs, ſince there is no danger of their being led by the Humours of the " People, or by the Favour of Princes; and they chooſe rather to take it in good " part, than to be obliged to anſwer in Terms different from their ordinary Gentle- " neſs: To cure therefore your vain fear, the Council declares to you, That it " will prefer its Honour and Duty to every thing in the World, and will ſhew it " by its Effects. You may therefore aſſure his moſt Chriſtian Majeſty, That the " Fathers of the Council will do all they can, ſaving the Intereſts of Faith and of " Religion, for the Maintenance of his Royal Authority, and the Advantage of " his Dominions.

Theſe laſt Words gave little Diſturbance to the *French* Ambaſſadors, becauſe of the Supplies of Men and Money which his Majeſty demanded of the Pope againſt the Proteſtants, towards maintaining his Authority and the Quiet of his Kingdom.

Then the Proxies of the Archbiſhop of *Saltzbourg*, which were produced by *Hercules Retinger* Biſhop of *Lawermuntz*, and *F. Tobias* a Dominican, were read. Laſt of all, *Peter Gonzales de Mendoza*, Biſhop of *Salamanca*, read the following Decree.

Decree of the Seſſion.

" The Holy Oecumenical and General Council of *Trent*, lawfully aſſembled under " the Guidance of the Holy Ghoſt, the Legates of the Apoſtolical See preſiding " there, has, upon the account of ſeveral Difficulties which have ariſen, and upon " divers other Accounts, and laſtly, That they may proceed in every thing with " more Order, and more mature Deliberation, that is to ſay, that what relates " to Doctrine may be debated and determined jointly with what belongs to Re- " formation, ordered, That what ſhall need Regulation in Reformation as well " as Doctrine, ſhall be defined together in the next Seſſion, which it declares to all " ſhall be held upon the 16th of *July* next, with this Reſerve, That the Holy " Council may freely, according to its own good Will and Pleaſure, ſhorten or " lengthen that Term, even in a general Congregation, as it ſhall be thought ex- " pedient for the Affairs of the Council.

When this Decree was read, XXXVI Biſhops, ſome *Spaniards*, ſome *Italians*, (without including the Biſhop of *Paris*) demanded to have the Article of Reſidence regulated that Seſſion: Some other Biſhops demanded the *Continuation* to be likewiſe then declared; but all the reſt being ſilent, the Legates roſe up, and Cardinal *Seripandus* ſaid *Deo Gratias* with a loud Voice, and every Man withdrew.

CHAP. XVII.

The Hiſtory of Seſſion Twenty firſt, and of the Congregations Preliminary thereunto.

Articles concerning Communion under both kinds to be debated.

June 6. There was a general Congregation held, in which the Six following Articles were propoſed to be decided in the next Seſſion. 1. Whether all the Faithful were bound by the Law of God to Communicate under both kinds? 2. Whether the Church did introduce the Cuſtom of Adminiſtring to the Laity only under one kind with Reaſon, or no? 3. Whether Jeſus Chriſt is received entire, and as much Grace is given under one kind, as under both? 4. Whether the Reaſons that led the Church to give the Sacrament to the Laity under the Species of Bread alone, is of any force at preſent? 5. Under what Limitations the Church might grant the Cup to ſome People, ſuppoſing there were juſt Reaſons for ſo doing. 6. Whether it is neceſſary to give the Communion to Infants, before they have the uſe of Reaſon?

The Fathers were asked, If they were willing that theſe Articles ſhould be examined, and if they thought that any thing elſe ought to be added to them? Now though the *French* Ambaſſadors and ſeveral Biſhops were of Opinion that they ſhould not meddle with Doctrines, till they were firſt aſſured that the Proteſtants would come to the Council, it being certain that if they perſiſted in their Obſtinacy this Examination would be uſeleſs, ſince the Catholicks would not need it, and the Proteſtants would laugh at it, yet no Body oppoſed it, becauſe the Imperialiſts had deſired the Fathers to ſuffer the Article of Commu-

nion under both kinds to be examined, hoping; That if they could get the Cup to be allowed, it would be a means to make the *Germans* more tractable.

Several Opinions concerning the manner of handling the Queſtion of the Communion under both kinds.

When they had agreed to treat of theſe 6 Articles, and that it was ordered, That the Divines ſhould give their Opinions firſt, and all the Biſhops afterwards, they found that it was as much as they could do till next Seſſion to hear the Divines who were about 87 or 88 all *Italians* and *Spaniards*, excepting 3 or 4 *Germans*. Some therefore ſaid, That this Matter having been digeſted in *Julius* III's time, they needed only take the Points that were then decided, and go them over again, with a good and ſhort Examination, and ſo go to the Buſineſs of Reformation at leiſure; and that the Article of Reſidence being almoſt digeſted already, it was very reaſonable that they ſhould give it their laſt hand forthwith. This Opinion was ſeconded by XXX Prelates, who declared their Minds concerning it openly. Cardinal *Simoneta* ſaid, it was not proper to reſume that Argument, ſince their Minds which were heated already by the former Diſputes, were not recovered of their Agitation, which would not ſuffer them to diſcover the Truth as they ſhould do. *John Baptiſta Caſtagna*, Archbiſhop of *Roſſano*, and *Pompeo Lambeccari*, Biſhop of *Sulmo*, ſpoke upon this occaſion with ſo much Paſſion, and in ſuch rude Terms againſt the Fathers that were for Reſidence, That they made a noiſe which might have cauſed a Diſorder, if the Cardinal of *Mantua* had not by his uſual Prudence calmed thoſe that were for Reſidence, by promiſing them that this Matter ſhould be regulated in the next Seſſion, or at leaſt when they treated of Eccleſiaſtical Orders. Cardinal *Simoneta* was offended at the Cardinal of *Mantua*'s Promiſe, and complained that he made it without acquainting his Colleagues, and wrote againſt him to the Pope.

Articles of Reformation propoſed by the Emperor's Ambaſſadors.

June 7. The Emperor's Ambaſſadors, who were overjoy'd that they had got the Buſineſs of the Conceſſion of the Cup to be debated, which was an Article they would not meddle with before, went to the Legates, and purſuant to their Maſter's Inſtructions, they propoſed the Twenty following Demands concerning Reformation.

1. That the Council ſhould begin with Reformation of Manners, and eſpecially with the Abuſes of the Court of *Rome*: The Emperor on his part ſubmitting to any Reformation. 2. That the number of Cardinals be reduced to 26 at moſt, according to the Council of *Baſil*. 3. That the Pope for the future ſhall grant no more Scandalous Diſpenſations. 4. That Exemptions againſt Common Law ſhall be revoked, and all Monaſteries ſubmitted to Biſhops. 5. That Plurality of Benefices be taken away, Schools eſtabliſh'd in Collegiate Churches, and Eccleſiaſtical Offices no longer Farmed out. 6. That Biſhops ſhall be forced to reſide, and not do their Duties by their Vicars; and that if there be not enough, the Buſineſs ſhall be divided, and not left to one ſingle Vicar; That they ſhall hold a Synod every Year, and viſit their Dioceſes. 7. That no Fees ſhall be taken for adminiſtring the Sacraments; and that Poor Curates ſhall be helped with ſimple Benefices. 8. That the Canons againſt Simony ſhall be revived. 9. That it be declared, That Eccleſiaſtical Ordinances do not oblige *Jure Divino*. 10. That Excommunication be uſed only for mortal Sins, and for manifeſt irregularities. 11. That Prayers and Divine Offices be performed in the vulgar Tongue. 12. That Breviaries and Miſſals be Corrected. 13. That the Clergy and Monks be reformed according to ancient Inſtitution, and their Revenues better adminiſtred. 14. That it be conſider'd whether the numerous Obligations *Jure poſitivo* ought not to be leſſened, by abating ſomething of the rigor of the Faſts, and permitting the Communion under both kinds. 15. That Marriage be permitted to the Clergy. 16. That to remove all Differences, all thoſe various Poſtils and Annotations upon the Goſpels be ſtruck out, and others put in their ſtead which ſhall be approved by publick Authority, and a new Ritual made, for the Uſe of the whole Church. 17. That Means be found to chaſtize vitious Prieſts, and to put others in their Rooms. 18. That in great Provinces, new Biſhopricks be erected and endow'd with the Revenues of rich Monaſteries. 19. That as for the Revenues of the Church, which are uſurp'd already, it be diſſembled, and they have Patience for the preſent. 20. That the Legates take care that no uſeleſs Queſtions; or ſuch as may cauſe Scandal, be propoſed.

When

When the Legates had read theſe Propoſitions, they were exceedingly ſurprized, and withdrew to conſult upon them by themſelves: When they came back, they replied that the Articles which were propoſed were a great many, and upon very different Subjects; that conſequently they could not be all examin'd at one time: That beſides, they could not now prepare any Matter for next Seſſion, but that of the Cup, which they were willing to examine at the Ambaſſadors deſire; but that as opportunity ſerved, they would communicate thoſe Articles to the Fathers which might relate to other Points of Reformation. The Ambaſſadors ſaw this was ſaid to keep them from publiſhing their Paper in a Congregation, and to elude the Emperor's Demands with Delays: However they took no notice of it; but when they were gone, they reſolved to inform the Emperor, both of this Matter, and of the Manner how the Council was managed; and accordingly next Day the Archbiſhop of *Prague* took Poſt, That he might be back again before the Seſſion. *Legates Anſwer.*

The Legates ſeeing what Difficulties offer'd themſelves, thought it adviſable to acquaint the Pope fully of what had paſt, and of all that they foreſaw might follow. They choſe for this purpoſe *Leonardo Marino*, Archbiſhop of *Lanciano*, a Man of Senſe, and one agreeable to the Pope, who was his Benefactor, and beſides a great Friend of *Seripandus*'s; and gave him in charge to defend them to his Holineſs, and to calm his Spirits. Cardinal *Simoneta* refuſed to Sign the Letter of Credence of this Archbiſhop, long, and would not have done it at all, if the Legates had not agreed together, That beſides his Letter of Credence, that Biſhop ſhould carry particular Letters from every Legate. He wrote therefore to the Pope, That he had a mind to have ſent the Archbiſhop of *Roſſano* as from himſelf, to give his Holineſs a more exact Account. But that when he had conſider'd of it, he thought it was more convenient to ſee firſt what Succeſs the Archbiſhop of *Lanciano*'s Negotiation would have. *Archbiſhop of Lanciano ſent to Rome, by the Legates.*

Before that Prelate arrived at *Rome*, the Pope, who had ſeveral Advices from the Council, held a Conſiſtory, in which he propoſed to make a League with all the *Italian* Princes, and the King of *Spain*, to make War upon the Hugonots, and ſo give occaſion for a Rupture, or at leaſt a Suſpenſion of the Council. This Propoſition was approved: The Pope then propoſed to declare the Council to be continued by his own Authority, and to decide concerning Reſidence. Cardinal *Carpi*, who was ſeconded by moſt of his Colleagues, remonſtrated, That it was neither his Intereſt, nor the Intereſt of the Holy See, that he ſhould make any odious Reſolutions which might alienate the Minds even of his own Party; and that he had better leave it to the Council to decide about them. Then the Pope complained of all the Ambaſſadors: He ſaid *Lanſac* ſeem'd to be an Ambaſſador of the Hugonots, when he demanded that the Queen of *England*, the Proteſtant Cantons, *Saxony* and *Wirtemberg* might be heard in the Council, though they were all Enemies and Rebels, who ſought only to break the Council, and to make it Hugonot; but that he would keep it Catholick, though it were by force; That that Miniſter and his Colleagues ſupported ſome Perſons who ſet the Council above the Pope, which was an Heretical Opinion, maintain'd by Hereticks, whom as ſuch he would perſecute and Puniſh. He added likewiſe, That theſe Ambaſſadors lived like Hugonots, and did not ſalute the Holy Sacrament; That *Lanſac* ſaid at his own Table, before ſeveral Prelates that dined with him, that they ſhould drive out that Idol of *Rome*. Then he complained of *Dandelo*, one of the *Venetian* Ambaſſadors, and ſaid he would demand Juſtice of the Senate and the Republick. Afterwards ſpeaking againſt the Cardinals of *Mantua*, *Hoſius* and *Seripandus*, he ſaid they were unworthy of the Purple; and to ſhew his Reſentment againſt the Cardinal of *Mantua*, for the Promiſe that he made, that the buſineſs of Reſidence ſhould be decided, he no longer directed his Diſpatches to him, but addreſt them to Cardinal *Simoneta*; he alſo removed Cardinal *Gonzaga* from the Congregation, which was to direct the Affairs of the Council, and order'd Cardinal *Borromée* to tell him, That his Uncle the Cardinal of *Mantua* was for ruining the Holy See; but that all the Evil would fall upon him and upon his Family. *Deliberation of the Pope and Cardinals, concerning the Council.*

Monſieur *de Liſle* failed not hereupon to acquaint Monſieur *de Lanſac* with the Complaints which the Pope made againſt him and his Colleagues in the open Conſiſtory; as alſo to write to the King, to whom he ſent Word, That in a particular Audience which he had with the Pope, his Holineſs told him; " That the *French*

" Ambaſſadors principally ſupported themſelves upon the Authority of the Coun-
" cil, and that in his moſt Chriſtian Majeſty's Name they maintain'd that the Au-
" thority of the Council was above that of the Pope; That he had made anſwer,
" That the *French* Ambaſſadors did indeed chiefly recur to the Council, in the
" Demands which they made, becauſe when his Holineſs called the Council, he
" transferred all his Authority to them: But that the Pope made Anſwer, That
" that was falſe, and that he had always reſerved his own Authority to himſelf.

Monſieur de Lanſac's Letter to the Pope.

Monſieur *de Lanſac* having received Monſieur *de Liſle*'s Letters, wrote a Letter to the Pope, by the Cardinal of *Mantua*'s Advice, to juſtify his Conduct; and another by Monſieur *de Liſle*, which he deſired him to read to the Pope, in which he tells him, " That he is extreamly ſurpriſed that his Holineſs ſhould let the Word
" *Hugonot* ſlip out of his Mouth, when he ſpake of the Miniſters of a moſt
" Chriſtian King, who gives himſelf ſo much Trouble, and takes ſo much Care
" throughout his Kingdom to preſerve that Title, and to keep his Subjects in the
" Obedience of the Holy See: That this was injurious to his Majeſty, and ſhew'd
" ſmall Reſpect for his Sacred Perſon: That as for himſelf, he was well enough
" known, throughout all Chriſtendom, to be a Man of Honour and a good
" Chriſtian, and ſo might be honoured with a much better Title than that of Hu-
" gonot: That the Court of *Rome* took an ill Method to requite the Services which
" he had for theſe 12 Years laſt paſt paid to the Holy See, as well in *France*,
" with all the Legates and Miniſters of the Pope who came thither, as at *Rome*
" when he was Ambaſſador there, and in ſeveral Journeys which he had made
" thither, and alſo in the laſt War which was in the Eccleſiaſtical State, where
" he commanded with the late Mareſchal *Strozzi*: That his Colleagues ought alſo
" to be exempted from that Calumny, ſince if they were Hugonots, the Queen
" would not have given them ſuch conſiderable Employments as they were poſſeſſed
" of; and that no Man could ſay, that the *French* Ambaſſadors that are at *Trent*, do
" not live up to the Laws of God, and of the Church. He ſaid, beſides, That he
" was no leſs amazed, that his Holineſs ſhould ſay, That the *French* Ambaſſadors
" ſet the Authority of the Council above his, ſince they never negociated nor did
" any thing which could give him occaſion to think ſo, ſince they had never asked
" any thing of the Council, but in general Terms, and without entring at all
" into Particulars, unleſs it was to deſire them to labour to appeaſe the Troubles of
" Chriſtendom, with that Liberty and Authority which the Pope had poſitive-
" ly declared to have given them without any Limitations: That he did not
" know how the Pope could, without being wanting to the Conſideration due to
" his moſt Chriſtian Majeſty, and to the Character of his Ambaſſadors, aſſert that
" they behaved themſelves like Hugonots, in not ſaluting the Holy Sacrament:
" That if it were ſo, it were much properer for his Holineſs to cauſe Informations
" to be taken of it, and ſend them to the King, that he might puniſh them as they
" deſerved, and not calumniate them ſo freely: That he was ſurpriſed the Pope
" ſhould believe what had been told him, That Monſieur *de Lanſac* had ſaid at his
" Table, that there would come ſo many Biſhops out of *France* and *Germany*, as
" would drive out the Idol of *Rome*, ſince his Holineſs might be ſenſible, by the
" Reſpect which he had paid him, that he was not capable of ſuffering ſuch Diſ-
" courſes to be held in his Preſence, much leſs of holding ſuch himſelf: That,
" laſtly, neither he nor his Colleagues deſerved to be called Ambaſſadors of Hu-
" gonots, ſince they had propoſed nothing on their behalf; That they had indeed,
" in ſome familiar Diſcourſes with ſome Biſhops, ſaid, That the *Engliſh* Ambaſſa-
" dor had declared to Queen *Catharine de Medicis*, that the Queen of *England* his
" Miſtreſs would ſend to the Council; and that ſeveral Proteſtant Princes would
" do the ſame after her Example, if they would ſtay a little longer; and that they
" had repreſented this as a thing of great advantage; That for this Reaſon they
" thought ſlow Methods, without any Precipitation, were moſt adviſable; but that
" no Man could ſay that they had made any Sollicitations, or publickly demanded
" any Delay in favor of the Hugonots. Monſieur *de Lanſac* alſo, in his Letter to Monſieur *de Liſle* takes notice that the Cardinal of *Mantua* intended to beg leave to retire from *Trent*, not being able to bear being calumniated, when he had done his Duty with all poſſible Care; and ſince his Retreat might cauſe great Diſorder in the Council, he prays him, for the ſake of the Publick, to uſe all imaginable Dexterity to hinder the Pope from granting the Cardinal that Leave which he de-

ſired

ſired to retire from the Council, and eſpecially to take care that the Pope ſhould not know that he wrote in the behalf of the Cardinal of *Mantua*, becauſe he did not queſtion, but the good things which that Cardinals Merit obliged him to ſay, would be taken in an ill Senſe at the Court of *Rome*.

Juſtification of the Cardinal of Mantua.

When the Pope had received Monſieur *de Lanſac*'s Letter, and heard that which he wrote to Monſieur *de Liſle* in his own Defence, read to him, he ſeem'd ſatisfied; as he was alſo with the Cardinal of *Mantua*, who had ſent one of his Relations to *Rome*, to give an Account of his Conduct; and particularly becauſe *Viſconti* had ſent Word to Cardinal *Borromée*, That no Man could carry himſelf with more Wiſdom and Moderation in Buſineſs than the Cardinal of *Mantua* had done; That it was to be feared, if the Pope recalled him, the Council would fall into Confuſion, and that his Holineſs would encur thereby the publick Indignation: That there would be need of a great deal of Time before the Legates whom he could ſend, or thoſe that were at *Trent* already, would be as much confided in by the Miniſters of Princes, and by all the Prelates, as the Cardinal of *Mantua* was.

Pope ſuffers the Queſtion concerning Reſidence to be debated.

The Archbiſhop of *Lanciano*, whom the Legates ſent to the Pope to give him an Account of the Affairs of the Council, coming about that time to *Rome*, his Holineſs fell into new Uneaſineſſes, and greater than the former: For that Archbiſhop told him two things very oppoſite to his Sentiments and Intentions. Firſt, That the Biſhops were reſolved, next Seſſion, to declare Reſidence to be of Divine Right: Secondly, That the Prelates were reſolved, at any Rate whatſoever, to put an end to all Matters relating to Doctrines and Reformation of Manners; ſo that there was no likelihood that the Pope could either diſſolve or ſuſpend the Council at this time. But his Holineſs recover'd from this ſudden Fright, when he had reflected a little upon the Letters which the Archbiſhop of *Lanciano* brought him from ſeveral Biſhops, wherein they declared that his Holineſs might either diſſolve or ſuſpend the Council; That they were ſorry that he was uneaſy at their maintaining Reſidence to be of Divine Right; That they did not think their Opinion was againſt his Authority, and that they were ready to defend it againſt all the World. The Archbiſhop of *Lanciano* alſo repreſented to the Pope, That the Cardinal of *Mantua* was forced to make the Promiſe which his Holineſs complained of, to put by a violent Tempeſt. Upon this the Pope ſent back the Archbiſhop of *Lanciano* immediately with Letters to the Legates, commanding him to tell all the Fathers in his Name, That he deſigned the Council ſhould be free, That every Man ſhould ſpeak there according to his Conſcience, and that the Decrees ſhould be drawn up according to Truth; That he did not take it ill that Men ſhould Vote more of one ſide than another; but that he was ſory that they ſhould enter into Cabals to force Mens Thoughts; as alſo that there was Sharpneſs and Quarrels among them; theſe things not agreeing with the Dignity of a general Council: That conſequently he did not in the leaſt oppoſe the Deciſion of the Article of Reſidence, but only adviſed them to lay aſide that Heat, which had carried them too far, for the future, ſince that Matter would be treated of more ſucceſsfully when their Minds were more calm. He gave that Archbiſhop, beſides, a particular Letter for the Cardinal of *Mantua*, written all with his own Hand, in which he told him, That he owned his Innocence and Affection with extream Pleaſure, and that at all Times, and in all Places, he would give him Evidences of his Good-will and Eſteem, commending to him to make as quick an End of the Council as he could.

But notwithſtanding this obliging Letter from the Pope, the Cardinal of *Mantua* perſiſted to deſire Leave to retire from the Council, ſaying, That he could not ſtay there but upon theſe Three Conditions. Firſt, That the Pope ſhould cauſe exact Informations to be taken of thoſe things, concerning which he was calumniated. Secondly, That if he was innocent, and his Holineſs would not puniſh thoſe that ſlander'd him, yet that he would at leaſt not hearken to the falſe Reports which might be ſpread concerning him, before he was Condemned; and if he was guilty of failing in his Duty towards his Holineſs, and of not ſupporting the Honour of the Holy See as he ought, That he would puniſh him as he deſerved. Thirdly, That his Holineſs would be ſo good as to eaſe him of that heavy Burden, ſo ſoon as he had an Opportunity, it lying upon him to Conduct and Manage the Affairs of the Council, whilſt he himſelf found a Decay both in Mind and Body every Day; and that his Holineſs might do this, having an Example before him in Cardinal *Pole*.

Viſconti,

Viſconti, who wrote at the ſame time to Cardinal *Borromée*, ſent him Word, That if the Pope would let the Cardinal of *Mantua* know that he had an entire Confidence in him, it would be ſufficient to engage that Cardinal to ſtay at *Trent*, and to take care of the Council. This Method the Pope took; and ſo the Cardinal of *Mantua* ſtaid at *Trent*, and continued to preſide in the Council till he died.

Opinions of Divines, concerning Communion under both kinds.

June 10. They began to hear the Divines upon the VI Articles; and that laſted till the 23d. There were LXIII Divines, who were not contented to repeat the ſame things which had been ſeveral times canvaſt already, but would ſtill diſpute and attacque the different Opinions of the reſt.

Alphonſus Salmeron, as Pope's Divine, ſpake firſt, and gave his Opinion upon the Firſt and Second Articles; namely, Whether all the Faithful were obliged to communicate under both kinds, and whether the Church had reaſon to lay aſide one? In the firſt Place, he ſaid, it was certain that the Church could not err, becauſe it is the Baſis and Pillar of Truth; and conſequently ſince the Cup has for a conſiderable time been forbidden to the Laity, purſuant to the Councils of *Conſtance* and *Baſil*, it was certain, that Communion under both kinds was not of Divine Obligation. Then he proved by ſeveral Examples taken from Hiſtory, That the Euchariſt was given in the moſt ancient times without the Cup; and in anſwer to the Objections taken from Scripture, he ſaid, That though Jeſus Chriſt gave the Communion under both kinds in the laſt Supper which he made with his Diſciples, yet it does not follow, that we are bound to receive it alſo under both kinds, becauſe we are not obliged to follow all the Actions of Jeſus Chriſt in every Circumſtance, but only in thoſe which are Commanded us in Scripture, and by the Tradition of the Church: Now as Jeſus Chriſt gave the Cup to the Apoſtles, who repreſented the Prieſts, commanding them *to do that in Rememberance of him*; ſo ought the Prieſts alſo in that Circumſtance, in the Action of the Sacrifice, to take the Sacrament under both kinds: But Jeſus Chriſt not having ſaid to the Laity, *Do this in Remembrance of Me*, they are not obliged to it; and the Church may take from them the Uſe of the Cup. He added, That we cannot conclude from the Sixth Chapter of St. *John*, that all the Faithful are bound to communicate under both kinds, ſince Jeſus Chriſt in the ſame Chapter ſpeaks ſometimes of Drinking his Blood, ſometimes of eating his Fleſh, in ſuch a manner, as ſufficiently gives us to underſtand, that he does not exact Communion under both kinds of the Faithful.

Upon the Third Article he ſaid, That there was no Reaſon to doubt, but he that receives under one kind, receives as much as he that receives under both, ſince Jeſus Chriſt is entire under either: That this was a thing decided by the Councils of *Conſtance* and *Florence*, and confirmed by the Practice of the Church, which expoſes the Sacrament only under one kind to be adored by the Faithful: That as to the Grace received, it was equal whether the Sacrament be received under both kinds or under one; that if leſs Grace was received when Men received under one kind, then we muſt believe that the Church would deprive its Children of the greater Grace, when it took away the Cup. Upon the laſt Article, namely, Whether the Euchariſt ſhould be given to Infants? he gave no Opinion at all.

Jacobus Paiva Audradius, Divine to the King of *Portugal*, ſaid much the ſame things that *Salmeron* did upon the firſt Article; That Jeſus Chriſt, by his Precept, and by his Example, declared that the Bread ought to be given to the Laity, and the Wine only to the Prieſts, becauſe when he Conſecrated the Bread, he gave it to the Apoſtles, who were yet Laymen, and repreſented the People, commanding them all to Eat of it; and that he afterwards made them Prieſts by theſe Words, *Do this in Remembrance of Me*; after which he Conſecrated the Cup, and gave it to them, as to Men newly ordained. Several Doctors reaſoned otherwiſe, and ſaid the Church received a Power from Jeſus Chriſt, to change the accidental things in the Sacrament, and that the Euchariſt, as a Sacrifice, required the uſe of both kinds; but that as a Sacrament, it required only the uſe of one; ſo that the Church might order the one to be adminiſtred without the other, juſt as at the Beginning it once changed the Form of Baptiſm, and gave it only in the Name of Jeſus Chriſt, after which it returned to the Divine Inſtitution, that is to ſay, to the Invocation of the Trinity. They drew another Argument from the Infallibility of the Church; which, ſaid they, introduced the uſe of Bread alone, and then approved it in the Council of *Conſtance*; and ſo there is no Divine Precept, and conſequently no Obligation to the contrary.

Antonio

Antonio Mandolfo, an *Auguſtinian* Monk, Divine to the Archbiſhop of *Prague*, after having declared that he agreed with the other Doctors, that there was no Divine Precept concerning this Matter; remonſtrated, That it was equally contrary to Catholick Doctrine, to refuſe or grant the Cup to the Laity by Virtue of a Divine Command; and conſequently, that the Reaſons and Examples of the Diſciples at *Emmaus*, and of St. *Paul* upon the Sea, ought to be ſet aſide, ſince from them it might be concluded, that Conſecration under One ſole Species was no Sacrifice; which is contrary to the Opinion of the Church, and deſtroys the Diſtinction of the Euchariſt as a Sacrament, and as a Sacrifice: That as to the Difference between Lay and Sacerdotal Communion, it plainly appears by the *Ordo Romanus*, that that was only a Diſtinction of Rank in the Church, and not a Diverſity in the Reception of the Sacrament: Beſides, that it would follow from hence, that not only the Celebrating Prieſts, but alſo all the Clergy, ought to receive the Cup: That the Church's Authority to change Things that are Accidental in the Sacraments, ought not to be queſtion'd; but that this was not the Time to diſpute, whether the Cup were an Accidental or a Subſtantial Thing: Laſtly, He was for letting this Article alone, as a Matter already decided by the Council of *Conſtance*, and for examining the Fourth Article exactly; namely, Whether the Reaſons which induced the Church to give the Species of Bread only to the Laity, are ſtill valid; eſpecially ſeeing, that if the Cup were granted to all the Nations that demanded it, all the other Diſputes would be ſuperfluous, if not dangerous?

John Paul, an *Auguſtinian* Monk likewiſe, Divine to the Biſhop of *Five Churches*, ſpake like his Brother: And they were heard uneaſily, becauſe it was believ'd they ſpake againſt their Conſciences; This, at the Sollicitation of the Biſhop of *Five Churches*; and the Other, according to the Orders which the Archbiſhop of *Prague* left with him, before he went away.

Amante, a *Servite*, Divine to the Biſhop of *Sebenico*, grounding upon *Cajetan*'s Doctrine, ſaid, The Blood was no Part of the Humane Nature, but only its Firſt Aliment; and that it could not be ſaid, that a Body is nouriſhed by Concomitance. Thence he infer'd, that what was contained under both kinds, was not exactly the ſame with what was contained under One: Adding, That the Euchariſtick Blood was the Blood ſhed according to the Words of Jeſus Chriſt, and conſequently out of his Veins; or otherwiſe it could not be drunk, and ſo could not be united to the Body by Concomitance: And that Jeſus Chriſt inſtituted the Sacrament in Memory of his Death, which was by the ſhedding of his Blood. The Divines hereupon crying out, he retracted, ſaying, The Heat of Diſputation led him to urge his Adverſary's Arguments as if they had been his own, but with an Intention of refuting them at laſt; as he did indeed in the following Part of his Diſcourſe. Laſtly, He begg'd Pardon for the Scandal he had given, for want of explaining himſelf with ſufficient Clearneſs; thereby to let them ſee that he was only relating the Captious and Sophiſtical Reaſons of other Men, quite contrary to his own Opinion.

After theſe Debates, all the Divines agreed, that Communion under both kinds was not of Divine Right. They all agreed likewiſe, that the Prieſts were obliged to Conſecrate under both kinds; except one *Portugueze* Doctor, who conſented not to the laſt Article, founding what he ſaid upon the Authority of *Innocent* III. *Albertus Magnus*, *Johannes de Turrecremata*, and upon the Relation of *Rafael Volaterranus*, who affirmed, that *Innocent* VIII. diſpenſed with the *Norwegians* Conſecrating under the Species of Wine, becauſe there is none to be got in that Country.

Upon the Fourth Article, Whether the Reaſons that induced the Church to give the Euchariſt to the Laity, under the Species of Bread alone, ought to be valid ſtill? the Doctors of ſeveral Nations were divided. The *Spaniards* and *Italians* ſaid, That all the Reaſons for which the Church took the Cup away from the People were ſtill in force, and that there were new ones more ſtrong and more ſubſtantial; ſo that the Ordinance of the Church, and the Decree of the Council of *Conſtance*, ought ſtill to be obſerved: That Irreverences were more to be feared than ever, ſince if formerly all Men firmly believ'd the Real and Natural Preſence of Jeſus Chriſt in the Euchariſt as long as the Conſecrated Species remained, and yet they took away the Cup, becauſe the Blood of Jeſus Chriſt was not receiv'd with all that Reverence that was requiſite; what can be expected in a Time when ſome denied the Real Preſence, and others owned it only in the Uſe; when the beſt Chriſtians have

have no longer that Ancient Fervor, and when their Inclination to the Things of the World is come to ſuch a head, that they ſcarce mind Divine Things any longer? That it was to be feared, that ſo great a Negligence would draw after it greater Irreverences than ever: That it was very neceſſary to diſtinguiſh the Prieſts from the Laity, eſpecially ſince the Proteſtants had rendred them odious to the People, and ſpread a Doctrine which takes away all their Privileges, which ſubmits them to the Secular Magiſtrates, nay even to the People, by whom they would have the Prieſts to be called to the Miniſtry, and to whom they give Authority to depoſe them; and laſtly, which deprives them of the Power of Abſolving Penitents: That there was Danger, leſt the People might out of Simplicity think there was ſomething more in the Wine than in the Bread: And laſtly, That it was to be feared that the Authority of the Church would be deſpiſed, and the People would fancy that it erred when it took away the Cup: That the Proteſtants demanded the Cup with ſo much Vehemence, only upon a Thought, that if it were once granted, they might look upon that as a Victory got over the Catholicks. On the contrary, the *German* Doctors affirm'd, That the Opinions of their Brethren ought not to be ſo miſinterpreted; and that it was a Miſtake to think the Proteſtants would be quiet if the Cup were refuſed: For ſince they ſaid already, that the Church has erred; they would ſay now, that it has added Obſtinacy to its Fault: That ſince the Queſtion was only now about Humane Conſtitutions, it was neither a new nor an indecent thing for the Church to change: That the ſame thing is not always ſeaſonable: That infinite Numbers of Wages and Practices in the Church have been taken away: That the Council would loſe nothing of its Reputation, for believing that to be uſeful in Practice, which the Event has ſhewn to be uſeleſs.

None but the *Germans* ſpake to the Fifth Article, namely, Upon what Conditions the Cup might be granted to ſome Perſons, ſuppoſing there were juſt Reaſons for granting it: For thoſe that were againſt granting it at all, had nothing to ſay. Some were for granting it upon the Conditions agreed to by *Paul* III. which were, That thoſe who would have the Cup, ſhould confeſs that One Species alone contains as much as Both together; and that as much is receiv'd under One as under Both; and that they ſhould return beſides to the Obedience of the Holy See. Others were for having the Uſe of the Cup permitted, to keep thoſe that wavered within the Church; and for ſeaſoning this Conceſſion in ſuch a manner, as that it might procure the deſir'd Effect: They ſaid, That *Paul* III's Conditions would be ſo far from procuring it, that they would make all weak Minds relapſe into *Lutheraniſm*: That St. *Paul* expreſly recommends the receiving thoſe that are weak, not by diſputing, or preſcribing Rules to them, but only by waiting for ſome good Opportunity to inſtruct them more thoroughly: That if ſuch or ſuch Things were preſcribed to the *Germans* to be believed, their Heads would be filled with Difficulties; and whilſt they were wavering through a Diffidence of what they ſhould believe, and what they ſhould not, they might precipitate themſelves into ſome Errors, which otherwiſe they would never have thought of. To this they added, That the believing that the Church had juſt Cauſes of taking the Cup from the Laity, and then granting it to them under other Conditions, would be to confeſs that it took it away without a Cauſe: Whence they concluded, that inſtead of Conditions, they would do better to find out Remedies for thoſe Inconveniencies, upon the Account of which the Cup was taken away: For Inſtance, That the Cup ſhould never be carried out of the Church; That the ſingle Species of Bread ſhould be given to the Sick; That the Wine ſhould not be kept, leſt it ſhould turn ſour; That they ſhould uſe Pipes, as they did formerly in the Church of *Rome*, for fear of ſpilling; That it would appear, by theſe Regulations, that the Uſe of the Cup was taken away for good Reaſons; Reverence to it would be excited, the People and the Princes would be contented, and weak Minds would be recover'd.

Opinion of Divines, concerning the Communion of Infants.

The Divines gave their Opinions upon the Sixth Article in few Words, ſaying, That the Euchariſt is not a neceſſary Sacrament; and that St. *Paul*'s Precept to thoſe that are deſirous to receive, *To examine themſelves firſt*, evidently ſhews, that it ought not to be given to thoſe that have not the Uſe of Reaſon: That if the contrary was anciently practiſed in ſome Places, it was in Places and at Times when the Truth was not well diſcover'd, and conſequently that the Council might command the preſent Uſage to be obſerved. Some thought that Antiquity ought to be treated more reſpectfully, and not to be taxed with Ignorance.

Deſiderius

Deſiderius of *Palermo*, a *Carmelite*, was ſingle in his Opinion, that that Article ought to be omitted, ſince the Proteſtants had not touched upon that Difficulty; becauſe if it ſhould come to be known that it had been propoſed in the Council, it would excite the Curioſity and the Reaſonings of ſeveral People, ſince the Queſtion had ſome Probability on both ſides: That the Exception of Infants could not be founded upon St. *Paul's* Precept of Self-examination; becauſe the Scripture requires that Baptiſm it ſelf ſhall be preceded with a ſufficient Inſtruction in the Myſteries of Faith: That ſince that Command is reſtrained to Adults alone; and ſince Infants are not excluded from Baptiſm, tho' they are not of Age to apprehend it; it may be in the ſame manner ſaid, that the Obligation to examine our ſelves before the Communion, relates only to Adults; and conſequently that the Euchariſt ought not to be refuſed to Infants.

Legates inclinable to grant the Communion under both kinds to the Germans.

When the Divines had ſpoken, the Legates were inclinable to grant the Cup to the *Germans* under *Paul* III's Conditions, and with adding ſome others. When they had withdrawn therefore with their Confidents, they drew a Decree to that Purpoſe upon the Firſt, Fourth, and Fifth Articles; ſetting the others aſide, that the Divines might examine the Difficulties that were propoſed, at leiſure: And when they had called in the Prelates, they asked them, If they were willing that the Three Decrees drawn up in the Firſt Congregation ſhould be propoſed for them to give their Opinions upon?

Oppoſition of the Archbiſhop of Granada.

The Archbiſhop of *Granada*, who ſaw the Legates Drift, and who was very averſe to the Conceſſion of the Cup, ſaid, the Order of the Articles ought to be follow'd which was eſſential; it being impoſſible to come to the Deciſion of the Fourth and Fifth Articles, till the Second and Third were decided. *Thomas Stella*, Biſhop of *Juſtinople*, replied, That they need not proceed like Logicians in the Council, nor hinder any juſt Deliberations. The Archbiſhop of *Granada* made Anſwer, That he deſired only to have Order kept, and Confuſion avoided. *Mutio Callini*, Archbiſhop of *Zara*, ſeconded that Archbiſhop. *John Thomas S. Felix*, Biſhop of *Cava*, took *Stella's* Part: So that the Cardinal of *Mantua*, ſeeing that the Prelates began to grow hot, took that Opportunity to diſmiſs the Aſſembly, and deſired the Archbiſhops to read and examine the Minutes of the Decrees; and promiſed that the Order which ought to be obſerved, ſhould be regulated in another Congregation.

Diſpute between Ambaſſadors of Bavaria and Venice for Place.

Auguſtine de Bawmgartner, Ambaſſador of *Bavaria*, who had ſtay'd Two Months at *Trent*, as a Private Man, becauſe of the Precedence which he claimed of the *Venetian* Ambaſſador, reſolved to appear as an Ambaſſador; proteſting only that it was upon the Account of Peace, and without Prejudice to his Rights: Of which, when he had given Notice to the Legates, he was admitted in the Congregation; where he proteſted, that the Precedence was due to the Duke his Maſter, becauſe the Electoral Dignity was in his Family, as the Imperial had been formerly. *Nicolas da Ponte*, the *Venetian* Ambaſſador, proteſted on the contrary, That it was neither for Favour nor Affection that he took the Firſt Place, but of Right and Juſtice; not proviſionally, but perpetual. They both demanded that their Proteſtations might be regiſtred; and the Quarrel went ſo far, that the *Bavarian* Ambaſſador refuſed to give a Copy of his Speech, becauſe he knew that the *Venetian* Ambaſſador had not given a Copy of his. The Subſtance of what he ſaid was this:

Ambaſſador of Bavaria's Harangue.

"That his Country was environ'd with Hereticks, who had got footing in it already: That there are Numbers of *Zuinglians*, *Lutherans*, *Flaccians*, *Anabaptiſts*, "and other Sectaries among them; and that the Biſhops could never root out this "Infection, becauſe it was ſpread among the Nobility as well as the Common People: That this Evil principally proceeded from the ill Lives of Church-men, "whoſe Filthineſſes and abominable Crimes were not to be related, without "wounding the Chaſt Ears of that Auditory: That he had nothing to do, but to "acquaint them, that it would be to no Purpoſe to purge the Doctrine, unleſs they "reformed Manners firſt: That the Clergy were become Infamous by their Diſorders: That the Magiſtrates and Civil Government of the Duke of *Bavaria*, his "Maſter, ſuffer'd no Subjects that were Concubinaries; and yet that this Vice was "ſo general amongſt the Clergy, that one could hardly find Three or Four Prieſts "out of a Hundred, who did not live in Concubinage, or in Clandeſtine or Publick Marriage: That ſeveral had left the Church, only becauſe the Cup was taken "away, ſaying, The Word of God, and the Uſage of the Primitive Church, "which was ſtill preſerved in the Churches of the Eaſt, obliged them to receive

" it: That when *Paul* III. granted it to all *Germany*, the *Bavarians* complained of " their Prince, who deprived them of that Liberty. He proteſted, That if the " Council did not give ſome Aſſiſtance, his Maſter could keep them in no longer, " and would be obliged to permit that which he would not have Strength to re- " medy. To remove the Scandal of the Clergy, he ſaid, There was no other way, " but to make a good Reformation, and to eſtabliſh ſome Schools and Univerſities " in Dioceſes to be Seminaries for good Miniſters. He demanded the Marriage of " the Clergy, as a thing without which the Reformation of the preſent Clergy was " impoſſible; alledging, that Celibacy was not of Divine Right, and beſides, that " good Catholicks in *Germany* prefer'd a Chaſt Marriage to an Impure Celibacy. " He added, That if Communion under both kinds had been permitted, ſeveral " Provinces in *Germany* had continued in the Obedience of the Holy See; and that " thoſe that had perſevered in it hitherto, began to ſeparate, ſuffering themſelves " to be carried away by the Violence of the Torrent, as well as other Nations: " That his Maſter did not propoſe theſe Remedies with any Hope of reducing the " Sectaries, that were gone aſtray, into the Church, but only to keep thoſe in that " had not yet ſeparated. He repeated what he ſaid of the Neceſſity of beginning " with the Reformation of the Clergy, without which, the Council would loſe all " its Labour: That when this Reformation was effected, if his Maſter's Opinion " were ask'd concerning any Points of Doctrine, he then might perhaps ſay ſome- " thing which would deſerve Conſideration; but that this was not the Time, ſince " Prudence required them to fortifie and ſtrengthen themſelves well at Home, be- " fore they made War upon their Enemies: That he did not pretend thereby to " give Law to the Council, but with all poſſible Reſpect to point at what he judged " to be moſt convenient.

Promoter's Anſwer to the Bavarian *Ambaſſador.*

Tho' this Diſcourſe of the *Bavarian* Ambaſſador was very free, and even more ſo than that of the *French* Ambaſſador's; yet the Anſwer which the Promoter of the Council made upon the ſpot, was very gentile and obliging. For he anſwer'd him thus: " That ſince the Fathers had long expected ſome Prince or ſome Ambaſſador " from his Nation, and particularly from the Duke of *Bavaria*, whom they looked " upon as the Buckler of the Apoſtolick See in *Germany*; ſo they ſaw his Ambaſſa- " dor with a great deal of Joy, and would endeavour, as they had done already, " not to fail in any thing which might be for the Service of God, and the Salva- " tion of Souls.

Memorial of the Emperor's Ambaſſadors, concerning the Conceſſion of the Cup.

The Emperor's Ambaſſadors, who underſtood that all the *Spaniards*, and almoſt all the *Italians*, had given their Opinions in the Congregations, againſt granting the Cup; and that ſeveral had even called thoſe Hereticks that demanded it; preſented a Writing in this ſame Congregation, in which they anſwer'd this Accuſation, and all other Objections which were made to it. The Subſtance of it was this: That in order to acquit themſelves of their Duty, they thought themſelves obliged to remonſtrate to the Fathers, before they gave their Opinions, that the Divines had ſpoken very well as to the Intereſts of their own Countries, but very little to the Purpoſe of thoſe of other Kingdoms and Provinces: That the Fathers therefore ought ſo to give their Opinions, as that they might apply Remedies, not to the well Parts that have no need, but to the ſick that want it: That therefore they ought to know in what Parts the Diſeaſe lay moſt: That as for the *Bohemians*, they need not go very high, nor ſpeak of what was treated upon at the Council of *Conſtance*; but only obſerve, that ſince that Council, neither Gentleneſs nor Force, nor War it ſelf, could make thoſe People part with the Cup: That the Church, out of its Goodneſs, granted it to them upon certain Conditions; but thoſe not being perform'd, *Pius* II. took it away again: That when *Paul* III. and *Julius* III. were deſirous to regain that Kingdom, they ſent Nuncio's to give them the Cup; which however was not effected, becauſe of ſome Difficulties that aroſe: That towards the Year 1350. the Emperor *Charles* IV. of the Houſe of *Luxembourg*, having, by Virtue of ſome Bulls which he obtained of *Clement* VI. erected an Archbiſhoprick at *Prague*, at his own Expence; and having obtain'd of the States of *Bohemia*, that the Prieſts who were called *Calixtines*, becauſe they gave the Cup, ſhould own that Prelate for their lawful Paſtor, and receive Ordination only at his Hand, His Imperial Majeſty deſired the Pope not to let ſo fair an Occaſion of recovering that Kingdom ſlip: That His Holineſs refer'd all to the Council, and conſequently that the Fathers had it entirely in their Power to preſerve that Kingdom, by granting them

them the Cup: That the Faith of theſe People was very little different from the *Roman*, ſince they would never ſuffer Prieſts that were Married, or that were Ordained by Biſhops that ſeperated from the Communion of that Church; and named the Pope, the Cardinals, and Biſhops, in the Publick Prayers: That if there were ſome little Difference in their Doctrine, it might eaſily be corrected, provided they were not denied the Cup: That it was no ſtrange thing for an Ignorant People to imbibe ſuch an Opinion, ſince Pious and Learned Catholicks maintain'd, That more Graces were obtain'd in the Communion under Both kinds, than in the Communion under One alone: That therefore they pray'd the Fathers to take care, leſt too much Rigor ſhould throw theſe People into Deſpair, and make them caſt themſelves upon the Proteſtants: Adding, That there were Catholicks in *Hungary*, *Auſtria*, *Moravia*, *Sileſia*, *Carinthia*, *Carniola*, *Stiria*, *Bavaria*, and *Suabia*, who earneſtly deſired the Cup; and that *Paul* III. had for this Reaſon promiſed the Biſhops it ſhould be granted: That it was to be feared, that theſe *Catholicks* would turn *Lutherans*, if it were denied them by the Fathers: That the Divines had made a Queſtion in their Diſputations, Whether thoſe that asked for it, were not infected with Hereſie? whereas their Maſter pretended to obtain it only for the Catholicks: That by this Conceſſion they might yet hope to bring back the Proteſtants, ſince ſome of them have declared already, That they were weary of ſo many Novelties, and would be converted; but that without this, the quite contrary was to be expected. "One, "ſaid they, enquired ſome Days ago, Who it was that ask'd for the Cup? It is the "Emperor himſelf, who ſtill deſires it; and the Ambaſſadors from the Clergy of "*Bohemia*; and had not that People had Hopes to obtain this Favour, there would "not have been any Catholicks left in that Kingdom." In *Hungary*, the Prieſts are conſtrain'd, by the Loſs of their Goods, and by the Fear of Death, to give the Cup; and the Archbiſhop of *Gran* having chaſtized ſome for doing ſo, the People are without Miniſters, and conſequently without Baptiſm, and are fal'n into a profound Ignorance of the Chriſtian Doctrine; which is the high Road to Paganiſm. This Paper concluded with a Prayer which the Ambaſſadors made to the Fathers, wherein they conjured them to have Pity upon thoſe People, and to find out Means to keep them in the Faith, and to bring back thoſe that were gone aſtray.

At the Cloſe of this Congregation, the Legates gave out Minutes of the Deciſion of the Four firſt Articles.

Opinions upon the Queſtion, Whether the Body of Jeſus Chriſt is entire under each kind?

The following Days, the Fathers examin'd the Third Article, namely, Whether the Body of Jeſus Chriſt be receiv'd entire under the ſingle Species of Bread? The Archbiſhop of *Granada* ſaid, That Queſtion had been determin'd under *Julius* III. and if they ſhould judge it over again, it would be to declare, that this Council is not a Continuation of the former; and then they might as well review all the Determinations which had been hitherto made at *Trent*.

Cardinal *Seripando*, tho' he was for the Continuation of the Council, ſaid, There was a great deal of Difference between what had been judged under *Julius* III. and what was now to be decided: That the Hereticks had fal'n into Two Errors, in the Matter of the Euchariſt; the Firſt about the Matters contained in the Sacrament, and the Second concerning the Uſe of the Sacrament: That the Firſt was condemned under *Julius* III. the Council having declared, That Jeſus Chriſt was really preſent: That now they were to condemn the Second, becauſe *Luther* affirmed, That the Church forſook the Commandment of Jeſus Chriſt, when it gave but One of the Species to the Faithful. Upon this Occaſion he produced *Luther*'s Words. Several were of Cardinal *Seripando*'s Opinion; but others ſaid, he refined a little too much. The Patriarch of *Venice* added, That they needed not ſpend any Time in examining whether this Queſtion had been decided under *Julius* III. ſince the ſame thing was decided under that Pope, which had been decided in the Council of *Florence*: That it was ſufficient that the Council found ſome Error in *Luther*'s Writings, to condemn it, if it could be, in this new Council, in much ſtronger Terms. Every Man follow'd his Opinion.

Whether more Grace is receiv'd under Both kinds, than under One?

The Fathers diſputed more upon the Second Part of this ſame Article, namely, Whether more Grace is receiv'd when Men communicate under both kinds? The Majority were for declaring, That as much Grace is receiv'd when we communicate under One kind, as under Both: But ſome having repreſented, That the Council of *Conſtance*, according to the Report of the Learned *Gerſon*, would pronounce nothing upon this Queſtion, it was concluded, that it was ſufficient to ſay,

That Jeſus Chriſt is receiv'd under One ſingle kind, and that he is the Fountain of all Graces; notwithſtanding the Remonſtrances of Cardinal *Hoſius*, one of the Legates; and of the Biſhop of *Five Churches*, one of the Ambaſſadors; who ſaid, That if this Queſtion were not decided, and it was not declared, that as much Grace was receiv'd under One Species as under Two; the People would perſwade themſelves, that when the Church took away from them the Cup, it likewiſe took away the Means of their receiving more Grace.

Demand of the Communion under both kinds by the French Ambaſſadors.

In the Congregation of *July* 4. the *French* Ambaſſadors preſented a Paper, in which they exhorted the Fathers to grant the Cup; ſaying, That in Things of Poſitive Right, as this is, they ought not to be ſo ſtiff, but rather to relax and yield to the Time, for fear of ſcandalizing the World, by ſhewing ſo much Obſtinacy in cauſing the Commandments of Men to be obſerved, and ſo much Negligence in obſerving thoſe of God, in avoiding Reformation. Then they deſired that their Decree might be formed in ſuch a manner as might not prejudice the Privileges which the Kings of *France* claim, to receive the Cup when they are Conſecrated; nor the Cuſtom of ſome Monaſteries in the Kingdom, in which it is ſo adminiſtred at certain Times.

Nothing however more was done in that Congregation, than the propoſing Six Chapters of Doctrine to be treated of in the enſuing Congregations. When the Legates had read the *French* Ambaſſadors Memorial, they were mightily ſurprized, becauſe they ſaw their Union with the Imperialiſts and *Bavarians*; and they concluded, that the Conceſſion of the Cup would draw after it a Demand for the Marriage of the Clergy, eſpecially ſince *Frederick Cornaro*, Biſhop of *Bergamo*, had acquainted them, that the Sieur *de Lanſac*, being at Table with ſeveral other Biſhops, had conjured them to ſatisfie the Emperor in the Buſineſs of the Cup; and had given them to underſtand, that *France* deſired to have Divine Offices celebrated in the Vulgar Tongue, to have Images taken away, and Marriage allow'd to the Clergy: And ſince they knew, that it is eaſier to hinder the Beginning of an Evil, than to ſtop it in its Progreſs; they concluded, that this was not a proper Time to ſpeak of the Cup: And they got *Pagnano*, the Marquis of *Peſcara*'s Agent, to deſire that this Matter might not be ended, till the King of *Spain* had firſt notice of it.

Decree concerning granting the Cup to the Laity deferr'd.

July 6. and 7. there was no Congregation; the Legates being deſirous, before they went to examine the Decrees, to engage the Ambaſſadors to conſent, at leaſt, that they might ſtay ſome time before they determin'd about granting the Cup. They laid ſeveral Reaſons at that Time before the Imperialiſts, remonſtrating in particular to them, That there was too little Time before the Seſſion, to perſwade the Fathers that that Conceſſion was neceſſary. The Imperialiſts conſented; but upon Condition, that the Delay which they were willing to yield to, ſhould be expreſs'd in the Decree, with a Promiſe, that what related to the Cup ſhould be determined the firſt Opportunity. The Legates, who were glad that they had got the Imperialiſts to yield to this Delay, ſpake with the *French* Ambaſſadors about it, who were more ready than they believ'd they would be to conſent to what they deſired: For they told them, This Propoſition did not come from themſelves; and that they appeared for it, only to favour the Imperialiſts. This Difficulty being removed, the Legates went about drawing up their Decrees; and, to make that the eaſier, they gave Notice, That if any Man had any thing to propoſe, he ſhould give it in, in Writing.

Reflexions upon the Decrees.

In the Congregation of *July* 9. the Decrees were read: Some did not like the Way that the Decrees were drawn up in, ſaying the Stile was too Polite and Florid; that there was nothing Majeſtick or Grave in it; and that it did not reliſh of the noble Simplicity of the Primitive Church. Others on the contrary ſaid, That the Taſt of the Age required an elegant Stile; and that the Learned Men of this Age had a Contempt for Doctrine, when it was preſented in the rude and unpoliſh'd Terms of the Schools. Some ſaid, That the Title of *Moſt Auguſt*, which was given to the Holy Sacrament, was improper, becauſe it was given to Emperors; and that the Title of *Moſt Holy* agreed to it much better, ſince this was given only to the Pope, who is Vicar of Jeſus Chriſt. But it was anſwer'd, That if this Reaſoning was right, then the Title of *Majeſty* ought not to be given to God, becauſe it is given to Kings.

In the Congregation of *July* 10. *Auguſtinus*, Biſhop of *Lerida*, propoſed to have ſome Words inſerted into the Decrees, in Favour of *France*, at the Sollicitation of its

its Ambaſſadors; and to let the World know, that it was the Cuſtom anciently to give the Communion under Both kinds: That ſince the Council mention'd the Cuſtom of which the Kings of *France* are in Poſſeſſion, to Communicate under Both kinds on the Day of their Conſecration, it ſeem'd to approve of it: That he had read a Copy of a certain Privilege which granted all the *Greeks* the Liberty of following their own Cuſtom of Communicating under Both kinds, and of giving the Communion to Infants: That he had ſeen alſo in the Sacriſty of St. *Peter*'s, a Book written by Cardinal *Deusdedit*, in the Year 1090. againſt *Schiſmaticks* and *Simoniacks*; in which it was ſet forth, That it was the Uſage of that Time to Communicate under Both kinds, and to give the Euchariſt to Infants: And therefore that *Duimio de Glivicis*, Biſhop of *Veglia*, had Reaſon to maintain, That in the Iſle of *Cyprus*, in *Candia*, and in other Places, one might find above 6000 Souls who ſtill continued the Practice of Communicating under Both kinds, and yet kept to the Doctrine of the Church of *Rome*: And conſequently, that thoſe who ſtill obſerved this Cuſtom, ought not to be condemned, as had been done in the Summary of the Decrees. This Opinion was ſeconded by ſome other Prelates, particularly by *Bernard del Bene*, Biſhop of *Niſmes*: For which Reaſon the Form of the Decree was alter'd, and inſtead of theſe Words, *The Church, guided by the Holy Spirit, led by ſeveral weighty and juſt Cauſes, has given One Species only, namely, that of Bread to the Laity, and to the Clergy that do not Celebrate*; theſe Words were ſubſtituted, *Tho' ever ſince the Beginning of the Chriſtian Religion, the Uſage of Two kinds has been very frequent; yet in Proceſs of Time this Cuſtom having been alter'd in ſeveral Places, the Church, led by juſt and weighty Reaſons, has approved of this Cuſtom of Communicating under One kind, and has made it a Law, which it is not lawful to reject or change according to any Man's Humour, without the Conſent of this ſame Church.*

James Maria Sola, Biſhop of *Viviers*, was not for having the 6th Chapter of St. *John* cited in the Decree, becauſe the Fathers of the Church were divided about the Explication of that Chapter: Some believing, that the real eating of the Fleſh of Jeſus Chriſt, as it is given in the Euchariſt, is there mentioned. Others underſtanding it of the Spiritual eating, which is perform'd in Baptiſm by the Profeſſion of Faith in Jeſus Chriſt. He added, That it was more adviſable to explain the Doctrine of Jeſus Chriſt in clear and preciſe Terms, than to urge Paſſages which might give the Enemies an Opportunity to attack the Doctrine of the Church, as contrary to what it has formerly taught.

Leonard Haller, Titular Biſhop of *Philadelphia*, made a long Digreſſion, like a ſet Speech, when it was his Turn to ſpeak, to perſwade the Fathers of the Council to ſtay for the *German* Biſhops, for Three Reaſons: Firſt, Becauſe that could not be called a General Council, where One of the principal Nations of *Chriſtendom* was wholly wanting: Secondly, Becauſe if they ſhould go on any farther without ſtaying for theſe Prelates, they would act with Precipitation: And laſtly, Becauſe the Pope ought to write on purpoſe to them all, to invite them. He was anſwer'd, That the Pope had not been wanting in ſo eſſential a Matter: That he had ſent *Commendone* and *Delfino* to the Princes of *Germany*, to invite them to the Council, as he could not but know; as alſo, that ſeveral Princes of that Nation had refuſed to ſend their Prelates and their Doctors to the Council. Several thought that that Prelate ſpake as he did at the Inſtigation of the Emperor's Ambaſſador, who ſeeing the Buſineſs of the Cup put off, was willing to put a Stop to every thing elſe.

Reflexions upon the Chapters concerning Reformation.

In the following Congregations, the Nine Chapters concerning Reformation were read. Upon the Firſt, about Gratuitous Ordinations, *Albert Duimio*, Biſhop of *Veglia*, who had been but Eight Days at *Trent*, and ſo was not by when that Matter was debated, ſaid, That that Chapter ſeem'd to him to be very imperfect, unleſs the Fathers would at the ſame time order the Court of *Rome* not to exact any Fees for any Diſpenſations which it ſhould give for receiving Orders out of the preſcribed Times, or under Age, or for diſpenſing with Irregularities and Canonical Impediments. He added, That for his Part, when any ſuch were preſented to him, he ſtill asked, Whether they pay'd any thing for obtaining them? and when they ſaid, *Yes*, he never would accept them: This he was willing to declare publickly, becauſe all Biſhops ought to do the ſame. It was anſwer'd, That this Matter had been already mention'd in the Congregation; and there it was reſolved to leave it to the Judgment of the Pope, who could reform the *Roman* Offices better than any Body. He replied, That when he was at *Rome* laſt *Lent*, he ſaid the ſame thing

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ſeveral times to thoſe that were able to remedy that Evil; but once eſpecially, at the Cardinal of *Peruſia*'s, before ſeveral other Cardinals and Prelates: That he was told then, That this Matter ought to be propoſed in Council; but now, when he ſaw the contrary, he would ſpeak no more about it, ſince this was a Caſe reſerved to God himſelf.

Upon the Second Article, about Ordinations with Title, the Biſhop of *Five Churches* ſaid, It was more neceſſary to make a Regulation upon the Foot of the ancient Statutes, that no Man ſhould be ordained without a Title, or without an Office, than to forbid Ordinations without an Eſtate; becauſe it was a horrible Scandal, to ſee ſo many Men take Orders, not to ſerve God and the Church, but to live in Luxury and Idleneſs: That the Council ought indeed to remedy that, by finding a Way to hinder Mens taking Orders, till they have ſome actual Employment; and the rather, becauſe he had obſerved lately, that the Court of *Rome* gave Biſhopricks to ſome People who reſigned them quickly after, and continued only Titular Biſhops, having ſought for that Dignity only to get Honour and Place; which is an Invention that Antiquity would have deteſted as abominable.

Upon the Fourth, concerning the Diviſion of Extended and Numerous Pariſhes, the ſame Biſhop, when he had approved of the Decree, added, That they ought much rather divide the Biſhopricks, in order to the governing them the better; there being ſome in *Hungary*, 200 *German* Miles in length, which conſequently cannot be viſited or governed by One ſingle Biſhop.

George Zifchowid, Biſhop of *Segna* in *Croatia*, propoſed the Reformation of the Pope himſelf, under Metaphors; ſaying, That Darkneſs cannot be taken away from the Stars, unleſs it be taken from the Sun firſt; nor can a Sick Body be cured, whilſt the Diſeaſes in the Head are neglected, which influenced all the Members. As to the Pardoners, he ſaid, It was not for the Service of the Church, nor for the Honour of the Council, to begin with the Reformation of Little things; that they ought in the Firſt place to go to the Chiefeſt, by reforming the Superior Orders firſt. All theſe Opinions being ſeconded by ſeveral Prelates, the Legates ſaid, That the Decrees being formed already, and there being now but Three Days before the Seſſion, they could not digeſt new Matter: That the Pope would make more exact Reformation of his own Court than the Council would, which could not ſo well know where the Abuſes lay. Thus the Fathers were forced to hold their Tongues.

Reflexions of the Legates, and of ſome Biſhops, upon the Liberty taken by the Biſhops.

When the Congregation was up, the Legates and ſome other Prelates ſtaying together, ſaid, upon Occaſion of what they had heard, That the Biſhops grew every Day bolder in propoſing Novelties; and that the Divines made them loſe too much Time in conteſting Things of ſmall Conſequence: That if they went on in this manner, they would never ſee an End of the Council: That it was alſo to be feared, that the Diſorder would encreaſe, and produce ſome unhappy Effect.

Caſtello, the Promoter, who had executed that Office under *Julius* III. ſaid, That Cardinal *Creſcentino* uſed to interrupt the Prelates when they ſpake too long, or what he did not like: And if the Legates would do that now, once or twice, the Affairs of the Council would go on much faſter.

The Cardinal of *Warmia*, who did not approve of his Advice, ſaid, That if this was Cardinal *Creſcentino*'s Cuſtom, it was no Wonder if that Council had not all the Succeſs which might have been expected; ſince nothing is more neceſſary to a Chriſtian Council than Liberty: That if we read the Acts of Ancient Councils, we ſhall find they began with Diſſenſions, tho' the Emperors were preſent: That by the Operation of the Holy Spirit, theſe Diſſenſions were changed into perfect Concord; which was a Miracle, that made all the World ſubmiſſive and obedient: That we ought not therefore to be aſtoniſhed, if there were ſome Contradictions in the Council of *Trent*, where every thing paſs'd in the General with Decency: That if they came to violent Methods, the World would queſtion the Liberty of the Council, and would pay no longer Regard to it: That every thing ought to be left to the Diſpoſal of God, who will govern Councils, and the Minds of thoſe who meet there in his Name, after his own way.

The Cardinal of *Mantua* was of the ſame Opinion, and blamed the Proceedings of Cardinal *Creſcentino*: Adding however, That to correct Abuſes by Decrees, by preſcribing to every Man the Order and Time of Speaking, was not to violate the Liberty of the Council. This the Cardinal of *Warmia* conſented to; and they agreed to make Regulations accordingly after the Seſſion.

When

When the Imperialiſts ſaw they could not hope to get the Cup, they and the *French* began to uſe all their Endeavours to oblige the Fathers to cloſe next Seſſion without doing any thing, and to leave all to the following one, as they had done twice already. But the Legates, to avoid that Slur, applied all poſſible Art to diſpatch the things that were propoſed, that ſo they might publiſh the Four Chapters concerning Communions, and the Nine others about Reformation, the next Seſſion. Now ſince there were but Two Days before the Seſſion, upon the 14th in the Morning there was a Congregation, at the Opening of which, the Archbiſhop of *Granada* pray'd the Legates to ſuffer the Seſſion to be Prorogued, and made a ſort of Harangue to ſet forth the Importance of the Matters which were to be decided there, and the Neceſſity of reſolving ſeveral Difficulties which ſtill remained undetermin'd. But the Legates, who were reſolved to hold a Seſſion, allowed of none of theſe Reaſons, and cauſed the Chapters of Doctrine to be read.

Imperialiſts Deſign of hindring any thing to be decided in the next Seſſion.

Upon that Paſſage in the Firſt Chapter, in which it is ſaid, That no Obligation to communicate under both kinds can be inferred from theſe Words of our Lord, *If you do not Eat the Fleſh of the Son of Man, and Drink his Blood*, the Archbiſhop of *Granada* ſaid, That in that Paſſage, our Savior did not ſpeak of the Sacrament, but of Faith under the Metaphor of Nouriſhment; and to prove what he ſaid, he produced the Text, and the Explication of ſeveral Fathers, particularly of St. *Auguſtin*. Cardinal *Seripando*, who preſided in that Congregation, believing, that the Archbiſhop of *Granada* ſtarted this Difficulty only to oblige the Legates to Prorogue the Seſſion, ſince he could not engage them to do it by his Speech, ſaid, That if the Fathers, who had laboured in drawing up thoſe Decrees, were heard, they would find no Difficulty: That they had weighed and examined thoſe Words in the Sixth of St. *John* with all poſſible Attention: That the Catholicks differed from the Hereticks in the Explication of them, in this, That theſe pretend to prove by thoſe Words, that Communion under both kinds, is a Divine Precept and neceſſary to Salvation: That the Catholicks are divided among themſelves; ſome underſtanding thoſe Words of Sacramental Communion, and others of Spiritual: That the Fathers who drew up that Decree, made uſe of thoſe Words, only to let the Hereticks know, that ſuppoſing our Savior had ſpoken there of Sacramental Communion, yet that the Obligation to Communion under both kinds, could not be from thence infer'd; but that they did not pretend to decide the Queſtion between the Catholicks, Whether Sacramental or Spiritual Communion was there intended? And he concluded, That they ought not to uſe thoſe ſort of Tricks to oblige them to Prorogue the Seſſion, which the Publick expected now with great Impatience.

Thomas Stella, Biſhop of *Juſtinople*, deſired there might be ſome change in theſe Words of the Firſt Chapter; *For though our Lord Jeſus Chriſt, in the laſt Supper, has inſtituted and given to the Apoſtles this venerable Sacrament under the Species of Bread and Wine; yet his having inſtituted and given it in that manner, is no Proof that all Chriſtian People are bound and obliged, as by an Ordinance of Jeſus Chriſt, to receive it under both kinds*; and that it ſhould be declared, That theſe Words of Jeſus Chriſt, *Drink ye all of it*, are not addreſt to all the Faithful, but only to the Apoſtles, and in their Perſons to the Prieſts.

Several Fathers beſides made many Objections, which were not at all regarded. *Bovius* Biſhop of *Oſtuni*, and *Naclantus* Biſhop of *Chiozza*, who had the greateſt hand in the Compoſition of theſe Decrees, deſired leave to ſpeak, That they might give an Account of the manner in which they had drawn them up: But it was late, and ſo the Legates roſe to go away.

As they went out of the Congregation, Cardinal *Seripandus*, who was deſirous to content the Archbiſhop of *Granada*, ſpoke to the Archbiſhop of *Zara* to wait upon him, to confer with him concerning the difficulty which he propoſed about the Paſſage in the 6th of St. *John*, and to aſſure him, That the Legates would gladly receive any Additions or Corrections which he would make: After theſe two Prelates had conſulted together, they agreed to inſert theſe Words into the Decree, *According to ſeveral Interpretations of Holy Fathers and Doctors*, which the Legates cauſed to be put in.

After Dinner they went on with examining the Decrees concerning Doctrine and Reformation; there alſo ſeveral Difficulties were made, which the Legates got over with Patience: Upon the Biſhop of *Niſmes*'s Remonſtrance, which he made to them at the Sollicitation of the *French* Ambaſſadors, That it was the Cuſtom in *France* to pay nothing for Certificates and Letters of Prieſts Orders

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to the Notaries, they order'd it to be inſerted into the Decree; *Saving the Cuſtoms of particular Places.*

Salmeron *and* Torres *propoſe Difficulties concerning the Decrees.*

The Imperialiſts ſaw now, that the Seſſion would not go off without doing ſomething, ſince the Fathers had examin'd and approv'd the Decrees that were to be publiſh'd, and they had now but Two Days to draw them out fair; they reſolved therefore to engage *Alfonſus Salmeron* the Jeſuit, and *Francis Torres*, to find ſome way to hinder the Decrees from being publiſh'd. *Salmeron* and *Torres* accordingly went to Cardinal *Hoſius* at Seven a Clock at Night, and told him, That they being the Popes Divines, they thought they were bound in Conſcience to let him know, that there were things in thoſe Decrees not worthy of the Council, and which wanted to be Corrected. The Cardinal acquainted his Colleagues with it immediately. When they had conſulted together, they agreed that it was neceſſary to hear *Salmeron* and *Torres* (*) in the Preſence of able Men. For this purpoſe they named *John James Barba*, Biſhop of *Terni*, who had been *Paul* III's Divine in the Council, *Foſcarari* Biſhop of *Modena*, *Goronnero* Biſhop of *Almerica*, *Jerome Treviſani* Biſhop of *Verona*, and *Petro Soto*, to confer with thoſe Divines, that ſo they might give their Report in the Congregation which would be held before the Seſſion.

(*) *Commonly known by the Name of* Turrianus.

Next Day *Salmeron* and *Torres* were ſent for. *Salmeron* ſaid, before the Legates and Doctors that were delegated, That they ought to take notice of Two Times in the Commandment which Jeſus Chriſt gave in his Laſt Supper which he made with his Apoſtles; the Time in which he gave his Body, and that in which he gave his Blood: That in the firſt Time, he commanded all the Faithful, in the Perſons of the Apoſtles, to receive his Body under the Species of Bread, when he preſented that to them: That in the Second, he commanded none but the Prieſts in the Perſons of the Apoſtles to Drink his Blood, when he gave them the Cup: That this was evidently proved by theſe Words, which the Son of God added when he ſaid, *Do this in Remembrance of Me, as often as you Drink this:* That without this Diſtinction of Time, we cannot infer from this Paſſage, that there is no neceſſity for all the Faithful to communicate under both kinds, as the Decree ſeems to underſtand it. That it is not likewiſe for the Honour of the Council to leave it in Diſpute, whether Jeſus Chriſt, in the Sixth Chapter of St. *John*, ſpake of the Spiritual Eating of his Body; ſince there is not a ſtronger Evidence in the whole Goſpel to prove the Obligation which our Saviour has laid upon Mankind to receive that Sacrament: That the Two Paſſages cited in the Second Chapter of the Decree, to prove the Power which the Church has always had in the Matter of the Diſpenſation of the Sacraments, to make Eſtabliſhments, nay Changes in things not eſſential, according as it has judged it to be moſt convenient, to keep up the Reſpect due to Sacraments, or for the Advantage of thoſe that receive them, according to the different Times, Places and Circumſtances; the one taken out of the Fourth Chapter of the Firſt Epiſtle to the *Corinthians*; where the Apoſtle ſays, *Let a Man ſo account of us, as the Miniſters of Chriſt, and the Stewards of the Myſteries of God*; and the other out of the Eleventh Chapter of the ſame Epiſtle, where it is ſaid, *The reſt will I ſet in order when I come*; do not prove it. Firſt, becauſe the Apoſtle does not ſpeak of Sacraments in the Fourth Chapter of his Firſt Epiſtle to the *Corinthians*; nor does he ſpeak of them in the Second Paſſage, ſince the things which he there would regulate, relate only to outward Diſcipline. Secondly, becauſe though it ſhould be true that St. *Paul* ſpake of the Sacraments in both Paſſages, yet the Quality of Steward gives him a Power to alter nothing, but only to execute. Laſtly, That the Reaſon alleged in the Fourth Chapter of the Decree, not to give the Euchariſt to Infants is very weak: It is ſaid there, That Infants have received Grace in Baptiſm, and whilſt they continue in that Age they cannot loſe it; for even though they could not loſe it, yet it may be encreaſed; why then, by depriving them of the Euchariſt, ſhall they loſe the Encreaſe of Grace? Conſequently therefore it would be more reaſonable to ſay, That the Church thought it improper to give the Euchariſt to Infants, becauſe they cannot diſcern the Euchariſtic from Common Bread; and Euchariſtic Bread requires, according to St. *Paul*'s Precept, ſo to be diſcerned.

Anſwer to Difficulties of Salmeron.

The Legates asked the Four Divines, What they could ſay to this? When they had conferred ſome time together, they unanimouſly gave this Anſwer to *Salmeron*'s Firſt Objection; That ſeveral Doctors, particularly St. *Thomas*, have taught that theſe Words of Jeſus Chriſt, *Drink ye all of this*, were not directed to the Apoſtles alone,

alone, and in their Perſons to the Prieſts alone, but to all the Faithful; which they proved by the Eleventh Chapter of the Firſt Epiſtle of St. *Paul* to the *Corinthians*: Conſequently, That the Council could not do any thing more adviſable, than after it had ſet forth what every Man was obliged to in his own Condition, to aſſert that all the Faithful are not obliged to communicate under both kinds, the Church having given Authority to the contrary Practice. That as to the Sixth Chapter of St. *John*, it would not be for the Honour of the Council to determine its Senſe, ſince it would rob the Church of the double Advantage which it draws from the Two Senſes which the Fathers have given to that Text: For when it had the *Bohemians* to oppoſe, it happily made uſe of that Senſe, in which ſeveral Fathers underſtood that Sixth Chapter of St. *John*, ſaying, That a Spiritual Communion was there deſigned; and the Hereticks could not reproach the Church with giving there a new Interpretation, ſince it was found in the moſt ancient Fathers. As to the Paſſages of St. *Paul*, which were made uſe of, to prove the Power the Church has to change the Uſage in the Diſpenſation of the Sacraments; they ſaid, That there ſeem'd indeed to be more Difficulty; but if one attends to the Words, *Miniſter and Steward of the Myſteries of God*, which St. *Paul* makes uſe of, he will ſee that the Word *Myſtery* is by St. *Paul* uſed for *Sacrament*; and that the Word *Oeconomus*, which St. *Paul* uſes, ſignifies more then a bare *Steward*; this Quality carrying along with it an Authority to diſpoſe of every thing in the Lords Houſe; which ſhews that the Council could with Reaſon make uſe of theſe Two Paſſages of the Apoſtle, to prove the Authority which the Church has to make thoſe Changes: That in Anſwer to the laſt Difficulty propoſed by *Salmeron*, concerning the Communion of Infants, it was ſufficient to ſay, that ſince the Council intended only to refute thoſe Hereticks that maintain that the Euchariſt is neceſſary for Infants, there was no need of urging any Arguments beſides thoſe it has urged already, ſaying, That Infants receive in Baptiſm, that Grace which they cannot loſe in that Age, and which is ſufficient to ſave them.

Theſe Four Divines had ſcarce anſwer'd *Salmeron*, when the Clock ſtruck that Hour, in which the laſt Congregation was to be held, whither the Legates came. The Decrees which were now drawn out fair were read, and the Legates were riſing to be gone, when *Arias Galeas*, Biſhop of *Giron*, ſtopt them ſhort, putting himſelf before them, and deſiring to be heard. The Legates look'd one upon another with Aſtoniſhment; but they were ſo eager of holding the Seſſion, that they ſat down without ſaying a Word. *Arias* order'd the Chapter of Diſtributions to be read; and then ſaid, That formerly Diſtributions made the whole Revenue of the Clergy, and that through the Corruption of the Time they were become Prebends: That God had given Biſhops a Power to aboliſh evil Cuſtoms, and to re-eſtabliſh old ones, which they ſhould judge better: That it was not juſt in the Council to give them a Third of their due, and to take away from them all the reſt: That in truth they ought to ſay that Biſhops have a Power to turn the whole Prebends into Diſtributions, and not to limit them to one Third. The Archbiſhop of *Prague*, and ſeveral *Spaniſh*, Biſhops were of the ſame Opinion; but the Cardinal of *Mantua* having extolled the Piety of theſe Prelates, and ſaid, That this was a Matter which deſerved to be examin'd by the Council, promiſed, with his Colleagues Conſent, that it ſhould be mention'd next Seſſion.

As they went out of the Congregation, Cardinal *Simoneta* reflected a little upon the Cardinal of *Warmia*, for amuſing himſelf to liſten to the Jeſuit *Salmeron*, who with his Scruples had like to have kept that Seſſion from doing any Buſineſs; which would have been a Reproach to the Council, when they had held Two Seſſions *pro forma* already, and would have been ſufficient to have made it loſe its Credit for ever without retrieve. Cardinal *Hoſius* told him, he did not think he ought to refuſe to hear Two Divines who had been ſent to him by the Emperor's Ambaſſador. *Simoneta* plainly perceived that the other's Artifice had over-reached this Cardinal's Goodneſs; and being afraid that the Imperialiſts might play them ſuch another Trick, he talk'd with his Colleagues, who agreed to give him notice of it, if ſuch a thing ſhould happen.

July 16. The Fathers and Ambaſſadors went to the Cathedral Church with the ordinary Ceremonies, to hold the Twenty firſt Seſſion. *Marco Cornaro*, Archbiſhop of *Spalato*, officiated; and *Andreas Dudithius*, Biſhop of *Knin*, made a long Speech concerning Communion under One kind alone, and concerning Reſidence. *Seſſion* XXI.

After *Maſs* the officiating Prelate read the Four following Chapters concerning Doctrine.

Chapters of the 21ſt Seſſion concerning Doctrine.

The Holy, General and Oecumenical Council of *Trent*, lawfully aſſembled under the Guidance of the Holy Spirit, the Legates of the Holy See preſiding there, conſidering that through the Malice of the Devil, different and monſtrous Errors are ſpread in different Places, concerning the Tremendous and moſt Holy Sacrament of the Euchariſt; by reaſon of which, ſeveral Perſons in ſome Provinces ſeem to be ſeparated from the Faith of the Catholick Church, and from their Obedience due to her; has thought it convenient to ſet forth in this Place, what relates to Communion under Both kinds, and that of little Children: For which Reaſon, it forbids all the Faithful of Jeſus Chriſt to be ſo raſh as to believe any thing concerning this Matter for the future, but what is explained and defined in theſe Decrees, or to Teach or Preach any otherwiſe.

Chap. I. The Holy Council therefore, inſtructed by the Holy Ghoſt, who is the Spirit of Wiſdom and Underſtanding, of Counſel and Piety, purſuant to the Judgment and Uſage of the Church it ſelf, declares and teaches, That the Laity and Non-conſecrating Clergy are not obliged by any Divine Command to receive the Sacrament of the Euchariſt under Both kinds, and that it cannot be doubted, without hurting the Faith, that Communion under One kind alone is ſufficient to Salvation; for though Jeſus Chriſt did inſtitute and give this venerable Sacrament to his Apoſtles in the laſt Supper, under the Species of Bread and Wine, yet it does not follow that, becauſe he ſo inſtituted and gave it, all Faithful Chriſtians are obliged, as by an Ordinance of our Lord, to receive it under Both kinds: Nor can it be concluded from thoſe Words in the Sixth Chapter of *St. John*, which way ſoever they be underſtood, according to the different Interpretations of Fathers and Doctors, that our Lord commanded Communion under Both kinds; for he that ſaid, *Unleſs you Eat the Fleſh of the Son of Man, and Drink his Blood, you have no Life in you*, ſaid alſo, *If any one eateth of this Bread, he ſhall Live Eternally*: He that ſaid, *He that eateth My Fleſh, and drinketh My Blood, hath Life Eternal*, ſaid alſo, *The Bread which I will give is My Fleſh for the Life of the World.* Laſtly, he that ſaid, *He that eateth My Fleſh and drinketh My Blood, dwelleth in Me, and I in him*, ſaid alſo, *He that eateth this Bread ſhall Live Eternally.*

Chap. II. Beſides it declares, That the Church has always had this Power of appointing or changing in the Diſpenſation of the Sacraments, without meddling with their Subſtance, what it ſhall judge convenient, either for the Good of thoſe that receive it, or for the Reſpect due to the Sacraments, according to the Diverſity of Things, Times and Places: And this is what the Apoſtle ſeems to have intimated very clearly, when he ſaid, *Let a Man ſo account of us as Miniſters of Jeſus Chriſt, and Stewards of the Myſteries of God*; and it is ſufficiently manifeſt that he made uſe of this Power upon ſeveral Occaſions, particularly with relation to this Sacrament, where, when he made ſome Regulations about the manner of receiving it, he added, *The reſt will I ſet in Order when I come.* Wherefore our Holy Mother the Church, ſenſible of its own Authority in the Adminiſtration of the Sacraments, though the Practice of Communicating under Both kinds, was very common in the beginning of Chriſtianity, yet ſince this has been changed in ſeveral Places in Proceſs of Time, being led by weighty and juſt Reaſons, has approved of this Cuſtom of communicating under One kind only, and has made it a Law, which may not be changed nor rejected according to any ones Fancy, without the Authority of the ſame Church.

Chap. III. The Holy Council moreover declares, That though our Redeemer inſtituted and gave this Sacrament to his Apoſtles, as was ſaid before, under Both kinds; yet we ought to confeſs, that, under One of theſe Species alone, we receive Jeſus Chriſt whole and entire, and the true Sacrament; and therefore thoſe that receive only One kind, are, as to the Fruits, deprived of no One Grace neceſſary to Salvation.

Chap. IV. Laſtly, the ſame Holy Council Teaches, That little Children, which have not the Uſe of Reaſon, are by no neceſſity obliged to a Sacramental Communion of the Euchariſt, ſince, having been regenerated by the Waters of Baptiſm, and incorporated into Jeſus Chriſt, they cannot at that Age loſe the Grace of the Children of God, which they have obtained already. We ought not however

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to condemn Antiquity upon that Account, if formerly it has obſerved this Cuſtom in ſeveral Places: For as thoſe Holy Fathers had ſome probable Reaſons for doing it in their Times, ſo we ought certainly to believe that they did not do it, becauſe they thought it neceſſary to Salvation.

Canons concerning the Doctrine of Communion under both kinds.

Canon *I. If any Man ſhall ſay, That all and every of the Faithful are obliged by Divine Precept, or as neceſſary to Salvation, to receive the moſt Holy Sacrament of the Euchariſt under both kinds: Let him be Anathema.*

Can. *II. If any Man ſhall ſay, That the Holy Catholick Church had not juſt and reaſonable Cauſes to give to the Laity, and even to the Non-conſecrating Clergy, the Communion of the Euchariſt under the Species of Bread alone, or that it erred therein: Let him be Anathema.*

Can. *III. If any Man ſhall deny, That Jeſus Chriſt, the Author and Fountain of all Graces, is received whole and entire under the Species of Bread alone, becauſe he is not receiv'd under both Species, according to the Inſtitution of Jeſus Chriſt, as ſome falſly maintain: Let him be Anathema.*

Can. *IV. If any one ſhall ſay, That the Communion of the Euchariſt is neceſſary to little Children, before they have attained to the Age of Diſcretion: Let him be Anathema.*

As to the Two Articles which were formerly propoſed, and which ſtill remain to be examin'd, namely, Whether the Reaſons which induced the Church to give the Euchariſt under the Species of Bread alone to the Laity, and to the Non-celebrating Clergy, ought ſtill to be ſo adhered to, as that the uſe of the Cup ought to be allowed to no Man whatſoever; and ſuppoſing, that it ſhould be thought convenient upon reaſonable Cauſes, and ſuch as are founded upon Chriſtian Charity, to grant the Uſe of the Cup to ſome particular Nation or Kingdom, whether it ſhould be clogged with any Conditions, and what thoſe Conditions ought to be? The ſame Holy Council reſerves the Examination and Declaration upon thoſe Articles to another Time, and to the firſt Occaſion which ſhall offer it ſelf.

Decree concerning Reformation.

The ſame Holy Council of *Trent*, &c. has thought it expedient for the Glory of the Almighty God, and the Honour of the Holy Church, to ordain for the preſent, what follows in the Buſineſs of Reformation.

Letters of Orders, Dimiſſory, Teſtimonial and Seals to be given Gratis.

Chap. I. Since the Eccleſiaſtical Order ought to be free from all Suſpicion of Covetouſneſs, Biſhops and all others who have a Right to confer Orders, and their Officers, ſhall, upon no Pretence whatſoever, take any thing for giving any manner of Orders, even of the Clerical Tonſure; nor for Letters Dimiſſory or Teſtimonial; nor for the Seal, or any other Cauſe whatſoever, even though it be voluntarily offer'd. As for the Secretaries, in thoſe Places where the laudable Cuſtom of taking nothing is not in force, they ſhall take only the Tenth part of a Crown of Gold for every Letter Dimiſſory or Teſtimonial; provided ſtill that they have no Salary for the Exerciſe of their Office; and the Biſhop ſhall receive no part of the Secretaries Fees or Wages, directly or indirectly, upon the Collation of Orders; becauſe the Council ordains, That they ſhall give their own Pains for nothing, voiding and annulling all contrary Taxes, Statutes and Cuſtoms, though they be immemorial in any Places whatſoever, as being rather Simoniacal Abuſes and Corruptions, than the lawful Uſages; and denouncing Excommunication againſt thoſe that ſhall Practiſe otherwiſe, as well the Givers as Receivers.

None to receive Orders without a Title or ſufficient Eſtate.

Chap. II. It not being decent, that thoſe who enter into the Service of God ſhould beg, to the Reproach of their Order, or gain their Livelihood by ſordid Employments; and it being notoriouſly publick, that great numbers of Clergymen have been admitted to Orders in ſeveral Places, without any Diſtinction, and have uſed abundance of Artifices and Fallacies, to make it appear that they were in Poſſeſſion of ſome Eccleſiaſtical Benefice, or that they had a ſufficient Eſtate: The Holy Council ordains, That no ſecular Clergyman for the future, even though no Objections can be made to his Manners, his Learning or his Eſtate, ſhall be Promoted to Holy Orders, if it be not beforehand legally certain that he poſſeſſes an Eccleſiaſtical Benefice, ſufficient to maintain him creditably, with a Peaceable and unmoleſted Poſſeſſion: And he ſhall not reſign this Benefice, without it be mention'd that he took Orders upon that Title; nor ſhall his Reſignation be admitted, unleſs he proves that he has wherewith to live conveniently elſewhere; otherwiſe his Reſignation ſhall be null: As for thoſe who have only Patrimonial Eſtates or Penſions, none

none but ſuch as the Biſhop ſhall think proper to be put into Orders, for the Neceſſity or Convenience of his Churches, ſhall be admitted, after firſt having proved that they really poſſeſs ſuch Patrimony or ſuch Penſion, as are ſufficient for his Maintenance; which ſhall not be afterwards alienated, extinguiſhed or remitted, without the Biſhop's Leave, till they ſhall have got ſome competent Eccleſiaſtical Benefice, or have wherewithal to live upon elſewhere; whereupon it renews the Penalties of the ancient Canons.

Quotidian Diſtributions eſtabliſh'd in Cathedral and Collegiate Churches.

Chap. III. Benefices having been ſettled to perform the Service of God, and all other Eccleſiaſtical Functions; that the Service of God may ſuffer no Diminution, but be perform'd and preſerved entire, as it ought to be in all its Parts: The Holy Council ordains, That in Cathedral or Collegiate Churches, in which there are no quotidian Diſtributions, or, if there are any, ſo ſmall in all probability they will not be regarded, a Third part of all the Fruits, Profits and Revenues, as well of Dignities as of Canonaries, Parſonages, Portions and Offices, ſhall be ſet apart to be converted into quotidian Diſtributions, and divided among thoſe who poſſeſs Dignities, and others who ſhall aſſiſt in the Service of God, proportionably as the Biſhop who ſhall act as Delegate of the Apoſtolick See ſhall direct; without touching however upon the Cuſtoms of thoſe Churches, in which all thoſe who are Non-reſident, or that do no Service, receive nothing, or leſs than a Third; all Exemptions, Immemorial Cuſtoms to the contrary, and Appeals whatſoever to the contrary, notwithſtanding: And in caſe of Contumacy of thoſe who ſhall neglect the Service, he may proceed againſt them, according to the Diſpoſition of the Law and the Holy Canons.

Prieſts in great Pariſhes to take Aſſiſtants; and new Pariſhes to be erected where old ones are too great.

Chap. IV. In all Parochial or Baptiſmal (*a*) Churches, in which the People is ſo numerous that one Curate is not ſufficient to adminiſter the Sacraments, and to perform Divine Offices; Biſhops, as Delegates of the Holy See, ſhall oblige the Curates, or thoſe to whom thoſe Churches appertain, to take as many Prieſts in to their Aſſiſtance, as ſhall be neceſſary for the Adminiſtration of the Sacraments, and the Celebration of the Service of God. But when, through the difficulty or diſtance of Places, the Pariſhoners cannot without great Inconveniency go to their Pariſhes to receive the Sacraments, and aſſiſt at the Service of God, the Biſhops may erect new ones, even againſt the Curates Will, according to the Conſtitution of *Alexander* III. beginning with theſe Words, *Ad Audientiam Noſtram*; and they ſhall aſſign to the Prieſts, who ſhall be ſet over the Churches ſo newly erected, ſuch a Portion as the Biſhop ſhall judge ſufficient, of the Fruits and Revenues which ſhall in any manner belong to the Mother-Church: And alſo if it ſhall be neceſſary, the Biſhop may conſtrain the People to make ſuch an Allowance as ſhall be ſufficient for the Support and Maintenance of theſe Prieſts; all general or ſpecial Reſervations or Aſſignments upon theſe Churches, to the contrary notwithſtanding; nor ſhall ſuch Eſtabliſhments and Errections be ſtop'd or hindred by any Proviſion, (though made by virtue of Reſignations) or any Derogations or Suſpenſions whatſoever.

Unions of ſmaller Benefices.

Chap. V. That the Condition of thoſe Churches in which Divine Service is celebrated, may be kept up with Dignity; Biſhops, as Delegates of the Holy See, may according to Form of Law make perpetual Unions of any Parochial or Baptiſmal Churches whatſoever, and of other Benefices with or without Cures, with other Cures, in caſe of Poverty, and in other Caſes permitted by the Law; even though theſe Churches or Benefices be generally or ſpecially reſerved or appropriated in any manner whatſoever, without prejudice even to the preſent Incumbents: And theſe Unions ſhall be irrevocable, and no ways infringed by virtue of any Proviſion, even upon the account of Reſignation, or of any Derogation or Suſpenſion whatſoever.

Illiterate and ignorant Prieſts to have Coadjutors: Scandalous Prieſts to be deprived.

Chap. VI. Foraſmuch as illiterate and ignorant Curates of Pariſh Churches are by no means proper to perform Holy Functions, and others, through the irregularity of their Lives, are more apt to deſtroy than to edify; Biſhops, as Delegates of the Holy See, may appoint Coadjutors and Vicars for a Time, to thoſe that want Knowlege and Capacity, but who are otherwiſe Sober Men, and lead an

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[(*a*) Baptiſmal Churches are thoſe in which there is a Font ſet up for the Adminiſtration of Baptiſm.]

exem-

exemplary Life; and aſſign them ſome part of the Revenue, which ſhall be ſufficient to maintain them; or may provide for them any other way, without any regard to any Exemption or Appeal. But as for thoſe who live diſorderly or ſcandalouſly, after having firſt admoniſh'd them, they ſhall correct and chaſtiſe them; and if they continue ſtill to live diſorderly, they may deprive them of their Benefices, according to the Conſtitutions of the Holy Canons, any Exemption or Appeal to the contrary notwithſtanding.

Churches when ruined to be removed to their Mother or others next them; Pariſh Churches to be repaired or united to the next.

Chap. VII. Since great Care ought alſo to be taken that things once conſecrated to the Service of God, may not through the Injury of Time be turned to Profane Uſes, and ſo be loſt out of the Memory of Men; Biſhops, as Delegates of the Holy See, may transfer ſimple Benefices (even thoſe that have Right of Patronage) of thoſe Churches which are ruined by Time or otherwiſe, and which cannot be repaired by reaſon of Poverty, to their Mother Churches, or others in the ſame Places, or hard by, as they ſhall think adviſable, (having called in all that have any Intereſt) and may erect Altars or Chapels in theſe ſame Churches, under the ſame Titles and Invocations; or transfer them to Altars and Chapels erected already, with all the Profits and Revenues, and the ſame Charges that belonged to the former Churches. As to Pariſh Churches which ſhall be ſo ruined, though they have Right of Patronage, the Biſhops ſhall take care that the Rights and Revenues of what nature ſoever, which did in any manner whatſoever belong to thoſe Churches, ſhall be reſtored to them; if they are not ſufficient, they ſhall oblige the Patrons and all others who receive any Profit out of thoſe Churches, by all ſorts of due and reaſonable ways to contribute to their Repair; and in their default, they ſhall addreſs themſelves to the Pariſhoners, without regarding any Appeals, Exemptions or Oppoſitions whatſoever; and if they be all too poor, they ſhall be transferred to their Mother Churches, or to thoſe that lie next, with a Power and Faculty to convert both theſe Pariſhes and the other ruined Churches to Profane Uſes, ſo they be not ſordid ones, only leaving a Croſs erected in the Places.

Commendatory Religious Houſes and Benefices to be viſited by the Biſhop.

Chap. VIII. It is reaſonable that the Ordinary ſhould take particular Care of all things that relate to the Service of God in his own Dioceſe, and ſhould give order about it when there is occaſion. For which Reaſon, Monaſteries held in Commendam, even Abbacies and Priories, and what they call Provoſtſhips, in which their Rule is not vigorouſly obſerved; as alſo all Benefices with or without Cure, Secular and Regular, which are held in Commendam in any manner whatſoever, even thoſe that are exempt, ſhall be viſited every Year by their Biſhops, as Delegates of the Holy See; and thoſe Biſhops ſhall provide by proper ways, even by Sequeſtration of the Revenues, to re-eſtabliſh what is wanting, and to ſatisfy what relates to the Cure of Souls, if thoſe Places or any other Places that depend upon them be charged with it, as it ought to be performed, and any other Duties to which they may be obliged; any Appeals, Privileges, Cuſtoms, Pleading immemorial Preſcription, Letters of Conſervation, Deputations of Judges, and Prohibitions from them, to the contrary notwithſtanding. But if in the aforeſaid Places, their Rule is vigorouſly obſerved, the Biſhops ſhall take care paternally to admoniſh the Superiors of the Regulars, to live, and to cauſe thoſe that are under their care to live conformably to their Rules and regular Conſtitutions, and to govern their Charge well, and keep them in their Duty; and if after ſuch Admonition, they ſhall fail to viſit and correct them within Six Months, then the Biſhops, as Delegates of the Holy See, may viſit and correct them juſt as their reſpective Superiors might do, according to their Rules and Conſtitutions; all Appeals, Privileges and Exemptions to the contrary notwithſtanding.

Pardoners aboliſh'd.

Chap. IX. Proceſs of Time having made ſeveral Remedies uſeleſs, which had been formerly employed by ſeveral Councils, thoſe of *Lateran* for the purpoſe, of *Lions* and *Vienna*, againſt the Abuſes and Irregularities of the Pardoners; and their Diſorders ſeeming rather daily to encreaſe, to the great Scandal of the Faithful, who have juſt Reaſon to complain, ſo much as that there ſeems to be no more hope of Amendment: The Holy Council ordains, That the Name and Uſe of them ſhall be entirely taken away in all Places of Chriſtendom, and that no Man ſhall be admitted any more to do that Office, any Privileges granted to Churches, Monaſteries, Hoſpitals, Places of Devotion, or to any other Perſons of what Eſtate, Dignity and Condition ſoever they be, and any Cuſtoms though of Immemorial Preſcription,

tion, to the contrary notwithſtanding. It Wills alſo and ordains, That Indulgences and other Spiritual Graces, of which it is not reaſonable that the Faithful ſhould be upon this Account deprived, ſhall be publiſhed to the People at proper Times, by the Ordinaries of the Place, who ſhall take Two Members of the Chapter along with them, who alſo ſhall have Power to receive the Alms and other Charitable Benevolence which ſhall be offer'd them, without taking any thing at all to themſelves; that ſo the whole World may ſee and underſtand that theſe Heavenly Treaſures of the Church are truly laid out to keep up the Piety of the Faithful, and not for any particular Intereſt.

The Holy, Oecumenical and general Council of *Trent*, lawfully aſſembled under the Guidance of the Holy Ghoſt, the ſame Legates of the Holy See preſiding there, has reſolved and ordained that the next Seſſion ſhall be held and celebrated on *Thurſday* after the Octaves of the Nativity of the Bleſſed Virgin *Mary*, which ſhall be the 17th of *September* next; with this Reſerve, That the ſame Holy Council ſhall, according to its own Good Will and Pleaſure, and as it ſhall judge to be moſt advantageous to the Affairs of the Aſſembly, reſtrain or prorogue that Term, even in a general Congregation, and alſo any Terms which ſhall be marked out hereafter for any Seſſion.

Remonſtrance of Salmeron *and* Torres, *concerning the Decree.*

Immediately after the reading the Decrees concerning Doctrine, *Alfonſus Salmeron* a Jeſuit, and *Franciſcus Torres*, ſpake, one to Cardinal *Hoſius*, the other to Cardinal *Madrucci*; telling them, That the Firſt Chapter of Doctrine was obſcure, and that it ought to be explained more clearly, by inſerting that Jeſus Chriſt inſtituted the Sacrament under both kinds, only for the Apoſtles and celebrating Prieſts, and not for all the Faithful: That ſuch a Clauſe was neceſſary to take away all cauſe of Doubtfulneſs from the Catholicks; and all occaſions of Contradicting and Calumny from the Hereticks: That ſince they were preſent at the Council as the Pope's Divines, they could not forbear giving their Opinions in a Matter of ſo great Importance.

The Cardinal of *Warmia* having propoſed to the other Legates the Addition which *Salmeron* deſired to inſert into the Decree, they thought it adviſable to conſult the Fathers; and this Addition was rejected by the Majority. The Legates on their parts were diſatisfied with *Salmeron* and *Torres*'s coming into the Seſſion, to propoſe their Opinions at ſo unſeaſonable a Time, but yet reſolved to ſay nothing to them, becauſe they were the Pope's Divines; and ſo gave them to underſtand that it ſhould be determin'd next Seſſion, when the Two remaining Articles were conſidered.

CHAP. XVIII.

The Hiſtory of the Twenty ſecond Seſſion, and of the Congregations preparatory thereunto.

Reconciliation of the Cardinals of Mantua *and* Simoneta.

After the Seſſion was over, the Legates applied themſelves to chooſe Subjects to be determin'd next Seſſion, with a Reſolution to haſten it as ſoon as they could.

About that Time, the Cardinal of *Mantua* received Letters from the Cardinal *Gonzaga* his Nephew; and Cardinal *Simoneta* received others from his Brother *Alexander*; in which they were exhorted from the Pope to agree together. Cardinal *Simoneta*, to teſtify his Submiſſion to his Holineſs's Orders, one day when he went out of the Church, invited himſelf to Dine with the Cardinal of *Mantua*, and reconciled himſelf perfectly with him; but when he was going to complain of ſome Prelates, to whom the Cardinal of *Mantua* granted too free Acceſs to his Palace, (*b*) the

[(*b*) our Author has through haſt miſtaken the Matter. *Simoneta* did not complain of any Biſhops who had too free Acceſs to the Cardinal of *Mantua*, but excuſed himſelf for ſuffering Biſhops to come to his own Houſe, who had made it their Buſineſs to expoſe the Cardinal of *Mantua*; and that Cardinals modeſty and good Nature appeared in this, That he accepted of *Simoneta*'s Excuſes, and would not enter into farther Diſputes, that he might not exaſperate, where he was reſolved to paſs by every thing that was paſt.]

Cardinal

Cardinal of *Mantua* interrupted him modeſtly; telling him, that they would talk of it another Time. Then they both conſulted upon the Means that were to be uſed to content the Pope about the Buſineſs of Reſidence, and what Biſhops they could employ to perſwade the reſt: For they well knew, that thoſe who were known to be in the Intereſts of the Pope, could not be employ'd, becauſe they were ſo much miſtruſted: They choſe therefore *Giles Foſcararo*, Biſhop of *Modena*, and *Dominico Bollani*, Biſhop of *Breſcia*.

The ſame Day the Archbiſhop of *Lanciano* preſented the Pope's Anſwer to the Biſhops, full of Tenderneſs and Promiſes, which won them over, and made them act with much leſs Heat in their Demands about the Declaration concerning Reſidence. The ſame Day there came a Courier from *Milan*, who brought the Marquis of *Peſcara*'s Secretary a Copy of a Letter from the King of *Spain*, written to the Marquis of *Peſcara*; in which His Catholick Majeſty ſent him Word, That having underſtood that the Declaration of the Council's being continued, was agreeable neither to the Emperor nor to the King of *France*; and that if it were made, it might occaſion a Diſſolution of the Council; he deſired him to ceaſe ſolliciting it, upon Condition nevertheleſs that they would not declare this to be a new Council: That he thought alſo, that it was not neceſſary to declare, that Reſidence of Biſhops was of Divine Right: That he commended the Earneſtneſs which the *Spaniſh* Biſhops had uſed, but that he would have them ſtop where they were. The Secretary ſhew'd this Letter to the *Spaniſh* Biſhops; and the Archbiſhop of *Granada* having read it, ſaid, *It is very well, ſince the Pope is not willing to have this Declaration. My Maſter does not know the Importance of it; he is guided by the Archbiſhop if* Sevil *and the Biſhop of* Cuença, *who do not much trouble their Heads with Reſidence. I know very well what 'tis His Catholick Majeſty deſires: I will obey him in not proteſting; but I will perſiſt in demanding this Declaration as often as I ſhall have Occaſion of making it; aſſuring my ſelf, that he will not be in the leaſt offended at it.* *King of Spain's Letter.*

A Copy of the Letter was alſo given to the Ambaſſadors of the Emperor and the King of *France*, who ſaid, concerning the Article of the Continuation of the Council, That there was indeed no need of this Declaration in ſuch formal Terms, ſince the Thing was done in Effect.

July 19. there was a General Congregation, in which it was propoſed to treat of the Maſs, and of the Abuſes committed therein. Then the Thirteen following Articles were read: I. *Whether the Maſs be a bare Commemoration of the Sacrifice upon the Croſs, and not a Sacrifice?* II. *Whether the Sacrifice of the Maſs derogates from the Sacrifice upon the Croſs?* III. *Whether by theſe Words,* Do this in Memory of me, *Jeſus Chriſt commanded his Diſciples to offer his Body and Blood in the Maſs?* IV. *Whether the Sacrifice of the Maſs is profitable only to thoſe that receive it, and cannot be offer'd for others, dead or living, neither for Expiation of Sins, nor for their other Neceſſities?* V. *Whether Private Maſſes, in which the Prieſt alone receives the Communion, are unlawful, and ought to be forbidden?* VI. *Whether mixing Wine and Water in the Maſs, be contrary to our Saviour's Inſtitution?* VII. *Whether the Canon of the Maſs contains Errors, and ought to be ſuppreſſed?* VIII. *Whether the Cuſtom of pronouncing the Words of Conſecration low in the Church of* Rome *be to be blamed?* IX. *Whether the Maſs ought to be celebrated in the Vulgar Tongue only, that it may be underſtood by the Congregation?* X. *Whether it be an Abuſe to ſay Maſſes in Honour of ſuch or ſuch a Saint?* XI. *Whether the Ceremonies ought to be aboliſhed, and the Habits and other Outward Signs laid aſide, which the Church uſes in the Celebration of the Maſs?* XII. *Whether to ſay, That Jeſus Chriſt is myſtically ſacrificed for us, ſignifies any more than to ſay, that he is given to be eaten by us?* XIII. *Whether the Maſs be only a Sacrifice of Praiſe and Thankſgiving, or alſo a Propitiatory Sacrifice for the Living and for the Dead?* *Articles concerning the Maſs.*

At the bottom of theſe Articles it was ſet down, that only Seventeen Divines ſhould ſpeak to the Seven firſt Articles, and Seventeen to the Six others.

July 20. there was a General Congregation, in which the Cardinal of *Mantua* complain'd, That there was very little Moderation obſerved, in giving Opinions, or in refuting the Opinions of other Men; and likewiſe of a Cuſtom which ſome had got, which he ſaid was extreamly unworthy of an Aſſembly made up of Biſhops and Doctors; which was, That they would not hearken to one another, but as ſoon as any one ſeemed to ſpeak a little too long, they all knocked upon the Ground with their Feet, to make him hold his Tongue: And therefore he choſe to let them know, that if any ſuch thing happen'd for the Future, he would immediately *Regulations propoſed concerning the Divines giving of their Opinions.*

ately withdraw: And that, to prevent the like Diſorders, he and his Colleagues thought it proper to make ſome Regulations; which he put at the ſame time into the Hands of the Secretary of the Congregations, who was order'd to read them. They ſet forth, "That but Four of the Diviues whom the Pope ſent to the Council, "ſhould ſpeak to any one Queſtion; and Two Regulars, and Two Seculars, whom "the Legates ſhould chooſe: And that upon any new Queſtion, the Legates ſhould "nominate Four others; and ſo ſucceſſively: That the Ambaſſadors ſhould chooſe "only Three Secular Divines, whom their Princes ſhould ſend, to ſpeak to any "one Subject: That every Legate ſhould name One Secular Divine of his own "Domeſticks: That of all the Secular Divines who were Domeſticks to the Pre-"lates, Four only ſhould be pick'd out to ſpeak upon any Queſtion, beginning at "the moſt Ancient Doctors; and that every General of an Order ſhould name "Three Divines of his own: That no Man ſhould ſpeak above Half an Hour at a "Time; and that thoſe that exceeded, ſhould be interrupted by the Maſter of the "Ceremonies; whereas thoſe who did not ſpeak ſo long, ſhould be eſteemed: "That thoſe Divines who ſhould not be named to ſpeak upon any Subject, might "give their Opinions upon that Matter in Writing.

Opinions of Divines concerning the Articles propoſed.

July 21. the Divines met in the Afternoon to give their Opinions upon the Articles that were propoſed. *Salmeron*, as Pope's Divine, ſpake firſt; and in that Quality look'd upon himſelf to be diſpenſed from keeping the Order that was preſcribed, of not exceeding Half an Hour when he gave his Opinion: For he kept the Congregation wholly himſelf, whilſt he ſpake to the Seven firſt Articles.

Next Morning, *Torres* was for taking up likewiſe the whole Congregation; and when he explain'd that Paſſage in St. *John*, *Unleſs you eat*, &c. he ſaid, That could only be underſtood of Sacramental Communion; and added, That in the Firſt Chapter concerning Doctrine, in the late Decree, that ſeem'd to be queſtion'd: That they ought therefore to declare, next Seſſion, that St. *John* ſpake only of the Sacrament in that Place; and that if any one ſaid the contrary, he appealed to the Council. The Legates were very angry at this Diſcourſe, which was againſt the Determination of the Council, and tended to eſtabliſh the Neceſſity of the Communion of the Cup. When the Congregation was up, Cardinal *Simoneta* ſaid to the Legates, his Colleagues, That the Boldneſs of that Doctor ought to be check'd, that the reſt might be kept in awe: And it was agreed, that it ſhould be done upon the firſt Opportunity. This the Legates were the rather inclined to, becauſe they had a very freſh Remembrance of the Diſturbance which he and *Salmeron* had raiſed laſt Seſſion.

The Divines all agreed to condemn the Opinions of the Proteſtants contained in the Articles propoſed: They explained them in few Words, all but the Firſt; upon which they were very long, to prove the Maſs to be a Sacrifice, in which Jeſus Chriſt is offer'd under the Sacramental Species. Their chief Reaſons were, That Jeſus Chriſt is a Prieſt, according to the Order of *Melchiſedech*: That he offer'd Bread and Wine: Conſequently, that the Prieſthood of Jeſus Chriſt ought to take in Bread and Wine: That the *Paſchal* Lamb, which is a Figure of the Euchariſt, was a Sacrifice; and conſequently, that the Euchariſt is ſo too. They urged that Paſſage in the Prophet *Malachi*, in which God rejects the Sacrifice of the *Jews*, ſaying, *his Name ſhould be great among the Heathen, and pure Offerings ſhould be offer'd to him in all Places*: Which, ſaid they, could only be underſtood of the Euchariſt, which is offer'd to God by all Nations. They produced likewiſe other Figures and Similitudes of the Old Teſtament, which every Man explained after his own way. Among the Arguments urged out of the New Teſtament, they quoted a Paſſage of St. *John*, where Jeſus Chriſt told the *Samaritan* Woman, That *the Hour was come, in which his Father ſhould be* worſhipped *in Spirit and in Truth*. Now to *worſhip*, ſignifies to *ſacrifice*, as may be ſeen in ſeveral Places of Scripture. Beſides, ſaid they, the *Samaritan* Woman enquired of Jeſus Chriſt concerning the Sacrifice, which the *Jews* could only offer in *Jeruſalem*, and which the *Samaritans* offer'd upon Mount *Gerizim*, where Jeſus Chriſt then was. That Text therefore muſt of Neceſſity be underſtood of an Outward, Publick, and Solemn Adoration, like that in the Euchariſt. They urged alſo theſe Words of our Saviour's, *This is my Body which is given for you: This is my Blood which is ſhed for you*: Whence they inferred, that there is in the Euchariſt a Separation of the Body, and an Effuſion of the Blood; which are Sacrificial Actions. But they principally built upon the Doctrine of St. *Paul*, who places

places the Euchariſt in the ſame Rank with the Sacrifices of the *Jews* and *Gentiles*, when he ſays, That *in this Sacrament, we partake of the Body and Blood of Jeſus Chriſt, in the ſame manner as among the* Jews, *thoſe that ate of the Victim which was killed, were Partakers of the Altar*: And that *we cannot drink the Cup of the Lord, and the Cup of Devils; nor can we partake of the Table of the Lord, and of the Table of Devils.*

As for the Ordination of the Apoſtles, that is plainly proved by theſe Words, *Do this in Memory of me*: And this they confirmed by the Teſtimony of the Fathers, who all call the Euchariſt a Sacrifice, or at leaſt ſpeak in General Terms, that the Church offers a Sacrifice. Some added, That the Maſs was a Sacrifice; becauſe, when *Melchiſedech* offer'd Bread and Wine, as the Scripture informs us, Jeſus Chriſt would not have been ſuch a Prieſt as he was, if he likewiſe had not offer'd up both. Jeſus Chriſt ſaid, his Blood in the Euchariſt was a Confirmation of the New Teſtament. Now the Blood which confirm'd the Old Teſtament, was offer'd when that was inſtituted: From whence it follows, that Jeſus Chriſt muſt in like manner have offer'd up his own. Moreover, when our Saviour ſaid, *Do this in Memory of me*; if he had not offer'd, how could we offer after him? They added, That the *Lutherans* had no other Argument to prove the Maſs to be no Sacrifice, but only that of Jeſus Chriſt's not having offer'd: Conſequently that Opinion is dangerous, as favouring a Doctrine which is heretical. Laſtly, they urged, to prove that the Euchariſt is a Sacrifice, the Verſe which the Church ſings in the Office of the *Octaves* of the Holy Sacrament, *Jeſus Chriſt the Eternal Prieſt, after the Order of Melchiſedech, has offer'd Bread and Wine*; and the Canon of the *Ambroſian Miſſal*, which ſays, That when Jeſus Chriſt was deſirous to inſtitute a Form of a Perpetual Sacrifice, he offer'd himſelf for a Sacrifice, and taught us to offer him likewiſe. Others, on the contrary, ſaid, That when Jeſus Chriſt held the Supper, he did indeed command, that that Offering ſhould be for ever made in the Church; but that he did not offer up himſelf as a Sacrifice, nor did he then teach us to offer him; the Nature of that Sacrifice not allowing it. For, ſaid they, had that been ſo, the Offering of the Croſs had been ſuperfluous; ſince all Men had then been redeemed by the Oblation made in the Supper: Whereas the Sacrifice of the Altar was inſtituted by Jeſus Chriſt, in Memory of that which he was to offer upon the Croſs; and conſequently that the Euchariſt could not be a Sacrifice before our Saviour was offer'd upon the Croſs, ſince Memorials are preſerv'd only of what is paſt. They added, That neither the Scripture, nor the Canon of the Maſs, nor any Council, ever ſaid, that Jeſus Chriſt offer'd up himſelf in the Supper; and ſhew'd, that the Authorities alledged by others, ought to be underſtood of the Offering made upon the Croſs: And concluded, That ſince they were to declare the Maſs to be a Sacrifice, as indeed it was, this might be done by Scripture and the Fathers, without intermixing weak and uncertain Authorities.

In the Congregation which was held *July* 24. in the Afternoon, *George d'Ataida*, Divine to the King of *Portugal*, and after the Council was up, Biſhop of *Viſeu*, Great Chaplain and Inquiſitor-General of *Portugal*, endeavour'd to overthrow all the Reaſons which were brought to prove the Sacrifice of the Maſs by Scripture. In the Firſt place he ſaid, There ought to be no Queſtion but the Maſs was a Sacrifice, ſince all the Fathers plainly affirmed it: And beginning with the Greek and Latine Fathers, and ending with the Modern Doctors, he aſſured them there was not One Catholick Author but what called the Euchariſt a Sacrifice: Whence we ought to conclude, that this Doctrine came from an Apoſtolical Tradition, which was ſufficient to conſtitute Articles of Faith, as the Council had declared in the Beginning: But then ſo ſolid a Foundation was weakened, by thoſe who were for ſeeking Proofs for it out of Scripture, which were not to be found there; by wreſting Paſſages from their natural Senſe, which gives the Adverſaries occaſion to blaſpheme the Truth, when they ſee it is built upon bare Imaginations. Thence he went to examine all the Paſſages alledged by Divines, to ſhew that not One of them could be underſtood of a Sacrifice. To the Firſt, he ſaid, That Jeſus Chriſt was a Prieſt according to the Order of *Melchiſedech*, becauſe he was only One, and Eternal, without Father, without Mother, without Genealogy; as St. *Paul* ſpeaks, when diſcourſing at length upon that Paſſage in *Geneſis*, he deſcribes the Eternity and Unity of his Prieſthood, without mentioning either the Bread or Wine which was preſented to *Abraham*, and not to God, as a Refreſhment, and an Acknowledgment that the whole Country ow'd to him the Preſervation of their Goods: Where-

upon he quoted that Rule in St. *Auguſtine*, who ſays, That when a Thing is not ſaid, when it is the Place to ſay it, we can ſafely draw a Negative Argument from it. Concerning the *Paſchal* Lamb, he ſaid, That we are not to ſuppoſe it as a very evident Matter, that that was a Sacrifice; and that if any one would undertake to prove the contrary, we ſhould perhaps be obliged to yield to him: Adding, That to make this Lamb rather a Symbol of the Euchariſt, than of the Croſs, it muſt be done by a very far-fetch'd Metaphor. He ſaid the Divines had Reaſon to join the Paſſage of St. *John* with that of *Malachi*, ſince one ſerved to explain the other: That we ought not to chicane upon the Word *Worſhip*, ſince tho' it were certain that it takes in *Sacrifice*, yet the *Samaritan* Woman took it in its General Signification. As to the Words of Jeſus Chriſt, That God is a Spirit, and that he ought to be worſhip'd in Spirit; unleſs we will miſinterpret every thing, we can never ſay, that a Sacrament, which is made up of a Viſible and an Inviſible Part, is a purely Spiritual Thing; but we ought to ſay, that it is compounded of ſomething Spiritual, and of an Elementary Sign. So that if any Man would interpret theſe Two Paſſages of Inward Adoration, he would be ſo far from being convinced of Error, that the Probability would be of his ſide; it being evident, that this Adoration is paid in all Places, and by all Nations; and that it is purely Spiritual, as God is a pure Spirit. Upon theſe Words, *This is my Body which is given for you*, he ſaid, That if they are referred to the Body and Blood in their Natural Eſtate, they would have a more plauſible Senſe, than if they be underſtood of a Sacramental State: That therefore, as when we ſay, That Jeſus Chriſt is the true Vine which produces Wine; we do not mean the Typical Vine, but the Real One, which bringeth forth Wine: So theſe Words, *This is my Blood which is ſhed for you*, are not underſtood of the Sacramental and Signifying Blood, but of the Natural and Signified. As for the Paſſage in St. *Paul*, Of partaking of the Sacrifices of the *Jews*, and the Table of Devils; he ſaid, The Apoſtle ſpake of the Ceremonies inſtituted by *Moſes*, by Virtue of the Commandment of God, and thoſe which were obſerved in the Sacrifices of the *Gentiles*; but that this did not prove the Euchariſt to be a Sacrifice: That *Moſes* plainly teaches us, That in all Votive Sacrifices, the Victim was preſented entire to God; and after that Part, in which the Sacrifice conſiſted, had been burnt, the reſt was divided between the Prieſts and him that made the Offering, who might eat his Share with whom he pleaſed; which was no longer called Sacrificing, but Partaking of the Sacrifice: That as for that Part which was not conſumed upon the Altar, ſome ſent it to Market to be ſold: So that what is called there a Table, is not an Altar. This, *ſaid he*, then is the true Senſe of St. *Paul*'s Words. As the *Jews*, by eating that Part which remained of the Sacrifice with him that offer'd, partook of the Altar, and likewiſe the *Pagans*; ſo likewiſe, when we eat the Euchariſt, we partake of the Sacrifice of the Croſs: And 'tis preciſely in this Senſe that Jeſus Chriſt ſaid, *Do this in Remembrance of me*; and St. *Paul* adds, *As often as ye ſhall eat this Bread, and drink this Cup, ye ſhall ſet forth the Death of our Lord.* As to the Ordination of the Apoſtles, he ſaid, That thoſe Words of our Saviour's, *Do this*, &c. muſt unqueſtionably be underſtood of what they had ſeen him do: We ought therefore, in the Firſt place, to know whether Jeſus Chriſt offer'd; which not being certain among Divines, who confeſs that both Opinions are Catholick, thoſe that deny that Jeſus Chriſt offer'd, cannot conclude, that by theſe Words he ordained the Apoſtles to offer. Laſt of all, he produced the Arguments which the Proteſtants urged to prove that the Euchariſt was not inſtituted for a Sacrifice, but only for a Sacrament: And concluded, That we cannot prove the Maſs to be a Sacrifice, any otherwiſe than by Tradition; conjuring the Fathers to keep only to that, and not to run the Hazard of rendring the Truth uncertain, with endeavouring to prove too much. But when he went to refute the Proteſtants Reaſons, he acquitted himſelf ſo ill, that the Auditors were diſcontented: For when he had produced their Objections in their full Strength, he made very weak Anſwers to them. Some however excuſed him, becauſe of the Shortneſs of the Time, the Night coming on, which obliged him to break off his Speech; others ſaid, he expreſs'd himſelf with Difficulty: Which however did not keep moſt of the Fathers from murmuring. *James Paiva*, another Divine of the King of *Portugal*'s, being deſirous to repair his Partner's Honour, reſumed all the Arguments, which he had propoſed, in the next Congregation; and anſwer'd them in ſuch a manner, that all the Fathers were ſatisfied. He aſſured them, that was the Senſe of his

his Colleague; which, joined with the Teſtimonials which the *Portugueze* Ambaſſadors and Prelates gave afterwards, of the Probity and ſound Doctrine of that Divine, ſet him right in the Opinion of the Legates, which that Speech made him forfeit. (c)

July 28. *John Cavillon*, a *Flemiſh* Jeſuite, the Duke of *Bavaria*'s Divine, made a Diſcourſe by way of Exhortation: In which, to prove the Sacrifice of the Maſs, he produced ſeveral Miracles which had happen'd at ſeveral Times; and aſſured them, that from the Apoſtles Times, down to *Luther*, no Man ever queſtioned the Articles that were propoſed. He quoted the *Liturgies* of St. *James*, St. *Mark*, St. *Baſil*, and St. *John Chryſoſtom*. He ſaid, The Objections of the Proteſtants had been ſufficiently refuted; and conjured the Legates not to ſuffer them to be propoſed any more.

Among the Divines who ſpake to the Six laſt Articles, there was one *Antonio Groſupto*, a *Dominican* Friar, Divine to the Biſhop of *Viglevano*, who ſaid, That it was plain, from Eccleſiaſtical Hiſtory, that every Church had formerly a particular Ritual for the Maſs, introduced by Time and Uſe, rather than by any Decree: That leſſer Churches follow'd the Cuſtom of their Metropolis, or the great Neighbouring Churches: That the *Roman* Ritual was introduced in ſeveral Provinces, to oblige the Popes; and yet there were ſeveral Churches which ſtill practiſed Ceremonies different from thoſe of *Rome*. Then he mention'd the *Muſarabic* Uſe, according to which, Maſs was ſtill celebrated every *Sunday*, in a Chapel belonging to the Cathedral Church of *Toledo*, where they had Horſes, and Fencing, after the *Mooriſh* Faſhion: Whereas if ſuch Things were practiſed in *Italy*, People would never believe they were at Maſs. He added, That the Church of *Milan* had ſtill an Uſe of their own, different from the *Roman*, even in the moſt Important Things: That even within theſe few Ages there had been great Alterations in the *Roman* Ritual, as might be eaſily ſeen by the Ancient *Ordo Romanus*: That one may truly ſay, That the true *Roman* Ritual is not that which has been in Uſe for theſe laſt Three hundred Years at *Rome*, but that which is uſed by the Order of St. *Dominic*. As to the Habits, Veſſels, and Ornaments, both of Miniſters and Altars, which are now uſed, they are ſo different from the Ancient ones, as may be ſeen in Old Books, Sculptures, and Paintings, that one may call them different Habits, and different Ornaments: That if we will approve only of thoſe Ceremonies which are uſed in the Church of *Rome*, ſo as to exclude all others, we muſt condemn all Antiquity, and blame the Conduct of other Churches: Therefore he adviſed the Fathers to mind the Eſſentials of the Maſs, and to let alone every Thing elſe. Laſt of all he ſhew'd what remarkable Differences there are between the preſent *Roman* Uſage, and that deſcribed in the *Ordo Romanus*; in which, 'tis plain that the Laity communicated under Both kinds: And he conjured the Fathers to be willing to grant it alſo at this Time.

This Diſcourſe diſpleaſed the Aſſembly; but the Biſhop of *Five Churches* undertook to defend this Doctor, maintaining that he had advanc'd nothing but what was True; and that he could not be accuſed of giving Offence by his Diſcourſe, ſince he neither ſpake to the People, nor to Ignorant Men, but to Men of Senſe: That Truth ought never to give Offence; and that thoſe who found any Fault with what he aſſerted, condemned themſelves; ſhewing that they were ignorant of Antiquity, and that they were not capable of reliſhing the Truth.

When all the Divines had given their Opinions, and it was agreed what Articles were to be condemned, they pitched upon ſome Fathers, on *Auguſt* 6. to draw up the Decrees and Canons. There was ſome Difference among them: Some were for following the Articles which had been drawn up in 1551. Others were for compoſing New ones. The Archbiſhop of *Granada* was not for affirming, That Jeſus Chriſt offer'd in the Laſt Supper, and inſtituted a Sacrifice in theſe Words, *Do this in Remembrance of me*. *Antonio de Pantuſa*, Biſhop of *Lettere* (d) in the Kingdom of

[(c) Notwithſtanding what *Paiva* did, to ſet his Partner right; F. *Paul* obſerves, that *Altaida* left the Council quickly after; and that his Name was printed in no Catalogues of the Divines that were at the Council, which came out after this Speech was made: So unable were the Biſhops that ſat in that Aſſembly, to bear the leaſt Glimmerings of the Truth, from what Hand ſoever they came! It is obſervable, that *Pallavicini* has thought it requiſite to deny this Matter of Fact, becauſe he ſaw it bore hard upon the Liberty of the Council: But his Arguments being all Negative, M. *Du Pin* has thought fit to ſet them aſide.]

[(d) *Lettere*, is a ſmall Epiſcopal See, in the *Terra di Lavoro*, under the Archbiſhop of *Amalfi*.]

Naples, demanded, that the Example of *Melchiſedech*; the Paſſage in *Malachi*; the Adoration of the *Samaritan* Woman; the Oblation made by Jeſus Chriſt in the Supper; and all the Reaſons already alledged, might be inſerted into the Decree. At laſt it was agreed to inſert them all. Then they drew up a Liſt of the Abuſes which were daily committed in the Celebration of the Maſs.

Auguſt 3. there was a General Congregation, to receive the Proxies of the Biſhops of *Ratisbonne* and *Baſil*. The Fathers receiv'd the laſt as Biſhop of *Baſil*, and gave him the Title, to vex the Men of *Baſil*, who called him only Biſhop of *Porentru*, (*e*) and not of *Baſil*.

Difficulties concerning the Decrees.

When the Matter of the Decree was propoſed, the Archbiſhop of *Lanciano* was for leaving out the Chapters about Doctrine entirely. The Archbiſhop of *Palermo* was of the quite contrary Opinion; and their Diſputes took up a whole Congregation. The ſame Thing being propoſed another Time in a Congregation, the Majority were for continuing the Chapters about Doctrine. Then there were diverſe Intrigues ſet on foot, to make an End of the Council. The *Spaniſh* Biſhops were for reſuming the Queſtion concerning Reſidence, and wrote about it to the King of *Spain*. The Pope wrote to the Legates, to lay this Diſpute aſleep, and to cloſe the Council as ſoon as ever they could.

Requeſt of the French Ambaſſadors.

Auguſt 10. the *French* Ambaſſadors, after having ſeveral Times deſired that they would ſtay for the Biſhops of that Kingdom, preſented a Requeſt to the Legates, containing, "That His Moſt Chriſtian Majeſty having always been perſwaded, "that the Decrees of Councils which repreſented the Univerſal Church, being "the Oracles of the Holy Spirit, ought to be obſerved and reſpected by Princes, "who were touched with any Senſe of Piety and Religion: He deſired, That in "theſe unhappy Times, the Holy, Juſt, and Equitable Decrees which ſhould be "made in this Council, might be conſented to by the Enemies of the Church of "*Rome*: That as for thoſe who had not ſeparated themſelves, they needed not the "Deciſions of the Council, ſince they agreed with it in all thoſe Points which are "at this Time diſputed: That conſequently His Majeſty believed, that the Decrees "would be more agreeable, if the Seſſion were deferr'd till the Biſhops of *France* "(for whom the Ancient Councils had a particular Regard) were come to *Trent*, "and had joined with a great Number of very Holy and very Learned *Italian* and "*Spaniſh* Prelates: That the Cauſe of their Abſence, which the Legates allow'd to "be Lawful, would in all Probability quickly ceaſe: And that however, if it did "not ceaſe, yet they would certainly arrive before the End of *September*, the King "having given them Orders about it. Beſides, That the Proteſtants, for whom "the Council was called, and who ſtill ſaid that they would come to it, would "have leſs Reaſon to complain that too much Precipitation had been uſed in an "Affair of ſo great Importance: That they ought not to imagine, that His Ma-"jeſty's Demand tended to diſſolve the Council, or to keep it idle, ſince, whilſt "they waited for the *French* Biſhops, the Fathers might treat of Reformation, and "might decide, if they pleaſed, the Two Articles which remained, concerning the "Communion of the Cup.

The Legates did not anſwer this Requeſt immediately, expecting from *Rome* what Anſwer they ſhould make to it. When they had receiv'd it, they communicated it in Writing, to the Ambaſſadors; the Subſtance of which, was: "That "the *French* Biſhops had been expected almoſt Six Months before the Council was "opened; and that it having been open'd principally upon their Account, they "had deferred the Examination of the moſt important Matters Six Months longer: "That after they had begun them, it would be diſhonourable, nay burthenſome to "the Fathers, to ſtop in the midſt: That beſides it was not in their Power to defer "the Seſſion, without the Conſent of the Fathers; and conſequently, that they "could not expect from them a more poſitive Anſwer." Hereupon the *French* Ambaſſadors deſired they might be allow'd to apply themſelves to the Aſſembly of the Fathers, to obtain the Delay they deſired: But the Legates told them, That they had already been given to underſtand, as the other Ambaſſadors had likewiſe, that they could treat only with the Legates; beſides, that the Council had declared,

Legates Anſwer.

[(*e*) *Porentru* is a Town in *Franche-Comté*, within Six Leagues of *Baſil*, where the Biſhop of that See uſually reſides.]

That,

That, for the Future, the Ambaſſadors ſhould never ſpeak Publickly in the Congregation, but only that Day in which they deliver'd their Letters of Credence.

Complaints of the Ambaſſadors of France.

The *French* Ambaſſadors, who were not contented with the Legate's Anſwers, made great Complaints to the Biſhops, and particularly to the *Spaniſh* ones; ſaying, That ſince the Ambaſſadors addreſs'd themſelves to the Council, it was very ſtrange that they muſt treat only with the Legates, as if they had been ſent only to them; tho' the Legates were properly only the Pope's Ambaſſadors, if he was looked upon as a Prince; or his Proxies, if he were looked upon as Firſt Biſhop; and as ſuch only, the Ancient Councils always reputed him: Witneſs thoſe of *Nice*, *Epheſus*, *Chalcedon*, *Conſtantinople* in *Trullo*, and the Second Council of *Nice*: That the ſole Cauſe of the Rupture between the Council of *Baſil* and the Pope, was, that his Legates were for changing that Ancient and Laudable Cuſtom: That a Council was held in a ſort of Slavery, when they would not ſuffer them to hear the Propoſitions which Men had to make to them; and Princes were too much abuſed, when they were not permitted to treat with thoſe who had the Management of the moſt Important Affairs of their reſpective Eſtates: That they had not ſeen this Decree, which they were told had been made: That it would be convenient to ſee it, and to know from whence it came: For, *ſaid they*, if it comes from the Legates, they have ſtrangely ſtretched their Authority; if the Council made it, let us ſee when, and how: Adding, That it was horribly unjuſt, that in the Firſt Days of the Third Opening of the Council, the Legates, aſſiſted with a ſmall Number of *Italian* Biſhops ſent from *Rome*, ſhould form, and cauſe to be rigorouſly obſerved, a Decree, ſetting forth, That nothing ſhall be propoſed, but by the Legates; whereby they took from the Princes and Biſhops all Means of Propoſing a Reformation, ſuch as the Service of God requires: And that, to amuſe Mankind, Matters of Controverſie were treated of in the Abſence of the Proteſtants; which was of no uſe to the Catholicks, who did not queſtion the Truth; and exaſperated the Proteſtants farther, who ſaw themſelves condemned without being heard. But all theſe Complaints did no good.

Biſhops Opinions concerning the Decree about the Sacrifice of the Maſs.

Auguſt 11. the Biſhops began to give their Opinions upon the Decrees concerning the Sacrifice of the Maſs. A Diſpute aroſe immediately, Whether they ought to put a Preface before the Canons, to ſet forth the Doctrine. *Caſtagna*, Archbiſhop of *Roſſano*, ſaid, That ſuch a Preface was uſeleſs, and contrary to the Ancient Uſage of Councils: That they had better keep up to the Simplicity which was obſerved in the Council of the Apoſtles, who only prefixed to their Canon, *It ſeemed good to the Holy Ghoſt and to us*: That nothing was more proper to keep up the Authority of this preſent Council, than to obſerve this Simplicity: That to go about to explain the Doctrine of the Canons, was to expoſe themſelves to the Calumny of the Enemies of the Church: That Wiſe Judges never give Reaſons for their Judgments in their Sentences: That all that can be ſaid to Authorize the Doctrine of theſe Canons, being built only upon Tradition, they ought not to hope, that the Hereticks, who diſowned that, ſhould be moved by them; and that Catholicks needed no Arguments to prove it.

The Biſhop of *Chiozza*, to ſtrengthen what *Caſtagna* had ſaid, obſerved, That in *Julius* III's Time, there was an Expoſition drawn up of the ſame Argument of the Sacrifice of the Maſs; and that ſome Copies of it getting Abroad, preſently there appeared great Numbers of Papers, written by the Hereticks, to oppoſe the Doctrine therein contained. Some other Biſhops were of a contrary Opinion, and ſaid, It was neceſſary to give a ſhort Explication of the Doctrine contained in thoſe Canons; and that ſince in *Julius* III's Time there was ſuch an Explication drawn, there ought to be One made now, that the Hereticks might not take an Occaſion to ſay, That the Explication of the Doctrine of the Canons was ſuppreſt, becauſe they afterwards found that the Reaſons formerly advanced were falſe.

There aroſe afterwards another Queſtion, Whether they ſhould ſay, that Jeſus Chriſt offer'd himſelf in the Supper, to his Father, as a Sacrifice; or only upon the Croſs? And whether the Sacrifice of the Maſs was Propitiatory?

Cardinal *Madrucci*; *Peter Antony de Capua*, Archbiſhop of *Otranto*; *Caſtagna*; and ſeveral other Prelates, were of Opinion, That Jeſus Chriſt offer'd himſelf for us in the Laſt Supper: And they cited ſeveral Paſſages of Scripture, and the Fathers, both Greek and Latin, to confirm their Opinion. *Caſtagna* ſaid, That thoſe that drew up the *Interim*, were of the ſame Opinion.

Antonio

Antonio Pantuſa, Biſhop of *Lettere*, in the Kingdom of *Naples*, ſaid, That Jeſus Chriſt, by theſe Words, *Do this*, &c. commanded his Apoſtles, not only to take the Euchariſt, and to conſecrate it, which would not have been ſufficient to make them Prieſts; but alſo to offer, and to make a Sacrifice for Sins, after his Example: And that ſince he offer'd himſelf as a Propitiatory Victim in the Supper, we ought to ſay, that the Maſs is a Propitiatory Sacrifice: Adding, That this was the Opinion of St. *Thomas*.

Du Bellay, Biſhop of *Paris*, was of the ſame Opinion; and ſaid, That it was not without a particular Effect of Providence, that the Fathers fell upon this Argument, which was one of the Fundamental Points of Religion: That it was his Opinion, that Jeſus Chriſt began his Sacrifice in the Supper, and finiſhed it upon the Croſs: He added, That he thought him a Heretick that thought otherwiſe.

Albert Duimio, a *Dominican*, Biſhop of *Veglia*, ſaid, on the contrary, That after One Propitiatory Sacrifice, which had been offer'd, there was no need of another, if that is ſufficient to expiate Sins, unleſs it be to ſerve for an Act of Thankſgiving: That it is abſolutely neceſſary, that thoſe who admit a Propitiatory Sacrifice in the Supper, ſhould confeſs, That we were redeemed by that Sacrifice, and not by that upon the Croſs; to which however the Scripture attributes our Redemption: That to ſay, It is but the the ſame Sacrifice which was begun in the Supper, and ended upon the Croſs; is to fall into a like Abſurdity: It being Contradictory, to ſay, That the Beginning of a Sacrifice, is a Sacrifice: For then, if one ſhould leave off after that Beginning, without going any farther, no Man would ſay that he ſacrificed: That it cannot be ſaid, That if Jeſus Chriſt had not been obedient to his Father, even to the Death of the Croſs, and had made no other Oblation but that in the Supper, that then we had been redeemed; that Oblation therefore cannot be called a Sacrifice, which was only the Beginning of one. He added, That he would not give thoſe Reaſons for unanſwerable; but that the Council ought not to bind or captivate the Underſtandings of thoſe who held an Opinion built upon ſo good Foundations: That tho' he made no Scruple of calling the Maſs a Propitiatory Sacrifice; yet he did not approve of its being ſaid, That Jeſus Chriſt offer'd in any ſort; ſince it is ſufficient to ſay, That he commanded his Diſciples afterwards to offer: For, *ſaid he*, if the Council defines, That Jeſus Chriſt offer'd; either this Sacrifice was Propitiatory, or not: If it ſays, It was; then we fall into the former Abſurdities: If it ſays, It was not; then we cannot conclude the Maſs to be a Propitiatory Sacrifice: On the contrary, it will be ſaid, If the Oblation of Jeſus Chriſt, in the Supper, was not Propitiatory; that of the Prieſt, in the Maſs, ought to be leſs ſo: Whence he concluded, That it was the ſureſt Way to ſay, That Jeſus Chriſt commanded his Apoſtles to offer a Propitiatory Sacrifice in the Maſs. This Diſcourſe made ſo great an Impreſſion, that almoſt all the Fathers were of Opinion, that they ſhould not ſay, That Jeſus Chriſt offer'd a Propitiatory Sacrifice in the Supper.

The Archbiſhops of *Granada* and *Braga*, ſaid, That they agreed with the Biſhop of *Veglia*, (*f*) That Jeſus Chriſt offer'd only an Euchariſtick Sacrifice in the Supper, that is to ſay, a Sacrifice of Praiſe and Thankſgiving; and not of Satisfaction and Expiation: And that they believed, That to think otherwiſe, was to derogate from the Sacrifice made upon the Croſs.

Reception of F. Lainez, General of the Jeſuites.

F. *Lainez*, General of the Jeſuites, who was come back from *France*, whither he had been ſent as Divine to the Cardinal of *Ferrara*, appeared in the Congregation of *Auguſt* 21. There was ſome Difficulty at firſt about his Place: For he being Head of an Order which was later than any of the reſt, the other Generals of Orders, whether of Prieſts and Regular Clergy, or of Monks, pretended, becauſe of their Seniority, that they ought all to take Place of him. F. *Lainez* repreſented, That his Society was not an Order of Monks, but of Prieſts; and the Legates were not willing to prejudice the Quality and Order of Prieſts, to favour the Monks: So they made uſe of this Expedient, which the Pope approved of; namely, That *Lainez* ſhould give his Opinion after the other Generals of Orders, who had a Right to Vote in Councils; but then, as General of an Order of Prieſts, he

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[(*f*) *Veglia*, is a ſmall Iſland in the *Adriatick*, joining to *Dalmatia*, not far from the Coaſt of *Iſtria*.]

ſhould

ſhould have an extraordinary Place among the Biſhops. *Auguſt* 26. he ſpake alone, for Three Hours together, of the Sacrifice of the Maſs; of its Inſtitution, Worth, and Effects: And to prove, That Jeſus Chriſt offer'd himſelf in the Supper, and made a Sacrifice of himſelf; he produced ſeveral Paſſages of the Fathers, and particularly grounded his Opinion upon thoſe Words in the *Greek* Text, *Which is ſhed for you*: Whence he inferred, That Jeſus Chriſt made an Actual and Propitiatory Sacrifice at the Time of the Supper.

When the Fathers had given their Opinions, tho' their Votes were divided, yet the Legates, at the Deſire of the Cardinal of *Warmia*, reſolved to put the Word *Oblation* into the Decree, leaving out the Word *Propitiatory*.

Diſcourſe of the Biſhop of Five Churches, *for the Conceſſion of the Cup to the Laity.*

When the Congregation was about breaking up, the Biſhop of *Five Churches* made a Diſcourſe; in which, having ſet forth all the Pains which the Emperor had taken for the Service of *Chriſtendom*, and for the Reſtoration of the Purity of the Catholick Doctrine, not only ſince his coming to the Empire, but in *Charles* V.'s Life-time; he ſaid, That His Imperial Majeſty found the keeping away of the Cup was the Source of the Diſcord and Complaints of the *Germans*: That being deſirous therefore, that this Matter ſhould be treated of in Council, he had order'd himſelf and his Colleagues to repreſent to the Fathers, That Chriſtian Charity did not allow, that, in order to have any Cuſtom rigorouſly obſerved, they ſhould neglect to reduce great Numbers of Souls to the Boſom of the Catholick Church, and to ſtop the Murders and Sacrileges which were committed in the moſt Illuſtrious Provinces of the Empire: That there were a world of People, who, tho' they had not forſaken the Orthodox Faith, yet had a weak Conſcience, which could not be cured, but by the Conceſſion of the Cup: That when the Emperor moved the States of *Germany* for Supplies, to furniſh the Expences of the War againſt the *Turks*, they immediately ask'd him for the Cup: That if it was refuſed any longer, they might expect to ſee the *Turks* enter not only into *Hungary*, but alſo into *Germany*; whence they would ſpread into the Neighbouring Provinces: That the Church had always ſet it ſelf to oppoſe New Hereſies; and conſequently the Uſe of the Cup would be a very good Argument to prove the Truth of the Euchariſt againſt the Sacramentarians: That there was no need, as ſome ſaid, that thoſe who deſired the Cup, ſhould ſend an Agent on purpoſe to make the Demand; as had been done in the Council of *Baſil*, becauſe then there was but One Kingdom which deſired the Cup; whereas now it is no longer One People, or One Nation, which deſires the Cup, but an infinite Number of People ſpread in different Nations: That they ought not to wonder that the Pope did not grant this Favour, when it was asked of him; becauſe Prudence required, that he ſhould leave that Matter to the Council, to ſtop the Mouths of Hereticks, who would receive no Favours from the Holy See; as alſo, that he might not ſeem to derogate from the Authority of the Council of *Conſtance*; it not being decent, that the Uſe of the Cup, which a General Council had taken away, ſhould be reſtored any other Way than by an Univerſal Council: That beſides, His Holineſs was willing to put this Council into Credit, by giving it Liberty to grant a Thing which would be an Inſtrument of reſettling Peace in the Church: That he had likewiſe Letters from *Rome*, ſetting forth, That the Pope thought this Demand was honourable and neceſſary, and was willing it ſhould be directed to the Council. Then he preſented that Article, That the Uſe of the Cup ought to be granted to the Emperor's Dominions, taking in all *Germany* and *Hungary*. As ſoon as it was read, there aroſe a Murmuring among the Fathers. The Cardinal of *Mantua*, to pacifie them, ſaid, That this Article determin'd nothing: That they might freely ſpeak their Thoughts, when their Opinions came to be taken.

Sollicitations to put off the Seſſion.

Sept. 3. the *French* Ambaſſadors made new Sollicitations, that the Seſſion might be put off for Four or Five Weeks; within which, the *French* Biſhops would be there; and that in that Interval they might treat of other Matters, which might be publiſhed with thoſe examined already: That conſequently the Council would not be at all retarded: That the Decrees would thereby be the more eaſily receiv'd in *France*: That the Biſhops of *Poland* were expected: That it was for the Honour of the Council, that nothing ſhould be precipitated; that ſo all the Faithful might be edified, when they ſaw that nothing was determin'd without the Participation of the Biſhops of theſe Two Kingdoms, which are ſo conſiderable in *Chriſtendom*.

Theſe

Theſe Inſtances were made the Day before the Legates received Letters from the Cardinal of *Ferrara*, to acquaint them that the Cardinal of *Lorrain* and the Biſhops of *France* would quickly ſet out with ſome Doctors of the Faculty of *Paris*. The ſame News was confirmed by ſeveral Letters written to ſeveral Prelates by their Friends, which added, That the *French* intended to touch upon the Queſtion of the Superiority of the Council. The Legates, to whom theſe Prelates had ſhew'd the Letters which they had received, thought it neceſſary to diſpatch the Articles agreed on with all ſpeed, and to cloſe the Council; accordingly they gave ſuch an Anſwer to the *French* Ambaſſadors, as they had given them before; That the Council was ſummoned particularly for the *French*: That their Biſhops had been invited, and expected ſo conſiderable a Time, that there was no Reaſon to keep ſo many Prelates any longer, in ſuch Incertainty, at a diſtance from their Flocks: That if they ſhould abſtain to publiſh the Articles that were decided, the World would believe, either that they did not agree among themſelves, or that the Proteſtants Reaſons were ſo Powerful, that the Council could not tell what to determine.

The Sieur *de Lanſac* being diſſatisfied with that Anſwer, inſiſted upon their granting the delay which he deſired, complaining that he ſhould be told, that the Council was called for the *French*, and yet that they ſhould not wait for them, and that they could never obtain any thing from the Legates. He added, That they were ſo far from gratifying the King of *France* his Maſter, that they haſtened Buſineſs ſo much the more to diſpleaſe him: That he did not indeed take it ill of the Legates, knowing that they did nothing without the Pope's Order, but that they were much in the wrong to take umbrage at the coming of the *French*: That after he had tried to obtain ſo juſt a Thing, and which ought indeed to have been granted, even without their asking, they muſt of neceſſity ſeek out for other Remedies. The Air with which that Ambaſſador ſpake this, made ſeveral Biſhops fear that things might come to ſome dangerous Extremities; and there was a Report ſpread abroad, That the Council was going to break up.

But the Legates, who ſtill kept firm, preſt the diſpatch of the Decrees which were to be publiſh'd before the Seſſion; and when they thought they were ſufficiently examin'd, they propoſed the Article of the Conceſſion of the Cup.

Opinions concerning the Article of conceding the Cup.

Cardinal *Madrucci*, who ſpake firſt, was for granting the Cup; and gave this for his Reaſon, That the Council of *Baſil* having formerly granted it to the Bohemians, to engage them to return to the Church, the Council of *Trent* ought to grant it with more Reaſon, ſince it was not only a Means of reducing the Hereticks from their Errors, but of hindring Catholicks alſo from ſeparating from the Church of *Rome*.

The Patriarch of *Jeruſalem* was of a quite contrary Opinion, and ſaid, That the ſame Reaſons for which the Council of *Conſtance* refuſed the Cup, continued ſtill; and that as they had found that the Permiſſion which the Council of *Baſil*, and *Paul* III. had granted of uſing the Cup, had been to no purpoſe, ſo the Council of *Trent* had reaſon not to change the Cuſtom.

Daniel Barbaro, Patriarch of *Acquileia*, ſaid, The Emperors Intentions might be good in the Demand which he made; but that it was to be feared that thoſe who put him upon making it, might not have ſo pure Intentions; and that it was remarkable, that the Bohemians had been engaged in thoſe Errors before *Peter of Dreſden* taught that Communion under Both kinds was neceſſary for Salvation, and *Jacobellus*, his Diſciple, had written upon that Subject: That this *Dogme*, follow'd by *John Hus* and *Jerome of Prague*, had only ſerved to confirm that People in their former Errors; and that it was to be feared, if they once granted the Cup, That the Hereticks would take occaſion to ſtrengthen themſelves in their pernicious Doctrine, ſaying, That ſince the Church of *Rome* yielded in this Point, it found its Error, and might one Day own that it was miſtaken in the other Articles which they held, and which it now condemns.

The Patriarch of *Venice* was of the ſame Opinion.

The Archbiſhop of *Otranto* conſented to have the Cup granted; but with theſe Reſtrictions, That the Cup ſhould never be given but when they communicated in the *Maſs*, that ſo they might not be obliged to keep the conſecrated Wine, which might grow Sour; and that the Pope did not give his conſent, becauſe he being the Supream Head, the Council could not order any thing in that Matter, without conſulting him.

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The Archbiſhop of *Granada* on the contrary maintain'd, That this Matter ought not to be referred to the Pope: That the Council having once been aſſembled by his Authority, there to determine thoſe things which ſhould be propoſed to it, the Deciſion of them no longer belonged to him, but to the Council; which ought only to conſider, whether the Danger be not greater to grant the Cup than to refuſe it: That the Fear of ſhedding any drops of the Blood of Jeſus Chriſt was inconſiderable, ſince that Accident had not been obſerved to be ſo frequent; but they ought rather to attend to the Inſolence which the Hereticks would ſhew, if the Cup were granted to them; becauſe it was to be feared that this might carry them to make other Demands: That it was his Opinion, that this Matter ſhould be referred to the Biſhops of *Germany*, that they might examine it in their Synods and Provincial Councils, and ſee what was proper to be done for the Good and Quiet of *Germany*.

John Baptiſta Caſtagna, Archbiſhop of *Roſſano*, was for denying the Cup, and ſaid, That the ſame Reaſons which formerly led the Church to take away the Cup, not only contiued, but were more numerous: That the People being multiplied, there would be want of ſeveral Hogſheads of Wine in ſome Pariſhes upon a Solemn Day: That if the Cup were granted, a new Hereſy would ariſe, whilſt ſome believed that the Cup contained only the Wine, and the conſecrated Bread only the Body: That it was not for Provincial Councils to regulate a Matter of ſo great Importance, which it belonged only to the Pope to decide.

The Archbiſhop of *Prague* ſaid, There were Four ſorts of Perſons in *Germany*; real Catholicks, publick and obſtinate Hereticks, ſecret Hereticks, and the Weak in the Faith: That the Firſt were utterly againſt having the Cup granted; the Second did not concern themſelves about it; the Third deſired it, only to cover their Hereſy the better, which only this way could be diſcover'd; whereas they might eaſily diſſemble in every thing elſe, and conſequently the Cup ought not to be granted to theſe for fear of fomenting their Errors: That for the Weak, they were only ſo out of an Evil Opinion they had of the Power of the Church, and particularly of that of the Pope; That beſides, they did not deſire the Cup out of Devotion, becauſe they were immerſed in the Vanities and Pleaſures of the World, ſo that they ſcare Confeſt and Communicated once in a Year; conſequently it did not appear that they deſired the Communion under Both kinds out of a Religious End, ſince that can only influence Men that lead a Holy Life. He concluded, That they ought in imitation of the Fathers of the Council of *Baſil*, to chooſe Five or Six Prelates out of the Body of the Council, with ſome Divines that were good Preachers, to go in their Name and viſit the Provinces which the Emperor mention'd, and grant the Cup to thoſe who ſhould deſire it out of Devotion, or becauſe they had been Educated in that way, and had a Mind to return in good earneſt into the Church.

Leonard Hallens, Titular Biſhop of *Philadelphia*, though a *German*, ſaid, That he rather choſe to diſpleaſe Men, than to betray his own Conſcience: He owned there was danger in refuſing to grant the Emperor a Favour which he deſired; but on the other ſide it was a pernicious thing to grant it: That the uſe of the Cup could not be reſtored, without danger of ſpilling the Blood of Jeſus Chriſt, if it was carried very far, and in ill Roads: That the Hereticks would boaſt, that they had opened the Eyes of thoſe who were devoted to the Church of *Rome*, and had ſhewn them the Truth; and without doubt thoſe that asked for the Cup, believ'd that the Precept of Jeſus Chriſt could not be obſerved without it. As an immediate Proof of this, he read ſomething out of a *German* Catechiſm, which he turned into Latin. He added, That this Conceſſion would mortify the Catholicks, and for ſome few whom it would gain, it would loſe infinite numbers of others: That when the Catholicks ſaw themſelves bend and comply with the Uſages of the Proteſtants, they would queſtion on which ſide the Truth lay: That if this Favour were granted to the *Germans*, other Nations, and particularly the *French*, would have a Right to demand it: That the Hereticks deſired, by this Demand, to make a Breach upon the Conſtancy which they found in the Catholicks, in the Defence of their Doctrine. And he concluded, That they ought at leaſt to ſtay till the End of the Diet, that the Prelates of *Germany* might ſend to the Council, approving herein the Archbiſhop of *Granada*'s Advice, who was for deferring it.

Thomas Caſello, Biſhop of *Cava*, was of Opinion, That the Cup ought never to be granted to the Laity.

Dom Bartholomew dos Martires, Archbiſhop of *Braga*, only ſaid, That thoſe who ſhew'd ſo great a Concern for the Cup, had ſome Seeds of Hereſy in their Hearts; and he did not think it convenient that thoſe Ambaſſadors who made this Demand ſhould be at the Congregations, becauſe they might influence ſome Biſhops, and hinder them from delivering their Opinions ſo freely as they would otherwiſe do.

Giles Falcetta, Biſhop of *Caorle*, demanded likewiſe, that the Ambaſſadors ſhould withdraw; and ſeveral other Biſhops beſides deſired the Legates to exclude thoſe Miniſters from all the Congregations, whilſt this Affair was depending; ſaying, it was enough if they knew the Reſolution of the Council at laſt: But ſome others replying, That theſe Ambaſſadors, whom this Matter did moſt nearly concern, had more Right than others to be preſent; and that it was againſt the Cuſtom of Councils to exclude the intereſted Perſons. The Legates, who found that they could not be ſhut out without diſturbance, ſince they had hitherto conſtantly admitted them, were reſolved to make no Innovation.

The Biſhop of *Conimbra* was of Opinion, That the Diſpoſition of this Favour ſhould be left to the Pope, under theſe Five Conditions: That thoſe who were to receive it ſhould abjure all Hereſies, and ſhould ſwear expreſly to believe, that Either Species contains as much as Both, and that more Graces are not received under Both Species than under One: That they ſhould drive away Heretical Preachers, and take Catholick ones in their rooms: That they ſhould not keep the Cup at their own Houſes, nor carry it to the Sick: That the Pope ſhould not leave this Matter to Ordinaries, but ſend Legates upon the Spot: Laſtly, That the Council ſhould make no Determination about it, becauſe it would Scandalize infinite numbers of Catholicks, and make the Hereticks more inſolent, when it ſhould come to be publiſh'd; beſides, that it was by no means proper to expoſe ſuch a Conceſſion to the View of the whole World.

The Biſhop of *Modena* maintain'd, That this Favour could not be refuſed, becauſe, according to the Council of *Conſtance*, the Church having always reſerved to it ſelf a Power of granting it, it ſhew'd that there were ſuch Conjunctures, in which this might be neceſſary. That *Paul* III. having found by the Experience of many Years, that the denying of the Cup brought no advantage, and that they could never reduce the *Bohemians*, ſent Nuncio's to grant its Uſe; which beſides is agreeable to the Inſtitution of Jeſus Chriſt, and to the Practice of the Primitive Church.

Gaſpar Caſal, an *Auguſtinian* Monk, Biſhop of *Leria* in *Portugal*, ſaid, That he was not ſurprized at this Variety of Opinions; becauſe thoſe that were againſt granting the Cup, follow'd the Opinion of the Moderns, whereas thoſe that were for having it granted, grounded upon Antiquity, upon the Council of *Baſil*, and upon the Example of *Paul* III. That in this variety of Opinions he was for granting it, becauſe the Thing was good in it ſelf, and even uſeful and neceſſary under the Conditions propoſed: That ſince this was a Means to reconcile Mens Minds, it was abſolutely neceſſary that thoſe who loved the Salvation of their Brethren, ſhould uſe it: That they could not doubt of its being neceſſary, when they had the Emperor's Authority for it: That he did not think God would ſuffer his Imperial Majeſty to want Wiſdom in an Affair of that Importance; and ſo much the more, becauſe *Charles* V. made the ſame Judgment, and the Inſtances of the *French* and the Duke of *Bavaria*, confirmed him more in that Opinion: That if they apprehended that Secular Princes might be miſinformed in this, which was an Eccleſiaſtical Matter, yet they ought to believe the Biſhop of *Five Churches*, and the Two Biſhops who were Ambaſſadors from the Clergy of *Hungary*. This Prelate's Speech, who paſt for a very Holy and a very Senſible Man, not only confirmed thoſe that were of his own Opinion, but ſhook ſeveral who were of the contrary Party.

Bernardinus de Cuppis, Biſhop of *Oſimo* in *Marca Anconitana*, only ſaid theſe Words, *I think we muſt Drink this Cup one way or other: God grant it may be to our Advantage.*

John Baptiſta Oſius, Biſhop of *Rieti*, made a long Diſcourſe to prove that Councils have always taken the oppoſite ſide to what the Hereticks have taught: That ſome converted *Jews* having urged the Obſervation of the Ceremonies of the old Law,

Law, the Apoſtles forbad and aboliſhed the uſe of it; and that there might not be ſo much as any Footſteps of it left, they order'd the Aſſemblies of Chriſtians for the future ſhould be held on *Sundays*, and not on *Saturdays*: That *Neſtorius* having affirmed, that *Mary* was the Mother of Jeſus, and not the Mother of God, the Council which was held againſt that Heretick, declared, That *Mary* ſhould be called for the future *The Mother of God*: That in a Council of *Toledo* it had been decreed, that Children ſhould not be plunged Three times in Baptiſm any more, that any Appearance of the Repetition of Baptiſm by that Triple Immerſion might be taken away, becauſe the Donatiſts were for repeating Baptiſm: That when the *Bohemians* pretended that the Uſe of the Cup was of Divine Right, the Council of *Conſtance* prohibited the Uſe of it; and ſo ſince the Council of *Trent* has the ſame Error to oppoſe, the Cup ought not to be granted to the People of *Germany*; but they ought to purſue the Maxims of all precedent Councils: That the Authority of the Council of *Baſil* was not to be urged, ſince Experience had let them ſee ſufficiently, that the Church reaped no Advantage from the Uſe of the Cup, which it had allow'd, which on the contrary ſerved only to make the Hereticks more inſolent. He added, That he did not queſtion but the Emperor had a very good Deſign in his Demand of the Cup; but then they ought to let his Imperial Majeſty know, That ſuch a Demand was very prejudicial to his States. He alſo prayed the Legates not to liſten to thoſe that propoſed to refer this Matter to the Pope, becauſe they ſpake very confuſedly; and that to avoid Confuſion, they ought to anſwer *Yea* or *No*, and to ſet down the *Yea's* and *No's* by themſelves, as had been done on other Occaſions.

John Munnatonez, an *Auguſtin* Monk, Biſhop of *Segorbe*, ſaid, That he was for granting the Cup at firſt; but having heard the Biſhop of *Rieti*'s Arguments, his Conſcience obliged him to alter his Opinion: That the Council ought to take care not to prejudice others, whilſt they laboured in this Matter to pleaſe the Emperor.

Peter Danez, Biſhop of *Lavaur*, gave no Opinion concerning the Conceſſion or the Refuſal of the Cup, only ſpake againſt thoſe who were for referring the Deciſion of that Matter to the Pope. He ſaid perhaps his Holineſs would be offended, ſince when the Emperor had addreſt to him about it, he referred it to the Council: Now, whether he could not, or would not decide it, it was evident he was not willing to take the Burthen of it upon himſelf; and beſides, it would give his Adverſaries a handle to calumniate him, who would not fail to ſay, That this referring by the Pope to the Council, and by the Council back again to the Pope, was a Trick to deceive the World. Then coming to the Merits of the Clauſe, he ſaid, either they would refer this Matter to the Pope, as to a Superior, or to an Inferior: Now in neither Caſe, it was juſt to refer it to him, 'till it was determin'd, which was the Superior Power: And ſince both of them would ſupport their own Intereſts, this would engage them in a Diſpute, which would open a Gate to Diviſions: Whence he concluded that no Wiſe and Prudent Biſhop would conſent to ſuch a Reference, 'till he knew beforehand how it ought to be made.

This Diſcourſe raiſed a Murmuring amongſt the Biſhops of the Pope's Party; but it did not laſt long, becauſe the Biſhop of *Five Churches* roſe immediately, and gave his Opinion as a Biſhop, and declared for the Conceſſion of the Cup; and ſaid at firſt, That he would not anſwer the Reaſons drawn from ſhedding the Wine, becauſe had that Danger been inevitable, the Council of *Conſtance* had reſerved a diſpenſing Power to it ſelf to no purpoſe: That the Reaſons of thoſe who voted for the Refuſal, appeared very weak to him, and very incapable to convince him, even though he had had no Practical Knowlege of this Matter, which depended more upon Experience than Speculation: That thoſe that ſaid the Conceſſion of the Cup had done no good in *Bohemia*, knew very little what had paſt in that Country: That he could aſſure them the Permiſſion of the Fathers of *Baſil*, had preſerved great numbers of Catholicks in *Bohemia*: That ſince that time, they had always lived in Peace with the *Calixtines*, and that very lately that Sect had owned the new Archbiſhop of *Prague*, and received Orders from his Hands: That to thoſe who were apprehenſive that other Nations might incline to Innovations, he could anſwer, that this Example would not encourage them, becauſe they being willing to preſerve Purity in Religion, and being without any mixture of Hereticks, would not have the Cup, if it were offer'd them: That the *Germans* were the more eager

for it, becauſe it was obſtinately refuſed them; whereas if it were granted to them, in time they would not be deſirous of it: That the fear of their making other Demands, if this were granted, was vain; and however, if they ſhould make them, the Church had ſtill a Right and a Power to refuſe them: That their Demand could not be called an Innovation, ſince it had been granted by the Council of *Baſil*, and by Pope *Paul* III. and it had ſucceeded then, if that Pope's Miniſters had had more Courage, and had not ſuffer'd themſelves to be ſcared by the impertinent Sermons of ſome Monks: That he was very much ſcandalized at one Reaſon which had been urged, That as the Church could not receive any Man that would be willing to come in, if Fornication were allowed him, ſo we ought not to receive People who were willing to be reconciled, if they were allowed the Cup; becauſe the Firſt Condition was evil in it ſelf, and the Second, only becauſe prohibited. To the Biſhop of *Segorbe*, he replied, That the Emperor deſired the Cup for his Subjects, as an Act not of Juſtice but of Favour, and that without doing injury to any other Prince. He fell with ſome Sharpneſs upon thoſe that ſaid, That the Care of this Matter ought not to be left to the Biſhops, but to Delegates appointed on purpoſe by the Holy See; asking them, Whether they thought that an Indifferent Thing might not be truſted to Men, to whom the Spiritual Government and the Salvation of Souls had been entruſted? or whether they thought ſuch a Commiſſion was above the Epiſcopal Juriſdiction? He added, That to refer it to the Pope, was to overload him with needleſs Trouble. To the Titular Biſhop of *Philadelphia* he relied, That the Catholicks, inſtead of being troubled, would find themſelves at Eaſe, when they could live at Union with thoſe who now gave them ſo much trouble. As for thoſe who would have the Cup ask'd for by Agents on purpoſe, he ſaid, They ought not to be ſurprized, if no Man came to ask this Favour of them, ſince the Emperor was willing to ask it in their Name; but in ſhort, if the Fathers deſired it, That his Imperial Majeſty could ſend them great numbers of Deputies; but then, ſince the Council would not give ſo ample a Safe Conduct as the *Germans* required, leſt ſo many Proteſtants ſhould come as might give them ſome Alarm; they ought to take greater Security in this Conjuncture, when very many more Perſons would come to ask the Cup. He conjured the Fathers to have Compaſſion upon thoſe Poor People, and to conſider the Petition of ſo great a Prince, who ſo ardently deſired the Union of the Church, and who never ſpake of this Matter, but with Tears in his Eyes. In the Cloſe, he complained of the Paſſion of ſeveral Prelates, who out of a vain Fear of ſeeing Changes in their own Countries, cared not though they ſaw others ruined. He inveighed againſt the Biſhop of *Rieti*, who took the Emperor for a Prince that was ignorant of the Affairs and Concerns of his Dominions, and who preſumed to teach him, when he underſtood nothing but to wait upon Cardinals at their Tables. He ſaid he had a great deal ſtill to anſwer to thoſe who ſeemed to have a Deſign to challenge him; but he thought it more convenient patiently to ſuffer their Inſults. He repeated what he had ſaid formerly, That if the Cup was refuſed, the Council had better never have been held, ſince ſeveral Nations which ſtill retained their Obedience due to the Pope, upon hopes of obtaining this Favour, would entirely ſeparate from the Church, when they ſaw themſelves fruſtrated.

Andrea de Cueſta, Biſhop of *Leon* in *Spain*, ſaid, That the good Intentions of the Emperor and the Duke of *Bavaria* were not to be queſtion'd; nor was it to be diſputed, whether the Church could allow the uſe of the Cup; but that they ought only to conſider what they had to do: That he was of Opinion, That the Conduct of the ancient Fathers, and the perpetual Uſage of the Church, which never condeſcended to the Demands of the Hereticks, ought to be imitated: That the Council of *Nice* never granted them the leaſt thing, though the World ſeemed then ready to fall into Confuſion: That the Doctors of the Church always abſtained from Terms uſed by Hereticks, though they were capable of a good Senſe: That the Proteſtants would not be contented with the Conceſſion of the Cup: That the Catholicks would be diſcontented, and very great numbers would be loſt under a very uncertain Hope of reducing ſome Hereticks: That the Silence of the Biſhops of *Germany* in the Matter of the Cup, was a mighty Argument that this Demand was not made out of a Motive of Devotion, of which thoſe People gave no Signs: That he could not imagine they were Penitents, or deſired to return into the Boſom of the Church, ſince they obſtinately refuſed to enter in till they had

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obtained the Favour they deſired: That this Obſtinacy plainly ſhew'd Faith was not at the bottom: That if the Council of *Baſil* formerly granted the Cup to the *Bohemians*, it was becauſe they ſubmitted themſelves entirely to the Diſcretion of the Church, which thus rewarded their Submiſſion: That that could not be properly called a Remedy which was not neceſſary in the Nature of Things, but only through the Malice of Men: That the Council ought not to cheriſh or foment that Malignity: That they ſufficiently imitated the Example which Jeſus Chriſt ſet them, of ſeeking after the loſt Sheep, when they were called with ſo many Prayers: That if the Cup was to be granted, it were better that this Favour came from the Pope, becauſe he could at any time revoke it, if thoſe to whom it ſhould be granted failed in the Conditions that might be preſcribed to them; whereas if the Council ſhould grant it, they might pretend that the Pope could not make it void, and ſay that his Authority was not above the Council's.

Antonio Goronnero, Biſhop of *Almeria* in *Andaluſia*, ſaid, That the Reaſons urged for the Conceſſion of the Cup confirmed him in the Negative: That though God gives ſeveral Aſſiſtances to the Impenitent, as Preaching, good Inſpirations and Miracles, yet he permitted the Uſe of the Sacraments to none but Penitents: That a well regulated Charity ought rather to apply it ſelf to preſerve Catholicks, than to bring back thoſe that are gone aſtray: That they ought to imitate the Council of *Conſtance*, which, that it might preſerve the true Sons of the Church, forbad the Communion of the Cup, which *John Hus* taught and recommended: That they ought to do the ſame with the Lutherans: That this Conceſſion would open a Gate to infinite numbers of Evils, and eſpecially to a Demand of Marriage of Prieſts, of Suppreſſing of Images, of retrenching of Faſts, and ſeveral other Holy Inſtitutions: That they would propoſe all theſe things as the only and neceſſary Means of Re-union with the Church: That the leaſt Change in Laws, produces great Diſorders, eſpecially when it is made in favour of Hereticks: That he would never adviſe the Pope to grant the Cup, though it would be much leſs dangerous to from him, than to come from the Council, becauſe of the Idea which the People have of the Authority of a Council, though the Supream Authority really reſides in the Perſon of the Pope: That if his Holineſs granted the Cup, there was no need of giving the Biſhops a Commiſſion to diſpenſe with it; who though they had hitherto been good Men, yet in Proceſs of Time they might be corrupted by Intereſt.

Franciſco del Gado, Biſhop of *Lugo* in *Gallicia*, exhorted the Fathers with great vehemence to beware, leſt whilſt they ſtrove to avoid Difficulties, or to content Princes and People, they might derogate from the Dignity of General Councils; which, having been always reverenced in the Church, and having ſupported the Faith, deſerved well that Men ſhould not ſuffer their Authority to be diſpiſed for Worldly Intereſts; and conſequently, that they ought to keep firm to the Article of the Council of *Conſtance*.

Jerome Guerrini, Biſhop of *Imola*, ſpeaking in ſuch ſort of Language, raiſed the Authority of Provincial Councils, to confirm his Opinion that the Cup ſhould be refuſed; ſaying, That their Decrees ought to be obſerved as ſo many obligatory Laws, till the contrary had been determined in a General Council. In the heat of his Diſcourſe he happen'd to ſay, That a General Council had no Superior. Thereupon the Biſhop of *Chonad*, who ſat next *Viſconti*, ſaid to him, *See a little how you Italians ſpeak of the Pope.* The Biſhop of *Imola* perceiving his ſlip, endeavour'd to repair his Miſtake the beſt he could. This however did not content Cardinal *Simoneta*, who reproached him in particular, with exalting the Authority of Councils, only out of ſpite to the Pope, becauſe he had not given him his Bulls Gratis.

The laſt Congregation was held *September* the Fifth. Among thoſe who ſpake, *Richard* of *Verceil*, Regular Abbat of *Preval* at *Genoa*, being for the negative, ſaid, This Article had been decided by the Council of *Conſtance*; and ſo they could not avoid refuſing the Uſe of the Cup, unleſs they acknowleged that the Church aſſembled in a General Council had erred at that time: That when that Council had made that Decree, this Demand ſavoured of Hereſy and Mortal Sin. Hereupon there was a great Murmur, which obliged the Cardinal of *Mantua* to bid the Abbat hold his Tongue, who ſtop'd ſhort, ask'd Pardon, and ended with ſaying ſomething in his own Juſtification.

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John Baptiſta d'Aſti, General of the Serviſes, grounded his Opinion upon the Council of *Conſtance*, as that which had firſt given Sentence upon this Matter, and exalted it above all other General Councils, ſaying, That it had depoſed Three Popes. Theſe laſt Words were not very well taken; but they were paſt gently over, that they might not ſtir up ſo many Things at one time.

F. Lainez, General of the Jeſuits, ſpake laſt. He uſed no other Reaſons for ſaying that they ought to refuſe the Cup, but what the Prelates had urged, who ſpake before him.

Reſult upon the Opinions concerning the Conceſſion of the Cup.

The Prelates, to the number of One hundred and forty ſix, having given their Opinions, their Votes were counted. Fourteen Biſhops were for putting off the Deciſion of the Matter of the Cup to the end of the Council; Thirty eight were for refuſing it; Twenty nine for granting it; Twenty four for referring it to the Pope; Thirty one for remitting it to the Biſhops; and Ten for praying the Pope to ſend Delegates into *Germany*.

The Legates who were willing to content the Emperor, not knowing how they could do it, the Majority of Voices being for the Negative, reſolved to try to refer it to the Pope, fancying that thoſe who oppoſed the Cenceſſion would agree to it: Whereupon they order'd *James Lomellino* Biſhop of *Mazara*, and *Viſconti* Biſhop of *Vintimiglia*, to try what could be done about it. The Three Patriarchs yielded to the Perſwaſions of the Legates, and drew along with them all the Biſhops that were Subjects of *Venice*, who were very numerous. After the Legates had got as many Voices as they could, they thought they had got over all their Difficulties: So they reſolved to write a Letter to the Pope, and to ſend him a Liſt of the ſeveral Opinions; but whilſt they were contriving how to Pen this Letter, the Biſhop of *Five Churches* getting ſome notice of it, declared he would not be at quiet, unleſs there was a Decree publiſh'd next Seſſion; ſaying, That when the Two Articles that were reſerved in the foregoing Seſſion were decided, they ought to proceed to Publication.

The Cardinal of *Warmia* remonſtrated to him the Difficulty and the Danger of propoſing that Decree, and conjured him to be contented with a Letter to the Pope, from whom he might obtain what he deſired; but that Biſhop being reſolute, the Legates were forced to make a Decree for next Seſſion: But when he demanded beſides, that it ſhould be inſerted into the Decree, That the Council thought it convenient to grant the Cup, and left it to the Pope to preſcribe the Conditions; the Legates told him, That moſt of thoſe that voted to have it referred, were for it only, becauſe they queſtion'd whether a Conceſſion would be convenient; and conſequently that they would be all againſt the Decree, and that for the preſent, there was no perſwading them to have it put into the Decree, that the Cup was granted by the Council.

Decree concerning the Sacrifice of the Maſs, *approved.*

The Biſhop of *Five Churches* ſubmitted to theſe Reaſons. Then it was propoſed to draw up the Decree about the Sacrifice of the *Maſs*, and ſo to go from thence to the Propoſition relating to the Communion. This was oppoſed by the Cardinal of *Warmia*, who propoſed another Form of a Decree concerning Jeſus Chriſt's offering of himſelf in the Supper, which did not paſs. At laſt, after ſeveral Diſputes, the Decree of the Sacrafice paſt in the Congregation of *September* 7. notwithſtanding the Oppoſitions of the Archbiſhop of *Granada*.

Articles of Reformation propoſed.

Ten Articles were alſo propoſed concerning Abuſes committed in the *Maſs*, which they began to examine *September* 9. and they quickly went through them. Then Fourteen others were preſented upon ſeveral Matters of Reformation; of theſe Fourteen, they ſtruck out Three: The Firſt, in which it was ſaid, That Penſions upon Biſhopricks and Cures ſhould be reduced; the Second, That Penſions upon Biſhopricks ſhould not exceed 1500 Livres; and the Third, That Biſhops ſhould not try Cauſes relating to Penſions exceeding ſuch a Sum, in the Firſt Inſtance.

When they came to give their Opinions upon the Eleven Articles, the Biſhop of *Paris* ſaid, he was very much ſurprized, that ſuch inconſiderable Matters relating to Reformation ſhould be propoſed: That the World had for theſe laſt 150 Years demanded a Reformation in the Head and Members, and it had been always eluded: That it was neceſſary they ſhould ſhew they acted in earneſt, and not in jeſt: That he wiſhed that the *French* alſo might be heard concerning the Affairs of their Kingdom, where a Reformation had been made in the States that were held

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at *Orleans*, which was much more advantageous than what was now propoſed in Council. The Biſhop of *Philadelphia* alſo ſaid, That *Germany* was in expectation to hear that Articles of Conſequence were treated of.

John Suarez, Biſhop of *Conimbra*, ſaid, That he did not for his part diſlike having the ſmalleſt things treated of in the Council; but then he thought it was for the Dignity of the Council that ſome Order ſhould be obſerved, which might ſhew why one thing was propoſed rather than another: That Reformation ought to begin in the Head, and be continued down to the Cardinals and Biſhops, and ſo end afterwards with all the other Members; whereas if it were continued as it had been begun, he was very much afraid they would expoſe themſelves to the Indignation of the Catholicks, and the Scorn of the Proteſtants.

The Biſhop of *Segovia* ſaid, the Council acted upon this occaſion, like an unskilful Phyſician, who either applied Lenetives to mortal Wounds, or elſe only rub'd them with Oil.

Franciſco Blanco, Biſhop of *Orenſe*, complained of the Pope's granting ſo many Privileges to *Cruſades*, and the Fabric of St. *Peters*, by virtue of which, every Man in *Spain* would have *Maſs* ſaid in his own Houſe: That if theſe Conceſſions were not moderated, the Ordinances of the Council would be to no purpoſe: That a Declaration ought to be made, that the Decrees of the Council oblige the Head. A noiſe being made upon this, he held out his Hand, deſiring he might explain himſelf, and ſaid, that he meant it only as to directing, and not at all as to conſtraining; adding, That ſome way muſt be found out to ſtop all Proceſſes in Beneficiary Matters, or at leaſt to ſhorten them and make them leſs frequent; becauſe it all tended to the Ruine of both Parties, to the leſſening of the Worſhip of God, and to the Scandal of the People.

Draskowitz, Biſhop of *Five Churches* ſpake next, and ſaid, That if he had formerly aſſerted that Benefices were given to vile and unworthy Perſons, he thought this was a proper Opportunity to juſtify himſelf from the Reproaches which had been made him: That in order thereunto, it was ſufficient for him to declare, That he only intended to lay open the Abuſe which ſome Princes were guilty of, who recommended ſuch kind of People to the Pope, with an Earneſtneſs that might be called Importunity; and that if Biſhopricks were given at the Choice of the Pope, they would be better filled by the meaneſt Officers of his Holineſs, than by thoſe who were preſented to him.

The *Spaniſh* Agent alſo complained of the exceſſive Authority, which the Eighth Chapter about Reformation gave to Biſhops over Hoſpitals, Banks of Piety, and other Places of that ſort, becauſe this was contrary to *Urban* II's Bull, which he granted to Count *Roger* in favour of the Kings of *Scily*; which declares them Lords in Spirituals in that State, as born Legates to the Holy See. The Legates, to appeaſe this Agent, ſaid, They would add a Clauſe to except thoſe Places which are under the immediate Protection of the Holy See.

Propoſition to Prorogue the Seſſion rejected.

At the ſame time the Pope, who could not defend himſelf from the Sollicitations of the *French* Ambaſſador, to order the next Seſſion to be Prorogued, wrote to the Legates, That if they thought it convenient to Prorogue the Seſſion, he would conſent to it.

When the Legates received this Letter, *September* 14. they conſulted together about Proroguing the Seſſion: But Cardinal *Simoneta*, who ſaw through the Pope's Meaning, oppoſed it; and the other Legates, though they were inclinable to have it delay'd, yet durſt not ſtand reſolutely againſt the Cardinal; ſo they reſolved together, to hold the Seſſion at the Day appointed.

Decrees concerning Reformation and Communion of the Cup approved.

Next Day the Legates cauſed the Decrees which had been drawn up concerning the Abuſes of the *Maſs*, and the Eleven Articles of Reformation, to be read; and they were approved of. They order'd alſo the Decree about Communion under Both kinds to be read, which occaſioned abundance of Difficulties. Several were of Opinion, that it ſhould be wholly left to the Judgment of the Pope, and that it ſhould be inſerted, That that was with the Approbation of the Council: Others, on the contrary, were for having it decided by the Council: Others, particularly the Ambaſſadors, demanded that it mght be ſent back to the Pope, without adding that Clauſe, *With the Approbation of the Council.* Since nothing could be decided in that Congregation, next Day there was a General Congregation held, in which the Legates at laſt perceiving, that it would be more honourable for the Pope, that

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thoſe who deſired the Cup, ſhould own their Receipt of that Favour wholly from the Pope, ſo contrived it that the Decree was approved, and the Clauſe, *With the Approbation of the Council*, was not put in.

French Ambaſſadors Propoſition for the Prorogation of the Seſſion rejected.

The *French* Ambaſſador having new Orders from the King, dated *September* 6. to demand that the Seſſion might be Prorogued till *October*, that nothing might be determin'd in the Council, without the participation of the Biſhops of *France*, who would at that Time be come to *Trent*, demanded Audience of the Legates, and laid before them the Orders which he had received from his moſt Chriſtian Majeſty. The Legates told him, That the Biſhops of *France* ſhould always be very welcom, and they ſhould hear them with Pleaſure; but that they could not Prorogue the Seſſion, in which nothing ſhould paſs which ſhould be prejudicial to what they could propoſe: That the Majority of the Prelates were abſolutely for it; That it would be dangerous to choque them, eſpecially ſince they had expected the *French* Prelates ſo long, with ſo great Inconveniency.

Deputies to the Council from the Faculty of Divinity of Paris.

September 16. The Faculty of Divinity of *Paris* being met, named Twelve Doctors to go to the Council; namely, Meſſieurs *Maillard*, *Pelletier*, *de Mouchi*, *de Bris*, *Hugonis*, *Vigor*, *du Prè*, *Palliet*, *Fournier*, *Caignet*, *Brochard* and *de Sainctes*.

Opening of Seſſion XXII.

September 17. The Legates and 180 Prelates went with the uſual Ceremonies to the Cathedral Church. The Archbiſhop of *Otranto* Sang *Maſs*; and *Viſconti*, Biſhop of *Vintiniglia*, Preach'd. He made uſe of the Compariſon of Civil and Natural Bodies, to ſhew how Monſtrous a Council of Biſhops was without a Head: The Function of a Head, ſays he, is to diffuſe a certain Virtue through all the Members, as it is the Function of the Members to have more Care of the Preſervation of their Head than of themſelves; and that they ought to expoſe themſelves to every thing, to defend it. It is, ſaid he, according to St. *Paul*, the great Fault of Hereticks not to know the Head; and this alſo is the Reaſon why one ſees ſo little Connexion in the Bodies which they form. He proved in few Words, That Jeſus Chriſt is the inviſible Head of the Church; and took great pains to ſhew that the Pope was the viſible one. He commended Pope *Pius*'s great Care to provide for all the Neceſſities of the Council, and added, that every Man ought to remember the Obligation he lies under to maintain the Dignity of his Head. At laſt, when he had exalted the Piety and Modeſty of the Pope, he concluded with a Prayer to God, That the End of the Council might be as glorious as the Beginning.

Letters concerning the Patriarch of Muzal.

When *Maſs* was done, they read the Letters of the Cardinal *da Mula*, who, as Protector of the Chriſtians of the *Eaſt*, ſent the News to the Council, of the Arrival of *Abdiſſu*, (g) a Monk, Hermite of the Order of St. *Anthony*, and Patriarch of *Muzal* in *Aſſyria*, beyond *Euphrates*; who, when he had viſited the Churches of *Rome*, paid his Obedience to the Pope, and received the Pall. That Cardinal took notice in his Letters, That the People who were ſubject to this Patriarch, had been inſtructed in the Faith by the Apoſtles St. *Thomas* and St. *Thaddæus*, and by *Mark*, one of their Diſciples, as that Patriarch informed him: That their Belief was the ſame with that of the Church of *Rome*: That they had the ſame Sacraments and the ſame Ceremonies: That they had preſerved Books which had been written ever ſince the Apoſtles Times: That this Patriarchat reaches even into the Heart of the *Indies*, and takes in abundance of People who are ſubject to the *Turk*, the *Sophi* of *Perſia*, and the King of *Portugal*. Upon this, the *Portugueze* Ambaſſador ſtood up, and made his Proteſtation; declaring, That the Eaſtern Biſhops, who were the King of *Portuals*'s Subjects, owned no Patriarch but the Archbiſhop of *Goa*, who alone, is Primate of all the *Indies*. When theſe Letters were read, the officiating Prelate paſt on to read the Decree concerning the *Maſs*, which was conceived in theſe Words.

Decrees of the XXII. Seſſion concerning the Sacrifice of the Maſs.

The Holy, Oecumenical and General Council of *Trent*, lawfully aſſembled under the Guidance of the Holy Spirit, the ſame Legates preſiding there, in order to maintain and preſerve in the Holy Catholick Church, the Primitive Faith and Doctrine perfectly pure and entire, which relates to the great Myſtery of the Eu-

[(g) *Abdiſſu*, is, I believe, a Corruption of *Ebed-Jeſu*, i. e. *The Servant of Jeſus*, which is a common Name among the *Syrian* Chriſtians.]

chariſt,

chariſt, by driving away all Errors and Hereſies, being inſtructed by the Illumination of the Holy Ghoſt; declares, teaches, and wills, That the Things which follow, be preached to the Faithful, concerning the Euchariſt, conſider'd as the Real and Only Sacrifice.

Chap. I. Foraſmuch as under the *Old Teſtament*, according to the Apoſtle St. *Paul*, there was nothing Perfect, becauſe of the Weakneſs of the *Levitical* Prieſthood, there was a Neceſſity (God the Father of Mercies ſo ordaining it) that there ſhould another Prieſt ariſe, according to the Order of *Melchiſedech*; namely, Jeſus Chriſt, our Lord, who can conſummate and bring to Perfection all thoſe who are to be Sanctified: He therefore, our God and our Lord, tho' he was to offer himſelf upon the Altar of the Croſs unto God his Father, and there to die, to work our Eternal Redemption; yet, becauſe his Sacrifice was not to end by his Death, in the Laſt Supper, that Night in which he was betray'd, that he might leave to his beloved Spouſe, the Church, ſuch a viſible Sacrifice as the Nature of Man requires, which might repreſent that Bloody Sacrifice which was once to be fulfilled upon the Croſs, and preſerve its Memory to the End of the World, and that its Saving Virtue may be applied for the Remiſſion of thoſe Sins which we daily commit, declaring himſelf to have been eſtabliſh'd a Prieſt after the Order of *Melchiſedech*, offer'd to God his Father his Body and Blood, under the Species of Bread and Wine; and gave them, under the Symbols of theſe ſame Things, to his Apoſtles, to receive, whom he then made Apoſtles of the *New Teſtament*; and, by theſe Words, *Do this in Remembrance of me*, commanded them, and their Succeſſors in the Prieſthood, to offer them; as the Catholick Church has always underſtood, and taught: For after he had celebrated the Old Paſſover, which the Congregation of the Children of *Iſrael* ſacrificed in Memory of their Going-out of *Egypt*; he inſtituted the New Paſſover, that is to ſay, he gave himſelf to be ſacrificed in the Church by Prieſts, under Viſible Signs, and in Memory of his Paſſage from this World to his Father, when he redeemed us, by the ſhedding of his Blood, from the Power of Darkneſs, and tranſlated us to his own Kingdom. This is the Pure Offering which cannot be defiled by the Unworthineſs or Malice of thoſe that offer it, which the Lord foretold by *Malachi*, ſhould in every Place be offer'd pure to his Name, which ſhould be great among the Heathen: This alſo is that which the Apoſtle St. *Paul*, writing to the *Corinthians*, plainly hints at, when he ſays, That thoſe who are defiled by partaking of the Table of Devils, cannot partake of the Table of the Lord; meaning the *Altar*, in both Places, by the Word *Table*. Laſtly, This is it, which, in the State of Nature, and under the Law, was typified and repreſented by ſeveral ſorts of Sacrifices, as that which contained all thoſe good Things which were ſignified only by the Others, of which it is the Accompliſhment and Perfection.

Chap. II. And foraſmuch as the ſame Jeſus Chriſt, who offer'd himſelf once, by the Effuſion of his Blood, upon the Altar of the Croſs, is contain'd and ſacrificed without Effuſion of Blood, in this Divine Sacrifice which is performed in the Maſs: The Holy Council teaches, That this Sacrifice is truly Propitiatory; ſo that if we draw nigh to God with a ſincere Heart, a ſtedfaſt Faith, in the Spirit of Fear and Reverence, being Contrite and Penitent, we ſhall obtain Mercy, and find Grace and Succour in Time of Need: For our Lord being pacified by this Offering, and granting Grace and the Gift of Repentance, forgives Sins, even great Crimes, ſince this is the ſame and only Sacrifice, and this is the ſame Perſon who offer'd himſelf formerly upon the Croſs, who now offers himſelf by the Miniſtry of the Prieſts; the Difference being only in the Manner of the Offering, ſince by this Bloodleſs Offering we receive in Abundance the Fruits of that which was made by the Effuſion of Blood; ſo far is This from derogating from That in any ſort: For which Reaſon, it is offer'd, according to Apoſtolical Tradition, not only for the Sins, Puniſhments, Satisfactions, and other Neceſſities of the Faithful who are ſtill alive; but alſo for thoſe who are dead in Chriſt Jeſus, and who are not yet entirely purged.

Chap. III. Tho' it has been Cuſtomary in the Church to celebrate Maſs ſometimes, to the Honour and Memory of the Saints; yet it does not teach, That the Offering is made to them, but only to God who has crowned them: The Prieſt therefore never ſays, I offer this Sacrifice to thee *Peter*, or to thee *Paul*; but giving God Thanks for their Victories, he implores their Protection; that ſo,

whilſt we remember them upon Earth, they may vouchſafe to intercede for us in Heaven.

Chap. IV. And as it is decent that Holy Things ſhould be holily adminiſtred, and as this Sacrifice is, of all Holy Things, the Holieſt; ſo, to the End that it may be offer'd and receiv'd with Dignity and Reverence, the Catholick Church has, ſeveral Ages ſince, drawn up a Holy Canon, ſo pure and free from Error, that it contains nothing which does not entirely ſavour of Holineſs and Piety, and which does not raiſe the Minds of thoſe who offer that Sacrifice up to God; it being compoſed only of the Words of our Lord, the Traditions of the Apoſtles, and the Pious Inſtitutions of Holy Popes.

Chap. V. The Nature of Man being ſuch, that he cannot eaſily raiſe himſelf to the Meditation and Contemplation of Divine Things, without the Aſſiſtance of Outward ones; the Church, as a good Mother, has, for that Reaſon, eſtabliſh'd certain Uſages; ſuch as pronouncing ſome Things in the Maſs with a low Voice, and others with a higher; and has introduced Ceremonies, ſuch as Myſtical Benedictions, Luminaries, Cenſings, Veſtments, and ſeveral other Things of the like Nature, according to the Diſcipline and Tradition of the Apoſtles; thereby to make the Majeſty of ſo great a Sacrifice recommendable, and to raiſe the Minds of the Faithful, by theſe Senſible Signs of Piety and Religion, to the Contemplation of the great Things hidden in this Sacrifice.

Chap. VI. The Holy Council would be glad, that at every Maſs, all the Faithful that are preſent would Communicate, not only Spiritually, out of an inward Senſe of Devotion, but alſo by a Sacramental Reception of the Euchariſt; that ſo they might partake more abundantly of the Fruit of this moſt Holy Sacrifice: However, ſince this is not always done, it does not condemn Private Maſſes, as unlawful, in which the Prieſt alone communicates Sacramentally, but rather approves and commends them; becauſe thoſe Maſſes ought indeed to be looked upon as Common, both becauſe the People communicate in them Spiritually, and becauſe they are celebrated by a Publick Miniſter of the Church, not for himſelf alone, but for all the Faithful who belong to the Body of Jeſus Chriſt.

Chap. VII. The Holy Council alſo taketh notice, That the Church has commanded the Prieſts to mingle Water with the Wine which is to be offer'd in the Cup; both becauſe it is probable that our Lord Jeſus Chriſt did ſo, and becauſe Water came out of his Side with the Blood; and conſequently, by the Mixture which is made in the Cup, the Memory of that Myſtery is preſerved; and likewiſe, becauſe, by this Mixture, the Union of the Faithful with Jeſus Chriſt, who is the Head, is repreſented: Nations being typified by Waters, in the *Revelation* of St. *John*.

Chap. VIII. Tho' the Maſs contains great Inſtructions for the Faithful, yet the Ancient Fathers did not think it convenient that it ſhould be celebrated in the Vulgar Tongue: For which Reaſon, every Church in all Places retains the Ancient Cuſtom that it has been uſed to, and which has been approved by the Holy Roman Church, which is the Mother and Miſtreſs of all Churches. However, that the Flock of Jeſus Chriſt may not ſuffer Hunger, and that the little Children may not ask for Bread, when there is none to break it to them; the Holy Council commands Paſtors, and all that have the Care of Souls, often, in Time of Maſs, to explain, or cauſe to be explained by others, ſome Part of what is read at Maſs; and particularly to take care, that ſome Myſtery of this moſt Holy Sacrifice be explained upon *Sundays* eſpecially, and Holidays.

Chap. IX. And becauſe ſeveral Errors have been at this Time diſſeminated, and ſeveral teach and maintain many Things againſt this Ancient Faith, which is founded upon the Holy Goſpel, the Tradition of the Apoſtles, and the Doctrine of the Fathers; the Holy Council, after having maturely and carefully examin'd and diſcuſſed all theſe Matters, has reſolved, with the Unanimous Conſent of all the Fathers, to condemn, and drive out of the Holy Church, by theſe following Canons, all that is contrary to the Purity of this Faith.

Canons concerning the Sacrifice of the Maſs.

Canon I. *If any one ſays, That a True and Proper Sacrifice is not offer'd up to God at the Maſs; or that, to be offer'd, is any thing elſe than Jeſus Chriſt given to be eaten: Let him be* Anathema.

Canon

Canon II. *If any one ſays, That by theſe Words,* Do this in Remembrance of me, *Jeſus Chriſt did not ordain the Apoſtles, Prieſts; or did not command, that They and other Prieſts ſhould offer his Body and his Blood: Let him be* Anathema.

Canon III. *If any one ſays, That the Sacrifice of the Maſs is only a Sacrifice of Praiſe and Thankſgiving, or a bare Memorial of the Sacrifice which was compleated upon the Croſs; and that it is not Propitiatory, nor Profitable to any but him that receives it; and that it ought not to be offer'd for the Living and for the Dead, for their Sins, their Puniſhments, their Satisfactions, and their other Neceſſities: Let him be* Anathema.

Canon IV. *If any one ſays, That by the Sacrifice of the Maſs, Blaſphemy is committed againſt the Sacrifice of Jeſus Chriſt made upon the Croſs, or that it derogates therefrom: Let him be* Anathema.

Canon V. *If any one ſays, That it is an Impoſture, to celebrate Maſſes in Honour of Saints, and to obtain their Interceſſion with God, as the Church deſigns: Let him be* Anathema.

Canon VI. *If any one ſays, That the Canon of the Maſs contains Errors; and that, upon that Account, its Uſe ought to be taken away: Let him be* Anathema.

Canon VII. *If any one ſays, That the Ceremonies, Veſtments, and other Outward Signs which the Catholick Church makes uſe of in the Celebration of the Maſs, are Things which rather lead to Impiety, than to the Duties of Piety and Devotion: Let him be* Anathema.

Canon VIII. *If any one ſays, That the Maſſes, in which the Prieſt alone communicates Sacramentally, are unlawful, and ought to be abrogated: Let him be* Anathema.

Canon IX. *If any one ſays, That the Uſage of the Church of* Rome, *to pronounce Part of the Canon, and the Words of Conſecration, with a low Voice, ought to be condemned; or that the Maſs ought only to be celebrated in the Vulgar Tongue; and that Water ought not to be mixed with the Wine which is to be offer'd in the Cup, becauſe it is againſt the Inſtitution of Jeſus Chriſt: Let him be* Anathema.

Theſe Definitions of Faith were follow'd with a Decree, concerning the Things to be obſerved or avoided in the Celebration of the Maſs, in theſe Words:

Decree concerning the Celebration of Maſs.

If one conſiders, That he that does the Work of the Lord negligently, is accurſed in Scripture; he will eaſily ſee what Care ought to be uſed in the Celebration of the Holy Sacrifice of the Maſs, with all that Reſpect and Veneration which is due to it: For if we are neceſſarily obliged to own, that the Faithful cannot do any Work ſo Holy and ſo Divine as is this Tremendous Myſtery, in which this quickning Sacrifice, by which we have been reconciled to God the Father, is every Day ſacrificed upon the Altars by the Prieſts; we ſhall diſcern plainly enough what Care and what Application ought to be uſed, to perform this Action with all poſſible Cleanneſs and inward Purity of Heart, and with the utmoſt Devotion and outward Piety.

Since therefore it is evident, that ſeveral Things have crept in, contrary to the Dignity of ſo great a Sacrifice, either through the Fault of Time, or by the Corruption and Negligence of Men; the Holy Council, that it may reſtore to the Glory of God, and the Edification of the Faithful, that Honour and Worſhip which is due unto it, Ordains, That the Ordinary Biſhops in every Place ſhall take a particular Care, and ſhall be obliged to forbid and aboliſh whatſoever has been introduced, either by Covetouſneſs, which is a ſort of Idolatry; or by Irreverence, which is almoſt inſeparable from Impiety; or by Superſtition, which falſly imitates true Piety: And, to contain many Things in few Words, They ſhall, as to Covetouſneſs, in the Firſt place, forbid all manner of Conditions and Covenants for any Recompences and Salaries whatſoever, and all that is given when New Maſſes are ſaid; as alſo thoſe preſſing and indecent Beggings of Alms, which ought rather to be called Exactions; and all Things of that Nature, which are very near to Simony, or, at leaſt, which ſavor of a ſordid and ſhameful Traffick. Secondly, To avoid Irreverence, they ſhall each one, in his own Dioceſe, forbid all wandring and unknown Prieſts to ſay Maſs; nor ſhall they ſuffer any Perſon, who is publickly and notoriouſly Criminal, to ſerve at the Holy Altars, or to be preſent at the Holy Myſteries; nor ſhall they ſuffer the Holy Sacrifice to be offer'd in Private Houſes by any Secular or Regular Prieſts whatſoever, or out of a Church or Chapel which is wholly dedicated to the Service of God, and which ſhall be appointed and viſited by the ſame Ordinaries: And upon Condition alſo, that thoſe who are preſent,

ſhall, by their Modeſty and Outward Behaviour, ſhew, that they are preſent not only with their Bodies, but alſo with their Heart and with their Mind. They ſhall baniſh alſo out of their Churches all ſorts of Muſick, in which, either upon the Organ, or in plain Singing, there is any thing Laſcivious or Impure; as well as all Profane Actions, Diſcourſes, and Converſations, which are vain and unprofitable, or of the Affairs of this World; all Walkings, Noiſes and Clamours; that ſo the Houſe of God may appear to be, and may be truly called, a Houſe of Prayer.

Laſtly, That no room may be left for Superſtition, they ſhall ordain, by expreſs Commands, and under ſuch Penalties as they ſhall think proper, That Prieſts ſhall celebrate Maſs only at proper Hours; and that in the Celebration of the Maſs, they ſhall admit of no Practices, Ceremonies, or Prayers, beſides thoſe which have been approv'd in the Church, and receiv'd after a laudable and frequent Uſe. They ſhall put down alſo in their Churches, the Obſervation of ſuch certain Numbers of Maſſes and Candles, as have been introduced rather out of a Superſtitious Cuſtom, than by a Spirit of Real Piety: And they ſhall teach the People what is, and whence principally proceeds the ſo Precious and Heavenly Fruit of this moſt Holy Sacrifice; and ſhall likewiſe admoniſh them to go often to their Pariſh-Churches, at leaſt upon *Sundays* and Solemn Feſtivals. Now all that has been here ſaid in ſhort, is propoſed to all Ordinaries in ſuch a manner, as to make them underſtand, That by the Power given to them by the Holy Council, and alſo as Delegates of the Holy Apoſtolical See, they may not only Forbid, Ordain, Reform and Settle all that is already mentioned, but alſo whatſoever elſe ſhall ſeem to them to have Relation thereunto; and likewiſe oblige the Faithful, by Eccleſiaſtical Cenſures, and other Penalties which they ſhall think convenient to inflict, to obſerve them inviolably; all Privileges, Exemptions, Cuſtoms, and Appeals whatſoever to the contrary notwithſtanding.

Decree of Reformation.

The Seſſion cloſed with a Decree of Reformation, the Tranſlation whereof follows:

" The ſame Holy, Oecumenical, and General Council of *Trent*, continuing the " Subject of Reformation, has thought fit in this preſent Seſſion to decree as follows.

Lives of the Clergy to be Exemplary.

Chap. I. There is nothing which more inſtructs, and continually leads Men to Piety and the Worſhip of God, than the Good and Exemplary Lives of thoſe who are conſecrated to his Service: For ſince they appear to be raiſed to a Condition which is ſuperior to all the Things of this World, Men look up to them as to a Mirror, and take Examples from them what it is they are to imitate. Wherefore all Clerks, who are called into the Lord's Inheritance, ought ſo to regulate their Lives and Converſations, that in their Habits and Outward Demeanor, their Gate, their Diſcourſe, and every Thing elſe, nothing may appear but what is Grave, and Circumſpect, and truly Religious; avoiding even the ſmalleſt Faults, which in them would be very conſiderable, that ſo their Actions may imprint Reſpect and Veneration into all Mankind. Now ſince it is reaſonable that ſo much more Precaution be uſed in this Matter, by how much the Church of God receives more Honour and Advantage from it; the Holy Council ordains, That all thoſe Things which have been wholſomely enacted, and ſufficiently explained by Popes and Holy Councils, concerning Innocency of Life, Good Conduct, Decency in Habit, and Learning neceſſary for Church-men; as alſo, concerning Luxury, Feaſtings, Dances, Games of Chance, and the like, with all ſorts of Diſorders, and involving themſelves in the Affairs of this World, which ought to be avoided; ſhall be obſerved, for the Future, under the ſame Penalties, or rather greater, as the Ordinaries ſhall think fit to order it; and in ſuch a manner, that the Execution of what relates to the Correction of Manners, ſhall not be ſuſpended by any Appeal: And if they ſhall perceive any of theſe Things to grow into Diſuſe, they ſhall labour, with all their Might, to bring them again into Practice, and to cauſe them exactly to be obſerved by all the Faithful; any Cuſtoms to the contrary notwithſtanding; leſt God ſhould examine them one Day, and they be juſtly puniſhed themſelves for neglecting thoſe who were committed to their Charge.

Qualifications of Dignitaries in Collegiate Churches.

Chap. II. Whoſoever ſhall for the Future be choſen into a Cathedral Church, ſhall have not only the Qualities required by the Holy Canons, as to Birth, Age, Manners, and Converſation, but ſhall have been admitted into Orders at leaſt Six Months before:

before. If he is not known at the Court of *Rome*, or has been ſo but lately, a Verbal Proceſs of all theſe Things ſhall be taken by the Legates of the Apoſtolick See, or the Nuncio's of Provinces, or the Ordinary of the Place, and, in Default of him, by the neareſt Ordinaries. He ſhall beſides have a Capacity neceſſary to ſatisfie the Obligations of the Charge to which he is deſigned; and in order thereunto, it will be neceſſary that he ſhall have firſt regularly got the Degree of Maſter, Doctor, or Licentiate in Divinity or in Law, in ſome Univerſity, or by a Publick Teſtimonial from ſome Univerſity, he be declared capable of inſtructing others. If he is a Regular, he ſhall have a like Certificate from the Superiors of his Order: And all the above-mention'd Perſons, who are to give Informations, or Teſtimonials, ſhall be obliged to make their Declaration *bonâ fide* and *gratis*; otherwiſe let them know, that their Conſciences will be grievouſly onerated, and that God and their Superiors will revenge it.

Quotidian Diſtributions in Cathedral Churches, how great, and to whom to be given.

Chap. III. The Biſhops, even as Delegates of the Apoſtolick See, may ſet apart a Third Part of the Fruits and Revenues, in the General, of all Dignities, Benefices and Offices whatſoever, in Cathedral or Collegiate Churches; and convert that Third into Diſtributions, which they ſhall regulate and divide as they ſhall judge convenient: So that if thoſe who are to receive, ſhall any Day be abſent from Divine Service, to which they ſhall be obliged, according to the Regulation preſcribed by the Biſhops, they ſhall loſe their Diſtribution of that Day, and acquire no manner of Property therein; but it ſhall be applied to the Fabrick, if there ſhall be need, or to ſome other Pious Place, according to the Diſcretion of the Ordinary: And if they ſhall obſtinately perſiſt to abſent themſelves, they ſhall be proceeded againſt, as the Holy Canons direct: And if it ſhall ſo happen, that none of theſe Dignities has any Juriſdiction by Right or Cuſtom, nor has any Office or Service in the Cathedral or Collegiate Church belonging to it; and that the Dignitary has a Cure out of the City, in the Dioceſe, upon which he intends to reſide; he ſhall be eſteemed as preſent at Divine Service, as well in the Cathedral as in the Collegiate Churches, all the while he ſhall ſo reſide, and there perform the Functions of his Cure: Which Regulation is only to be underſtood to hold in thoſe Churches, in which there is no Cuſtom or Statute, by which it is ordained, That the Dignitaries, who do not actually reſide, ſhall loſe a Third part of their Fruits and Revenues; all Cuſtoms, tho' they be Immemorial, Exemptions and Conſtitutions, tho' confirmed by Oath, or by any other Authority whatſoever, to the contrary notwithſtanding.

All Dignitaries to go into greater Orders: With the Duties which they are to perform in Perſon.

Chap. IV. Whoſoever ſhall be engaged in the Service of God, in a Cathedral or Collegiate Church, Secular or Regular, if he is not at leaſt a Subdeacon, ſhall have no Voice in the Chapter in thoſe Churches, even tho' it ſhould be voluntarily allow'd them by the reſt. And for thoſe, who for the Future ſhall have Dignities, Parſonages, Offices, Prebends, Portions, and any other Benefices whatſoever, in thoſe Churches, to which there are certain Duties annexed; ſuch as to ſome, to ſay Maſs; to others, to ſay or ſing the Goſpel; to others, the Epiſtle; they ſhall be obliged, if they have no lawful Impediment, to take the Orders, proper for their Functions, within a Year; any Privilege, Exemption, Prerogative, or Advantage of Birth, which they may pretend, to the contrary notwithſtanding: Otherwiſe they ſhall incur the Penalties enacted in the Conſtitution of the Council of *Vienna*, which begins *Ut ii qui*; which the Holy Council renews by the preſent Decree: And the Biſhops ſhall oblige them to exerciſe the Functions of their Order themſelves, upon the preſcribed Days; and to ſatisfie all the other Duties which they are obliged to, during Divine Service; under the ſame Penalties, and even greater, as they ſhall think it adviſable to order it: And none ſhall be put into thoſe Employments, for the future, but thoſe that ſhall be thoroughly known to have neceſſary Age and Qualifications; otherwiſe ſuch Proviſion ſhall be null.

Diſpenſations committed to the Ordinary.

Chap. V. All Diſpenſations, by whatſoever Authority they are to be granted, if they are to be committed out of the Court of *Rome*, ſhall be committed to the Ordinaries of thoſe who ſhall obtain them: And for Diſpenſations, which are to be granted of Favour, they ſhall be invalid; if the Ordinaries, as Apoſtolical Delegates, ſhall not firſt take a Summary and Extrajudicial Cognizance of them, to ſee whether there is no Subreption or Obreption in their Petitions or Requeſts.

Commutations of Teſtaments.

Chap. VI. In Commutations of Teſtaments, which ought only to be done for a juſt and neceſſary Cauſe, the Biſhops, as Apoſtolical Delegates, ſhall examine the Petitions, ſummarily and extrajudicially, to ſee whether the Truth be not ſtifled, or ſomething falſe ſet forth, before ſuch Commutations ſhall be put in Execution.

Order to be obſerved in judging of Appeals.

Chap. VII. Legates and Apoſtolical Nuncio's, Patriarchs, Primates and Metropolitans, in Appeals which ſhall be brought before them, ſhall be obliged, in all Cauſes whatſoever, either when they receive Appeals, or when they grant Prohibitions after Appeals are lodged, to obſerve the Form and Tenor of the Holy Conſtitutions, particularly of that of *Innocent* IV. which begins *Romana*; all Cuſtoms, even immemorial Uſages or Privileges, to the contrary notwithſtanding; otherwiſe the Prohibitions, Proceſſes, and all that ſhall follow upon them, ſhall be *ipſo jure* null.

Biſhops Viſitors of all Charitable Diſpoſitions.

Chap. VIII. Biſhops, even as Apoſtolical Delegates, in Caſes permitted by the Law, ſhall be Executors of all Pious Diſpoſitions, whether Teſtamentary, or whilſt Men are alive; ſhall have a Right alſo of viſiting all Hoſpitals, Colleges, Lay-Communities, whether they be called Schools, or have any other Name, excepting ſtill thoſe which are under the immediate Protection of Kings, unleſs it be with their leaves; as alſo thoſe Charities which are called *Mounts of Piety* or *Charity*, and all other Places of Devotion, howſoever they be called; even though thoſe Places be committed to the Care of Laymen, and what Privilege or Exemption ſoever they may Plead. Laſtly, They ſhall examine *Ex Officio*, according to the Ordinances of the Holy Canons, and ſhall execute all things in the General whatſoever, which are eſtabliſh'd for the Service of God, or the Salvation of Souls, or the Support and Maintenance of the Poor; all Cuſtoms, even immemorial Privileges or Regulations, to the contrary notwithſtanding.

Truſtees for Charities, accountable to their Ordinaries.

Chap. IX. Adminiſtrators, whether Eccleſiaſtical or Lay, of the Fabrick of any Church whatſoever, though it be Cathedral, as alſo of all Hoſpitals, Communities, Mounts of Piety, ſhall be obliged once a Year, to give an Account of their Adminiſtration to their Ordinary; all contrary Uſages or Privileges being extinguiſh'd and ſuppreſt, unleſs in the Foundation and Statutes of any Church or Fabrick, it be order'd otherwiſe in expreſs Terms: And if by any Cuſtom or Privilege, or particular Statute of any Place, an Account is to be given before other Perſons appointed on purpoſe, the Ordinary ſhall be called in jointly with the Commiſſioners, otherwiſe, all Acquittances and Diſcharges given by the Adminiſtrators ſhall be void.

Notaries to be examin'd by the Biſhops.

Chap. X. The Unskilfulneſs and Incapacity of Notaries, often cauſing miſchief, and giving occaſion to ſeveral Law-Suits, the Biſhop, as Apoſtolical Delegate, ſhall ſatisfy himſelf by Examination of the ſufficiency of all Notaries, though created by Apoſtolical, Imperial or Royal Authority; and if they be incapable or prevaricate in any manner whatſoever, in the exerciſe of their Employments, he may ſuſpend them for a Time, or for altogether from their Functions, in all Eccleſiaſtical and Spiritual Matters, Suits and Cauſes; and that their Suſpenſion ſhall not be taken off by any Appeal whatſoever.

All Alienations of Eſtates given to Pious and Charitable Uſes, prohibited.

Chap. XI. If any Eccleſiaſtick or Layman, of what Dignity ſoever, whether Emperor or King, has a Heart ſo filled with Covetouſneſs (which is the Root of all Evil) as to dare to convert to his own Uſe, and to uſurp by himſelf or by another, by force or threatning, or by means and interpoſition of any Third Perſon, whether Eccleſiaſtick or Layman, by any Artifice, or under any Colour or Pretence whatſoever, the Juriſdictions, Goods, Rents and Rights, either in Fee or Leaſe, the Fruits, Emoluments, and any Revenues whatſoever, of any Church or Benefice, Secular or Regular, Mount of Piety, and any other Place of Devotion whatſoever, which ought to be employed towards the neceſſities of the Poor, and thoſe that ſerve them, or to hinder by the ſame Ways, thoſe Revenues from being received by thoſe to whom they do of Right appertain: Let him lie under an Anathema till he has ſurrendred and reſtored to the Church, and to its Adminiſtrator, or to the Beneficiary, the Juriſdictions, Goods, Effects, Rights, Fruits and Revenues which he had ſeized upon, or had kept in any manner whatſoever; though by a pretended Donation of any feigned *Donor*; and has afterwards obtained Abſolution from the Pope: And if he is Patron of any Church, beſide theſe Penalties, he ſhall be deprived alſo of the Right of Patronage; and any Eccleſiaſtick, who ſhall have conſented or adhered to theſe ſort of Uſurpations and execrable

execrable Attempts, ſhall be ſubject to the ſame Penalties, deprived of all his Benefices, and rendred uncapable of any other, and even after entire Satisfaction and Abſolution, ſhall be ſuſpended from the Execution of his Function, as long as his Biſhop ſhall think fit.

Decree concerning the Conceſſion of the Cup.

This Seſſion concluded with the Decree concerning the Demand, that the Cup might be granted to the Laity, which was drawn up in theſe Words, " Moreover, " the ſame Holy Council having in the laſt Seſſion reſerved the Examination and " Determination of the Two Articles which had been formerly propoſed, and " which were not at that Time diſcuſſed, to another Time, when there ſhould be " a convenient Opportunity; namely, Whether the Reaſons that induced the Ca- " tholick Church to give the Communion to the Laity and Non-celebrating Prieſts, " under the ſole Species of Bread, are ſo to be adhered to, that the Uſe of the Cup " ought never, on any Account, be permitted to any Man? And ſuppoſing, that " for juſt Reaſons, founded upon Chriſtian Charity, it ſhould be thought adviſable to " grant the Uſe of the Cup to any Nation or Kingdom, Whether it ought to be " granted upon any Conditions; and what thoſe Conditions ought to be? Being " now deſirous to provide for the Salvation of thoſe for whom it is demanded, has " decreed, That the whole Buſineſs ſhall be referred, as by this Decree it does re- " fer it, to our moſt Holy Father; who, according to his ſingular Prudence, ſhall " do as he ſhall judge adviſable for the Chriſtian Commonwealth, and Profitable " for thoſe who deſire to have the Uſe of the Cup.

Indiction of next Seſſion.

The Council at laſt aſſigns next Seſſion to be upon *Thurſday* after the Octaves of the Feaſt of *All Saints*, which would be *Nov.* 12. And it declares, That it will then determine concerning the Sacraments of *Order* and *Marriage*.

CHAP. XIX.

Hiſtory of what paſs'd from Seſſion XXII. *to Seſſion* XXIII. *of the Council of* Trent.

Memorial of the King of France, *deſiring the Delay of the Seſſion.*

AS they went out of the Seſſion, the *French* Ambaſſador receiv'd a Letter from His Moſt Chriſtian Majeſty, dated *Sept.* 6. containing, " That His Majeſty " having ſeen the Decrees made laſt Seſſion, which was held *July* 16. and what " had been determin'd by the Fathers, concerning the Communion under Both " kinds, which was propoſed and deſired by the Emperor's Ambaſſadors, and the " Ambaſſadors of ſeveral other Princes; as alſo the Articles that were propoſed, " concerning the Sacrifice of the Maſs, to be decided next Seſſion; he could not " but commend the good Intentions of the Fathers of the Council, and the Deſire " which they ſhew'd, to be willing to extirpate Hereſies, and to procure the Salva- " tion and univerſal Good of *Chriſtendom*: That however, as a Moſt Chriſtian " Prince, and Eldeſt Son of the Church, he could not conceal what was ſo univer- " ſally and publickly diſcourſed; That the Council did not enter upon what relates to " Reformation of Manners and the Diſcipline of the Church, which was the principal " Fruit that was expected from the Council; or at leaſt, that they proceeded ſo ſlightly " and ſo ſlowly, that the Church could hope for no Advantage; and that, on the " contrary, they treated of what related to Doctrine with ſo much Precipitation, " when nothing was conteſted by any Body that was preſent at the Council, only " that they might put a quick End to the Council, and break it up the ſooner: " That tho' His Majeſty believ'd that all theſe Diſcourſes were falſe, yet he deſires " the Legates, and Fathers of the Council, to be willing to hearken to his Ambaſ- " ſadors Propoſitions, which only tend to remedy the Extream and Preſſing Neceſ- " ſities of his Kingdom; and to preſerve the good Catholicks, that were ſtill left, " in the Faith and Obedience of the Church: That after he had found, by Expe- " rience, that the gentle and ſevere Methods, which the late Kings, his Grand- " father, Father, and Brother, had made uſe of, to extirpate Hereſies in *France*, " and bring thoſe that are gone aſtray, back again into the Church, have been Succeſsleſs;

" Succeſsleſs, he believ'd he ought to recurr to a General Council: That purſuant " hereunto, he had uſed all poſſible Sollicitations to obtain it: That at laſt, when " he had procured it, he had the uneaſineſs of ſeeing, that he could not ſend the " Prelates of his own Kingdom thither, by reaſon of the Civil War which had " ariſen in the mean time: That now when he ſaw the Biſhops of *France* were " ready to go, he thought himſelf obliged to repreſent to the Legates and to the " Fathers, That ſo all the Good which was hoped for, might be drawn from the " Council, that they ought not to be ſo rigid Obſervers of the Laws which they " made when the Council was Firſt opened; but on the contrary, that they ought " to ſlaken them, when they had the procuring of Peace and Union in the Church " in view: That eſpecially they ſhould avoid doing any thing which might a- " lienate the Minds of the Proteſtants: That all means on the contrary ought to " be tried to perſwade and engage them to come to the Council: That when they " ſhould appear there, and ſee themſelves treated with a paternal Love and Gentle- " neſs, they would be more diſpoſed to hearken, and to acknowlege their Errors: " That whilſt they ſtaid for their coming, it would be convenient to ſuſpend the " Diſcuſſion of Matters of Doctrines, and labour after Reformation, in which all " the World was concerned: That the very way of handling theſe things, would " be capable alone of bringing the Proteſtants to the Council: That now there " was not one ſingle Perſon in *Trent*, of any Nation whatſoever, that did not hold " the Doctrine of the Church, or that had it in Charge to call in Queſtion " any of the Points decided there: That conſequently it might be ſaid that no- " thing had been yet done for the Catholicks, whilſt they diſputed about the " Articles which had been propoſed; whereas the Proteſtants had been only ex- " aſperated by a Condemnation without being heard, which would put them upon " publiſhing infinite numbers of Books againſt the Decrees and Authority of the " Council: That therefore it would be much better to let Decrees of Doctrine " alone, and apply themſelves to Reformation of Diſcipline and Manners, till " the Proteſtants ſhould come to *Trent*, that ſo in ſo notable an Aſſembly as that " which is there already, and which will be there when once the *French* Biſhops are " arrived, ſuch Decrees may by the Grace of God, and the Inſpiration of the " Holy Spirit, be made, as may reform Abuſes, confound Errors, and cauſe God " to be Served in all Purity, and his Name to be Praiſed and Honoured through- " out all Chriſtendom by the Inſpirations of the ſame Spirit, the ſame Faith, and " the ſame Religion. That for this Reaſon, he deſires the Legates and the Fathers " of the Council to put off the next Seſſion till the *French* Biſhops come to the " Council, which will be in *October*; or at leaſt to put off the Publication till that " Time, and to wait for the Pope's Orders, to whom he has written upon that " Subject. At the end of the Memorial the King adds, That ſince the Legates have alter'd ſomewhat of that ancient and laudable Cuſtom, Liberty and Power, which the Ambaſſadors of Chriſtian Kings and Princes always enjoy'd, of ſetting forth the neceſſities and wants of their States and Kingdoms in Councils, he requires that his Ambaſſadors would inſiſt upon having that Liberty reſtored to them; and that if any Decree was made contrary hereunto, that it might be revoked.

Ambaſſadors preſented the Kings Memorial to the Legates, and deſired that there might be a Delay.

When the *French* Ambaſſadors had read the King's Diſpatches and this Memorial, they reſolved, though they could not now deſire that the Seſſion might be put off, to go to the Legates, and to preſent the Orders to them, which they had juſt now received; and to remonſtrate, that if *Order* and *Marriage* were treated of both together, they would have nothing relating to Doctrine to examine any farther, and ſo the *French* Biſhops would have nothing more to do; and according to their Inſtructions, they inſiſted upon the Councils labouring ſeriouſly about Reformation, or at leaſt of their handling Doctrine and Reformation in their Turns, without putting off this, as had been done formerly, till the laſt Days of the Time preſcribed before the Seſſion; ſo that they had not Time to debate over the Articles, to put them into any Order, nor even to look them over. The Legates replied, That they would endeavour to content them as much as they could, and they deſired a Copy of their Memorial, that they might conſult about it: The Preſident *du Ferrier* had Orders to leave it in the Legates Hands, who took care to ſend a Copy of it to the Pope.

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The Emperor's Ambaſſadors, who acted in concert with the *French*, deſired of the Legates, that very ſame Day, That the Articles which they had given in before, might be propoſed in the Congregations, and that the Examination of Doctrines might be put off till the *French* Biſhops arrived; and that a Reformation might be made, which might be Serviceable not only to the Church in general, but alſo to every Kingdom in particular: That Two Men might be choſen out of every Nation, who might propoſe ſuch Things as would deſerve to be regulated by the Council. The Legates replied to them, as they had done before to the *French*, That the Council could not, without injuring it ſelf, change the Order that was ſettled to handle Doctrine and Reformation together: That though they were willing to do it, yet other Princes would oppoſe it: That however, to pleaſe them, they would only examine what related to Order now, and then ſome Points of Reformation, and afterwards they would treat of Marriage. Laſtly, That every Man ſhould have a Right to propoſe to the Legates what he ſhould judge to be neceſſary, uſeful or convenient, which would be more advantageous, than to take Two Deputies out of every Nation. This Anſwer did not pleaſe the Imperialiſts. *Emperor's Ambaſſadors, deſire likewiſe a Delay.*

At the ſame time the *French* and *Imperial* Ambaſſadors, endeavoured to perſwade the Pope to write to the Council, to ſuſpend the Examination of Matters relating to Doctrine, and to apply it ſelf entirely to Reformation, till the Biſhops of *France* were come; but the Pope, who was afraid of nothing ſo much as a Prolongation, and who wiſht that the Council might end in the Seſſion which was to be held upon *November* 12, or at leaſt that it ſhould be concluded in *December*; being Sollicited by his own Family, made no other Anſwer to the *French* Ambaſſador, but that it all depended upon the Fathers of the Council, who being tired with the Labour and Inconvenience of ſtaying ſo long at *Trent*, could not defer Things any longer. *Inſtances to the Pope to delay the Council*

To this the Ambaſſador replied, That he was perſwaded that the Fathers of the Council were much leſs uneaſy at their ſtaying at *Trent*, and at the Trouble which the Affairs of the Council gave them, than to ſee Chriſtendom ſo torn with Schiſm, and diſigured with Hereſies, as well as with the Irregularity of Manners; and the rather, becauſe there was no Probability that any Remedy could ever be applied, if the Council ſhould once break up: Hereupon the Pope made an Anſwer, That if ſome Conſideration ought to be had of the State of Chriſtendom, Reaſon alſo required, that they ſhould have ſome regard to the Fatigue of the Fathers; and that if his moſt Chriſtian Majeſty deſired the Council principally to labour after the Reformation of the Clergy, and the Diſcipline of the Church, as a Thing moſt advantageous to his Kingdom; he ought then to propoſe by his Ambaſſadors, the particular Things which needed Reformation, and not to ask for Reformation in general Terms, and in ſuch a manner, that they did not know what was particularly neceſſary for the good of the Kingdom of *France*; whereas if they would offer ſpecial Matter to the Council, regard ſhould be had to it. And to let that Ambaſſador ſee how ſincerely he deſired to content the King his Maſter, the Pope added; That if he had any Articles of Reformation to propoſe to him, he offer'd to get them determin'd in Three or Four Days; and he was alſo ready to confirm the Articles agreed upon by the Biſhops of *France* in the Aſſemby at *Poiſſy*. Upon this the Ambaſſador told the Pope, That the moſt important Article of Reformation, was to find a way how to get the ancient Decrees executed, ſo as they might not be diſpenſed with, That if the Council would employ it ſelf in that, it would do a very great Service to the Church. The Pope, who thoroughly underſtood the meaning of this Anſwer, told him, That for his part, he laboured all he could to get the Holy Decrees to be obſerved, and he obliged all that belong'd to his Court to do ſo too, though this was a very conſiderable Loſs to them; and he would willingly go a great way farther, if he were not perſwaded, that by leſſening the Revenues of his State, he ſhould give a great advantage to his Enemies, and be more expoſed to their Injuries; whereby his State, as well as the Catholicks who are under his Protection, would be in very great Danger. He ſaid moreover, That it was not the Court of *Rome*, at which Men ought to complain about the Relaxation of Diſcipline, but at Kings and Princes, who ſollicited for Diſpenſations and extraordinary Proviſions, with ſo much Earneſtneſs and Importunity, that his Holineſs could not refuſe them. *Pope's Anſwer.*

Articles of Reformation propoſed to the Pope by the Emperor's Ambaſſador.

The Emperor's Ambaſſador propoſed Two Articles of Reformation, which had been already preſented to the Council by the Miniſters of his Imperial Majeſty. The Firſt, That the number of Cardinals might be reduced to 24, as had been done formerly, and that none ſhould be raiſed to that Dignity, but Men of exemplary Lives, and known Abilities. The Second, That the Pope would ſuffer Reformation to begin with his Perſon, and with thoſe of his Court. To the Firſt Article the Pope replied, That he could not reduce the number of Cardinals but by Death, and that if he made a new Promotion, his Imperial Majeſty ſhould have notice of it, and have a good Share in it; and as to the Second, That he would reform his Perſon and his Court himſelf, and would have no Man concern himſelf about it.

New Inſtances with the Pope, to get a Delay in the Council, eluded.

A few Days after, the *French* Ambaſſador, in an Audience which he had of the Pope, made new Inſtances, that he would give Orders that they ſhould ſtay at *Trent* for the Cardinal of *Lorrain*, who was ready to ſet forward on his Journey with great numbers of Biſhops. The Pope, who had ſent ſecret Inſtructions to the Cardinal of *Ferrara*, then Legate in *France*, to hinder the Cardinal of *Lorrain*'s Journey, anſwer'd this Ambaſſador, That he had Letters from the Court of *France*, that the Cardinal of *Lorrain* intended, before he came away, to ſee *Bourges* taken, and to go along with the King before *Orleans*, ſo that it was to be preſumed that he would not get ſo ſoon to *Trent*, and perhaps not come at all. And then the Pope added ſmiling, "The Cardinal of *Lorrain* is a Second Pope, and has 300000 "Crowns a Year in Benefices; it is not probable that he will come to the Council "to propoſe a Reformation there; it will not much become him to ſpeak againſt "Pluralities: He has more to fear in the buſineſs of Reformation, than I, who "have but one Benefice of my Pontificate, with which I am content. Then turning to the Cardinal *de la Bourdaiziere*, he ſaid, "See, Sir, in what a Condition I "am: If the Council pays me any Reſpect, and leaves any Matter of ſmall Conſequence to me, the Ambaſſadors who are there complain, and ſay the Council "is not free; and yet they ſollicite me to give Laws to the Council, and to reſtrain "its Liberty in Matters which depend abſolutely upon the Fathers of the Council. The Ambaſſador replied to his Holineſs, That it was very true, that ſome Prelates who were at *Trent* complained, that his Holineſs did not allow the Council ſo much Liberty as was to be wiſhed for its Advantage; but he had never heard it ſaid, that the Ambaſſadors of the King his Maſter had made any ſuch Complaints: That the King's Intention, as it was ſet down in the Inſtructions which he ſent to his Miniſters, was not to preſs his Holineſs to order or enjoin any Thing to the Council, when there was a Fear that the Fathers of the Council might go too faſt; but only to intercede with his Holineſs, as he did at preſent, That the Seſſion might be Prorogued for a ſhort Time, that they might treat of Reformation more at large, and give the *French* Biſhops Time and Place to appear at *Trent*.

This put the Pope a little into a Paſſion; and he ask'd why they did not rather apply themſelves to the Council than to him, who neither would nor could give Laws to the Fathers of the Council, eſpecially ſince the *French* Biſhops had for 18 Months been expected at *Trent*; and that all that Time they had ſtill given in frivolous Excuſes; among others, their Hope of drawing in the Proteſtants, and particulary the Queen of *England*, in Favour of whom the Court of *France* had given it ſelf a great deal of Trouble to no purpoſe, ſince that Princeſs had now declared againſt the King of *France* for the Hugonots; That they needed only look upon the Condition which the Province of *Normandy* now is in, to judge of the Ill-will which ſhe bears to *France*. Here the Ambaſſador interrupted the Pope, telling him, That his Legate made the Firſt ſteps with his moſt Chriſtian Majeſty, to ſollicite the Queen of *England* to ſend to the Council, and to ſubmit to it; and that he himſelf had taken notice of this to the Abbat of St. *Gildas*, in an Audience which he gave him, when he told him, That his moſt Chriſtian Majeſty did him a great Pleaſure, when he concerned himſelf in this Negotiation. The Pope being ſomewhat ſoftned by this Anſwer, told the Ambaſſador that he ought not to expect that either the *Engliſh*, or the Proteſtants, ſhould ever appear in Council, becauſe they knew well that they ſhould be condemned there. He added, That the Decrees of the Law of God cannot be changed or corrected; but he believed that it would be proper that theſe Things ſhould be touched tenderly in the Council,

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and that they ſhould only ſtay to collect thoſe Decrees which the Church of *Rome* has vigorouſly enforced: For as to thoſe Articles which relate to poſitive Right, as the Council had declared in one Inſtance, that it left it to the Diſpoſition of the Pope; ſo he exhorted Princes to have recourſe to him, promiſing that he would be indulgent and liberal to them in all their other Demands.

Obſtacles which the Pope deſir'd to lay in the way of the French.

Some Days after this Audience, the Pope having received Advice, That the Cardinal of *Lorrain* was juſt ſetting out for *Trent*, with a great number of Biſhops, wrote to the King of *Spain*, to deſire him alſo to ſend abundance of the Biſhops of his Kingdom to *Trent*, who might oppoſe the *French* Biſhops when they ſhould propoſe any thing in the Council againſt the Intereſts of the Holy See; letting him know that he would do all that he could poſſibly, that his Ambaſſador ſhould have the Precedence of the King of *France*'s. And to put by the Cardinal of *Lorrain*'s Journey to *Trent*, the Pope was reſolved to ſend Cardinal *de la Bourdaiziere* thither, being perſwaded that the Cardinal of *Lorrain* would never ſuffer a Cardinal of his own Nation, ſo much his Inferior, to preceed him in the Council. He ſent alſo at the ſame Time to the Legates, to cloſe the Council as ſoon as poſſibly they could.

Articles concerning the Sacrament of Order.

The Legates who knew the Pope's Intentions long before, had ever ſince *September* 18 diſtributed Eight Articles among the Doctors, concerning the Sacrament of *Order*, for them to examine, and to give their Opinions upon in the Congregations; and that this Examination might be the ſooner diſpatched, they divided the Doctors into Six Claſſes, giving each Claſs an Article to examine. Theſe Claſſes were compoſed of ſome Divines of the Pope, and of other Princes and Commonwealths, who had Inſtructions to ſpeak, none of them above half an Hour.

The Articles concerning the Sacrament of Order, which were given them to examine, were theſe.

I. *Whether Order be a Sacrament inſtituted by Jeſus Chriſt, and not a Humane Fiction or Ceremony for the electing Miniſters of the Word of God, and Sacraments.*

II. *Whether Order be one ſingle Sacrament, ſo that the leſſer Orders are ſo many ſteps to mount to the Prieſthood.*

III. *Whether there be a Hierarchy in the Church compoſed of Biſhops, Prieſts and other Miniſters. Whether every Chriſtian be a Prieſt. Whether the vocation and conſent of the People or Magiſtrate be neceſſary, and whether Prieſts can again turn Laymen.*

IV. *Whether in the New Teſtament, there be a viſible Prieſthood, and a Power of conſecrating and of offering the Body and Blood of Jeſus Chriſt, and of abſolving Sins; or whether there is only a bare Miniſtry of Preaching the Goſpel; ſo that thoſe that do not Preach, are no Prieſts.*

V. *Whether the Holy Ghoſt be received in Ordination, and what Character is then impreſt.*

VI. *Whether Unction and the other Ceremonies are neceſſary or Superfluous in Ordination, or whether they be pernicious.*

VII. *Whether Biſhops are Superiors to Prieſts, and have a ſpecial Power of confirming and conferring Orders.*

VIII. *Whether Biſhops, called and ordained by the Popes Authority, are lawful; and whether thoſe that become ſo any other way, without Canonical Inſtitution, are true Biſhops.*

Opinions of Divines upon the Propoſitions concerning Order.

Salmeron the Jeſuit, as Popes Divine, ſpake Firſt in the Congregation which was held *September* 23. upon the Firſt Article, namely, Whether Order be a Sacrament inſtituted by Jeſus Chriſt, and not a pure Humane Fiction or Ceremony, for the Electing Miniſters of the Word of God and the Sacraments. He began with proving that there was a neceſſity of a Prieſthood, becauſe the *Maſs* was a Sacrifice, as the Council had defin'd in the Preceeding Seſſion: That Prieſthood and Sacrifice were ſo united, that they could not be ſeparated from one another: That there could be no Queſtion of its being inſtituted by Jeſus Chriſt, Firſt when he ſaid to his Apoſtles, *Do this in Memory of Me*; and then when he breathed on them, and ſaid, *Receive ye the Holy Ghoſt*; and ſince by the Word, *Order* was meant a Ceremony, which confers certain Degrees of Power in the Church, whereof ſome are Superior to others, it follows that this Power being thus diſtinguiſh'd, every *Order* is diſtinguiſh'd from any other by different Degrees of Power, and imprints a

ſpecial Character: That in the Acts of the Apoſtles, we ſhall find the Order of Deacons ſufficiently mark'd out and diſtinguiſht from that of Apoſtles; the Firſt being ſet apart for the ſervice of Tables, the other for the Preaching of the Goſpel, and the Celebration of the Holy Myſteries.

When *Salmeron* had made an End, *Ferdinand Velloſillius*, Divine to King *Philip* II. ſpake; and then *James Paiva*, Divine to King *Sebaſtian*. They both proved (as did the other Divines of the Firſt Claſs, who ſpake after them) by ſeveral Paſſages of Scripture, That *Order* was a *Sacrament*, and particulary by this, *Quæ à Deo ſunt, ordi-*
13. 1. *nata ſunt*; (*a*) then by the Tradition of the Apoſtles, by the Teſtimony of the Fathers, by the Conſent of Divines, and eſpecially by the Decree of the Council of *Florence*.

In the Congregation of *September* 25. *Petro Soto* a Dominican, who as Pope's Divine, at the Head of the Second Claſs, ſpake upon the Second Article, Whether Order is a ſingle Sacrament, all inferior Orders being but ſteps to aſcend to the Prieſthood: He took pains to ſhew that there are Seven Orders, all inſtituted by our Saviour, which all make ſo many Sacraments; and that it was neceſſary to declare this, becauſe ſome Canoniſts, who went beyond the Bounds of their Profeſſion, added Two more, the Firſt Tonſure, and Epiſcopacy; which Opinion might introduce many very dangerous Errors. Then he proved, That when Jeſus Chriſt was upon Earth, he conferred theſe Orders by Degrees, ending with the Prieſthood, which was the laſt; and that the laſt Sacrifice being the Deſign of his whole Life, this ſhew'd that all other Orders were only Ladders to aſcend by to the higheſt ſtep, which is the Prieſthood.

Jerome Bravo, a Dominican likewiſe, after he had proteſted that he firmly believ'd there were Seven Orders, which were all ſo many real Sacraments; and that the Cuſtom of the Church, which makes Men paſs from leſſer to greater Orders, and at laſt to the Prieſthood, ought to be obſerved, ſaid, That he did not think it neceſſary to make ſuch a Declaration, becauſe of the Diverſity of Opinions, there being ſcarce Two Divines of the ſame Mind: That that made Cardinal *Cajetan* ſay, That if the Opinions of the Doctors were collected, we ſhould find much Confuſion in this whole Matter of Orders, excepting in the Prieſthood: That the *Maſter of the Sentences* held the Four leſſer ones, and the Subdeaconſhip, to be of Eccleſiaſtical Inſtitution; and that the Deaconſhip which the Scripture ſpeaks of, ſeems only a Miniſtery to a Table, not an Altar, as ours is: That the difference which appears in the ancient Rituals, about the Doctrine of leſſer Orders, ſhews that they are Sacramental Things, and not Sacraments: That Reaſon teaches us alſo to believe this, ſince the Functions of thoſe that are in leſſer Orders, may be performed by thoſe who are in no Orders at all, and are equally valid: That St. *Bonaventure*, who taught that the Seven Orders were ſo many Sacraments, yet believ'd theſe Two Opinions to be very probable: Firſt that the Prieſthood alone is the Sacrament, but that the leſſer Orders, Deaconſhip and Subdeaconſhip, whoſe Functions conſiſt in Temporal Things, ſuch as opening of Doors, reading the Leſſons at the *Maſs*, Lighting of Candles, *&c.* are only Diſpoſitions to the Prieſthood: Secondly, That the Three Holy Orders [only] are Sacraments: That as to the common Opinion, That inferior Orders are ſteps to the Superior ones, St. *Thomas* aſſures us, That in the Primitive Church, ſeveral received the Prieſthood, without paſſing through the inferior Orders; and that the Church afterwards eſtabliſht all theſe Degrees to humble thoſe that pretended to the Prieſthood; That it is plain by the Acts of the Apoſtles, That St. *Matthias* was made

[(*a*) The Words alluded to here, are thoſe of St. *Paul*, Rom. XIII. 1. *The Powers that be, are ordained of God*. One would wonder how theſe Words, in which the Apoſtle is enforcing the Duty of the People to the Civil Magiſtrate, ſhould be urged to prove that *Order* is a Sacrament. It is plain Cardinal *Pallavicini* thought that *F. Paul* remember'd this on purpoſe to expoſe the Fathers and Doctors, ſince in his account of this Debate, he ſays nothing of the producing this Text to prove their Queſtion. It is evident the good Doctors went upon the Word *Ordinata ſunt*, which they could not tell how to think could be meant of any Thing but *Eccleſiaſtical Orders*. Sir *Nath. Brent*, who tranſlated *F. Paul*, underſtood nothing of the Matter, being led by *F. Paul's* Words in *Italian*, which were a Tranſlation of the Vulgar *Latin*, which Sir *Nath. Brent*, (who had not very much Erudition) was not aware of. The Vulgar *Latin* is thus, *Quæ autem ſunt, a Deo ordinatæ ſunt*. i. e. *Poteſtates*, which went before. This *F. Paul* renders thus, *Le coſe, che da Dio vengono, ſono ordinate*; which his *Engliſh* Tranſlator renders thus, *The Things which come from God are ordained*. Which Words either mean nothing, or are an idle Tautology. The Edition which is here quoted, is the Second, Printed at *London*, 1629. *Hiſt. Counc. Trent. Lib.* 7. *p.* 586.]

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an Apoſtle at Firſt: That the Seven Deacons did not paſs through the leſſer Orders, nor through the Subdeaconſhip: That when St. *Paulinus* had reſolved to go into the Church, he was willing to humble himſelf to begin with the Office of Porter, and ſo to go through the other Degrees; but that whilſt he was conſidering when he ſhould begin, he was ſnatcht away of a ſudden by the People of *Barcelona*, upon a *Chriſtmaſs* Day, who carried him by force to a Biſhop, who made him Prieſt, though before a Layman, without paſſing through any intermediate Orders; which would not have been done, had it not been the Cuſtom at that Time. Whence he concluded, That there was no need for the Council's going farther than what all Catholicks agreed in; and that it would be much better to treat of the Sacrament of Order, with Prieſthood, eſpecially ſince the Council treated of the Sacrament of the *Maſs* laſt Seſſion, which has ſo near a Connection with the Prieſthood, and afterwards from Prieſthood go to examine Order in general without deſcending to Particulars.

After the Congregation, *Draskowitz*, Biſhop of *Five Churches*, ſtay'd behind with ſome Biſhops, and ſpake to them in theſe Words, "That the Emperor being now "no longer employ'd in War, after having concluded a Truce for ſeveral Years "with the *Turk*, had nothing more at Heart than the Reformation of the Church, "which might be compaſſed if a Party of the Biſhops would contribute to it: "That he conjured them therefore by the Love of God, and the Obligation which "every Chriſtian has to ſerve the Church, not to abandon ſo juſt a Cauſe, and ſo "important to Chriſtendom: That every one ſhould ſet down in Writing what he "thought requiſite to be Decreed for the Service of God, without being biaſſed "by Humane Reſpects: Laſtly, That they ſhould think upon the Means of Re"forming, not a part, but the whole Body of the Church, the Head and the "Members. The Archbiſhop of *Granada*, who entred into the Notions of the Biſhop of *Five Churches*, ſhew'd the Neceſſity of Reformation, and the preſent Opportunity that they had to labour after it; and then having thanked the Biſhop of *Five Churches* for his good Advice, he ſaid, his Brethren and he would conſult about it. Accordingly the *Spaniards* met; and after they had talked together of the Neceſſity of a Reformation, and the Inclination which the Emperor had towards it, to which their King who was naturally enclined to Piety, and the *French* Biſhops who would quickly be there, would not fail to be aſſiſting, they touched upon ſome Abuſes which proceeded from the Corruption of the Court of *Rome*, and would never be at an end till all that had been uſurped upon the Biſhops by their Reſervations were reſtored to them again. The Archbiſhop of *Granada* remonſtrated, That this was a proper Time to lay the Foundation, whilſt they were treating of the Sacramant of Order; That if they would declare the Authority of Biſhops to be of Divine Inſtitution, they would ſoon recover what they had loſt, as much through their own Negligence, as through the Ambition and Avarice of others; becauſe then their Power could no longer be reſtrained; *Dom Bartholomew dos Martires*, added, That this was ſo much the more neceſſary, by how much their Authority was almoſt extinguiſhed by the Eſtabliſhment of a Superior Order, that of Cardinals, who anciently were no more than Prieſts and Deacons: That in a Council held at *Rome* in 993. and in that of *Clermont*, held under Pope *Urban* II. in 1095. they only Signed after the Biſhops: That their Greatneſs began only under Pope *Nicholas* the I. and that till the Pontificate of *Innocent* IV. they were always acknowleged to be inferior to Biſhops; but that ſince that time, not contenting themſelves with being their Equals, they had ſet themſelves ſo much above them, that they kept ſeveral Biſhops in their Houſes as their Domeſticks: At laſt he ſaid the Church would never be Reformed till Biſhops and Cardinals were recalled to their Firſt Eſtate. Theſe Propoſitions were heard with Applauſe as very juſt; and Five Biſhops were choſen, namely, the Archbiſhops of *Granada*, *Braga* and *Meſſina*, and the Biſhops of *Segovia* and *Tortoſa*, to ſet down in Writing what they judged to be neceſſary, either for Reformation in General, or for the Inſtitution of Biſhops in particular, at which they declared they would begin. The Biſhop of *Tortoſa*, who Correſponded privately with the Pope's Party, began at firſt to excuſe himſelf from that Commiſſion, becauſe of his Incapacity, and the Time, which he did not think was proper for it; inſinuating particularly to ſome of them, That the Biſhop of *Five Churches* was far from acting in this Matter out of a Principle of Piety, he having no other End but to frighten the Pope with his

his Propoſitions of Reformation, and to force him to grant the Cup, which they had all ſo generouſly refuſed. When this Biſhop found that he was hearkned to, he ſo managed it, that he perſwaded thoſe that were preſent, that this Matter had better be ſet aſide. However, the Biſhop of *Five Churches* having particularly confer'd that Evening with the Archbiſhops of *Granada*, *Braga* and *Meſſina*, and with the Biſhop of *Segovia*, engaged them to go next Day and wait upon the Legates, which they did; and in their Audience, they demanded that the Articles which were formerly propoſed by Cardinal *Creſcentio* in the ſame Caſe, in which it was Decreed, That Biſhops were inſtituted by Jeſus Chriſt, and that they were of Divine Right, ſhould be followed. After the Legates had confer'd together, they anſwer'd, That ſince the Lutherans affirmed that there is no difference between Biſhops and Presbyters, it was juſt that the Superiority of the Biſhops ſhould be declared; but then it was to no purpoſe to declare by what Right they were Superior, nor by whom that Right was Eſtabliſht, that not being the Point in Controverſy. The Archbiſhop of *Granada* replied, that herein lay the Streſs of the Queſtion; That if the Divines were ſuffer'd to diſpute it, the neceſſity of deciding that Queſtion would be quickly ſeen; but the Legates being reſolute, the Prelates retired, being reſolved to have that Queſtion debated. *Viſconti*, who judged, as he wrote to Cardinal *Borromée*, that this would be one of the niceſt Queſtions that could be handled in the Council; and that if the Inſtitution of Biſhops were once declared to be of Divine Right, it would follow, that the Keys were not given to St. *Peter* alone, but alſo to other Biſhops; and conſequently that the Council would be Superior to the Pope, cauſed a Report to be ſpread among the Divines, That the Legates had forbidden that Queſtion to be debated.

There was a Diſpute at that time, between the Duke of *Bavaria*'s Ambaſſador and the Ambaſſador from the *Swiſs Cantons*, which hindred the holding of a Congregation for ſeveral Days. The *Swiſs* Ambaſſador pretended to precede the *Bavarian*; but the Duke of *Bavaria* who was angry, order'd his Miniſter to go away from *Trent*: The Legates laboured all they could to ſtop him, promiſing that he ſhould keep his Place in the Congregations, and that the *Swiſs* Ambaſſador ſhould never be deſired to attend; but he would not be contented with that Expedient, unleſs they would make a formal Decree; which the Council did not care to do, for fear of offending the *Switzers* too much. The Legates had not made this Propoſition to the *Bavarian* Ambaſſador, but upon the Orders which they received from *Rome*, that they might give the Ambaſſadors time to write to their Maſters, and that in the mean time, the Council might labour to finiſh their own Buſineſs. The *Switzers* Anſwer was, That to avoid Diſputes, they were willing that their Ambaſſador ſhould be invited alternatively to the Congregations, and that he that was there, if he was not invited that Day, ſhould give Place to him that was invited. The *Bavarian* Ambaſſador retired before the *Switzers* had given in their Anſwer; ſo there being no Diſpute, they began again to hold their Congregations.

Upon the Third Article, which was, Whether there is a *Hierarchy* in the Church, compoſed of Biſhops, Prieſts and other Miniſters; whether all Chriſtians are Prieſts; whether the Vocation and Conſent of the People, or the Magiſtrate, are neceſſary; and whether Prieſts can become Laymen again; *Thomas D'Aſſio* of *Valentia*, who was of the Third Claſs of Divines, ſaid, That to doubt concerning an Eccleſiaſtical Hierarchy, was to be very ignorant of Antiquity, which plainly teaches that in the Church the People have always been governed by the Clergy, and in the Church the Inferior Orders by Superior, till they went up to one ſingle Rector, who is the Pope. When he had laid down this Theſis, he added, That there was no need of any Thing but to prove this Truth by cenſuring the contrary Errors, which the Schoolmen, who were uſed to perplex the cleareſt Things by ſubtilizing too much upon them, had introduced in oppoſition to the Canoniſts, who place *Simple Tonſure* and *Epiſcopacy* amongſt the Orders: That he could not comprehend how the former could own, that Confirmation, Ordination, and ſo many other Conſecrations, were ſo properly the Biſhops Work, that whoever elſe meddled with thoſe Functions did nothing; and yet deny that Epiſcopacy was an Order, though they made the Duty of ſhutting the Doors to be one, which might as well be ſhut by a Layman: That as to the Simple Tonſure, he had always heard Divines ſay, That the Sacrament is an outward Sign, ſignifying an inviſible and a

Spiritual

Spiritual Grace: That he was therefore much amazed that they ſhould deny the Simple Tonſure to be a Sacrament, where there is a Sign and a Thing ſignified, which is, a Diſtination to Divine Things; beſides, That is the way by which Men enter into the Clergy, and partake of Eccleſiaſtical Exemptions: That if it was not inſtituted by Jeſus Chriſt, it could not be ſaid, that to be a Clergyman, or to enjoy thoſe Exemptions, were of Divine Right: That it is manifeſt that *Hierarchy* conſiſts of Eccleſiaſtical Degrees, and the Word ſignifies nothing but the Sacred Order of Superiors and Inferiors: That this Sacred Order can never be well ſettled, if with the Canoniſts we do not make the Simple Tonſure the loweſt Degree, and Epiſcopacy the higheſt; becauſe whilſt the firſt and the laſt ſubſiſt, the intermediate ones of neceſſity follow; and on the contrary when thoſe Two fail, the others loſe their Foundation. Upon the other part of the Article he ſaid, That the People formerly aſſiſted at the Election of Biſhops, and the Ordination of Prieſts and Deacons, and alſo had a Vote; but then this was done by a tacite or expreſs Conſent of the Pope's; becauſe no Layman can have any Authority in Spiritual Things, but by a Privilege from the Pope: That this Favour was then granted, becauſe the People and Great Men were then very Devout, and ſo did more good to the Church, and reſpected thoſe more in whoſe Election they had a Share; but that afterwards when that Fervor was gone, and Laymen preſumed to raiſe to Eccleſiaſtical Dignities Men that were Devoted to their Wills, there was a neceſſity of excluding them from Elections. He concluded, That it was his Opinion, not only that that Article ſhould be condemned as Heretical; but alſo that all thoſe Paſſages in the Pontifical, which mention the Suffrage and Conſent of the People, ſhould be ſtruck out.

Franciſco Foreiro, (*b*) a Jacobin, Divine to the King of *Portugal*, ſaid there could be no Queſtion concerning the *Hierarchy* of the Catholick Church, which was authorized by Apoſtolical Tradition, by the Teſtimony of all Antiquity, and by the immemorial Uſage of the Church: That though that Word had not always been in uſe, yet the Thing which it ſignified had always ſubſiſted: That *Dionyſius* the Areopagite, had written a Book about it on purpoſe: That the Council of *Nice* had called it an ancient Cuſtom: That what the Fathers called ancient in the beginning of the Fourth Century, muſt be carried as high as the Apoſtles: That in his Opinion, this was not a proper Place to treat of the Sacrament of Order, though ſeveral Schoolmen had done it, when they placed the *Hierarchy* in the Upper and Lower Orders; which cannot be right, becauſe the Pope is the Supream *Hierarch*, after whom are Cardinals, Patriarchs, Primates, Archbiſhops, Biſhops, and then Arch-Prieſts, Arch-Deacons and other Subaltern Superiors, all under the Pope, who is their ſole Head: That if we lay aſide the Diſpute, whether Epiſcopacy be an Order, yet at leaſt it is certain, that Archi-Epiſcopacy, the Patriarchate and Pontificate are not Orders, but only certain Superiorities of Juriſdiction over Epiſcopacy: That *Hierarchy* conſequently conſiſts in Juriſdiction, in which the Council of *Nice* does in truth put it, when it ſpeaks of the Popes of *Rome*, *Alexandria* and *Antioch*; and that conſequently they ought not to have treated of *Hierarchy*, when they were to treat of *Order*, for fear of giving a handle to Calumny.

Amante, an *Auguſtinian* Monk, Divine to Cardinal *Madruccio*, ſaid, That moſt of thoſe who ſpake before him, had only advanced probable Reaſons, and ſome Similitudes, which, when Articles of Faith are diſcuſſed, are ſo far from convincing an Adverſary, that they confirm him yet more in his Opinions; which he confirm'd by a Paſſage of St. *Auguſtin*'s. He added, That Men ſhould ſpeak in Council, differently from what they do in Schools: That in theſe, the more Men dive into any Matter, the better they do: But that it was for the Dignity of Councils, to examine nothing but what they could unravel and make evident: That now they were diſputing upon Queſtions, of which Man could not have a compleat Knowlege in this Life, God not being willing that Man ſhould know every Thing: That upon this Article, it was ſufficient to ſay that the Church is a *Hierarchy*

[(*b*) This *Foreiro*, was One of thoſe, who by order of Pope *Pius* V. wrote the *Catechiſmus ad Parochos*, which was drawn up by virtue of a Decree of the Council of *Trent*. The other Two, were *Leonardus Marinus*, Archbiſhop of *Lanciano*; and *Ægidius Foſcararius*, Biſhop of *Modena*.]

compoſed

compoſed of Prelates and Miniſters; that theſe are ordained by Biſhops; and that *Order* is a Sacrament in which the Laity have no Share.

John Ramitez, grounding upon the Doctrine of *Scotus*, ſaid, That *Order* ought not to be called a Sacrament, becauſe it is inviſible and permanent, whereas all Sacraments ought to be viſible; that all but the Euchariſt conſiſt in ſome Action: That therefore to avoid all Difficulties, they ought to ſay that it was not *Order*, but *Ordination*, which is the Sacrament. This Opinion was contradicted by all the Divines, who went upon the Council of *Florence*, which declares that Order is a Sacrament.

The Fourth Claſs of Divines was no leſs divided upon the Fourth Article; namely, Whether the Holy Ghoſt is received in Ordination, and what Character is imprinted at that Time; for though all agreed that the Holy Ghoſt is received and given in Ordination, yet ſome ſaid he was given in his proper Perſon, others only by the Gift of Grace: Upon this they diſputed long; for the latter conteſted among themſelves, whether it was juſtifying Grace which was given, or only a Gift to enable them to exerciſe their Employment: Thoſe who were for the former Opinion went upon this, That all Sacraments confer the Grace of Juſtification; and thoſe who were for the latter, upon this, That an Impenitent Perſon cannot receive that Grace, who yet receives *Order*. As for the Character, all the Divines were agreed, that the Prieſthood imprints one; but in every thing elſe they were of different Opinions; for ſome reſtrained the Character to Sacred Orders, and others extended it to all the Seven; ſome uſed the Diſtinction of *Durandus*, Biſhop of *Mend.*, who ſaid, That if by the Character was meant a Power of producing a Spiritual Effect, it is only in the Prieſthood; ſince none but a Prieſt can conſecrate or forgive Sins; conſequently that it is not in the other Orders, whoſe Functions are Corporeal, and are as well perform'd by Seculars, as by thoſe who have received Orders, and even without venial Sin: That if a Deputation to ſuch or ſuch an Employment be meant, then all Orders have their proper Character. Some anſwer'd, That this Opinion was Lutheran, and contained in the Firſt Article, and by conſequence, that a proper and indelible Character ought to be acknowleged in every Order. Some would even have that applied to the *Simple Tonſure*, as well becauſe it is never repeated in thoſe that have been degraded, as becauſe it puts thoſe that receive it into Poſſeſſion of Eccleſiaſtical Exemptions; beſides, there is no other way of maintaining, that Clerkſhip and its Immunities are of Divine Right, but by ſaying that *Simple Tonſure* is of Divine Inſtitution. As for *Epiſcopacy*, there was more Difficulty; for it revived the Queſtion, Whether it is an Order? becauſe it having Two Functions proper to it ſelf, namely, Confirmation and Ordination, the Spiritual Power which gives the Character is neceſſary, without which, Ordination and Confirmation could never have their Effect.

The Sixth Article, namely, Whether Unction and the other Ceremonies are neceſſary or ſuperfluous in Ordination, or whether they are pernicious, was then debated. The Divines unanimouſly condemned the Lutherans, for ſpeaking againſt the Unctions and Ceremonies uſed in Ordination: Some were for diſtinguiſhing the neceſſary ones which belong to the Subſtance of the Sacrament, as the Council of *Florence* had done before, and for declaring thoſe Hereticks who ſhould ſay, That Orders may be received or given without theſe Ceremonies: That for the other Unctions which are not neceſſary, they needed only condemn thoſe in general Terms, which they ſhould call pernicious: Then the Queſtion being to diſtinguiſh what Unctions were neceſſary, and what were not? there was a long Diſpute: *Melchior Cornelius*, a *Portugueze* Canoniſt, ſaid, That it was certain that the Apoſtles, in their Ordinations, uſed to lay Hands; and that the Holy Scriptures never ſpeak of any Ordination without mentioning that Ceremony, which was afterwards eſteemed ſo eſſential, that Ordination was commonly called Impoſition of Hands; and yet *Gregory* IX. ſays, this Cuſtom was introduced by the Succeſſors of the Apoſtles, and that ſeveral Divines did not believe it neceſſary: That it appears by a Decretal of *Innocent* III. That Unction was not uſed in all Churches, and that the Cardinal of *Oſtia*, *Johannes Andreas*, and *Panormitan*, all Famous Canoniſts, and ſome others, affirm, That the Pope can ordain a Prieſt with a ſingle Word, only ſaying, *Be thou a Prieſt*: That *Innocent* IV. ſays, That if the Forms of Ordination had not been fixt, it would have been ſufficient for the Biſhop to have ſaid, *Be thou a Prieſt*, or Words to that purpoſe, becauſe the Forms now obſerv'd, were

were afterwards introduced into the Church. He adviſed them not to ſpeak of neceſſary Ceremonies, but only to condemn thoſe that they ſhould judge to be ſuperfluous or pernicious. That Advice was followed.

Prelates named to draw up the Decree.

When the Divines and Canoniſts had given their Opinions, *Gaſpar de Foſſo*, of the Order of St. *Francis* of *Paula*, Archbiſhop of *Reggio*; *Callini*, Archbiſhop of *Zara*; *Andrew de Cueſta*, Biſhop of *Leon*; *Sala*, Biſhop of *Viviers*; *Suarez*, Biſhop of *Conimbra*; and *Coloſvarin*, Biſhop of *Chonad*; were choſen to draw up the Decrees: That was done in Eight Days.

Diſputes about Epiſcopacy's, being of Divine Right.

And ſo the Congregation of Biſhops began upon *October* 13. to examine the Canons which the Biſhops Committee's had drawn up: All the Patriarchs and Archbiſhops, who ſpake before the Archbiſhop of *Granada*, approved them as they were; but after that Archbiſhop had explained himſelf in few Words upon the Six Firſt Canons, he ſtopt at the Seventh, which related to the Superiority of Biſhops. He demanded, That after theſe Words in this Canon, *If any one ſays, That Biſhops are not Superior to Prieſts*, they ſhould add of *Divine Right*, becauſe in *Julius* the III's Time, this Canon had been ſo propoſed by Cardinal *Creſcentino*, and then aſſented to by the Council; to prove which, he called the Biſhop of *Segovia*, who had been preſent there, and *Preconius*, Archbiſhop of *Palermo*, who was there alſo, to be his Witneſſes. He maintain'd, that they could not avoid declaring upon theſe Two Points, That the Inſtitution of Biſhops is *jure divino*, and their Superiority likewiſe, becauſe the Hereticks denied both. To prove this Aſſertion, he quoted ſeveral Paſſages of the Fathers, particularly one out of St. *Cyprian*, in a Letter to *Rogatianus*, wherein he ſays, That as Deacons are made by Biſhops, ſo Biſhops are made by God himſelf, and that Epiſcopacy is but one in all Biſhops. Whence he concluded, That the Pope is a Biſhop as others are, he and they being Brethren, Children of the ſame Father, who is God, and of the ſame Mother, which is the Church; and that therefore the Pope calls them his Brethren, not out of Civility or Humility, but becauſe that was the way that Popes and Biſhops treated one another, before Diſcipline was corrupted; ſo that if the Pope be of Divine Inſtitution, Biſhops, who are his Brethren, are ſo too. Then he ridiculed thoſe Divines, who ſaid that the Authority given by Jeſus Chriſt to his Apoſtles, was Perſonal, and could not paſs to their Succeſſors, except St. *Peter*'s: Asking them, as if he had ſpoken directly to them, what they built upon, to maintain ſo boldly an Opinion not of Fifty Years ſtanding, and contrary to the Promiſe which Jeſus Chriſt made to his Apoſtles, *That he would be with them to the End of the World*, which cannot be underſtood of their Perſons, but only of their Succeſſors, as all the Fathers interpreted it. He ſaid alſo, That if the Sacraments are inſtituted by Jeſus Chriſt, then he muſt alſo have inſtitued Miniſters; and if the *Hierarchy* be of Divine Right, and the Soveraign *Hierarch* inſtituted by God, then we muſt confeſs that the other *Hierarchs* are ſo likewiſe. Whence he concluded, that all this being true and certain, and denied beſides by the Hereticks in ſeveral Places, of which the Biſhop of *Segovia* had made a Collection, there was a neceſſity for the Council to determine and condemn thoſe Errors.

The Cardinal of *Warmia* here took an occaſion to interrupt him, ſaying, as he and his Colleagues had agreed together, That the Hereticks did not conteſt this Matter: That on the contrary, thoſe of the *Augsbourg* Confeſſion were of the ſame Belief; ſo that it was not adviſable to diſpute a Thing about which Catholicks and Hereticks were agreed: To this the Archbiſhop of *Granada* replied, That the Confeſſion of *Augsbourg* formerly contradicted it, and affirm'd, That the Superiority of Biſhops has no other Foundation than Cuſtom, authorized by an Eccleſiaſtical Conſtitution: He required morover, that the Council ſhould decide this Matter, or at leaſt ſhould anſwer his Reaſons: The Cardinal of *Warmia* replied, That the Hereticks did not deny the Things they ſpake of, but only inveighed againſt the Manners of the Age. At laſt, after ſeveral Replies on both ſides, the Archbiſhop of *Granada* ſaid with Indignation, that he *referred it to the Nations.* (c)

[(c) *i. e.* He was for having the Prelates give their Votes in this Matter *Nationally*, and not *by the Poll.* This was what, at the beginning, the Biſhops who were for Reformation laboured after, and which the Popes conſtantly oppoſed.]

The Archbiſhop of *Zara* was for putting in the Words *of Divine Right*, to condemn the contrary Aſſertions of the Hereticks in the Confeſſion of *Augsbourg*: And when the Cardinal of *Warmia* defended what he ſaid before obſtinately, the Archbiſhop of *Zara* ſhew'd him the Paſſage; which ſet the whole Congregation upon diſputing about it.

In the following Congregations their Opinions were equally different. Dom *Bartholomew dos Martires*, Archbiſhop of *Braga*, inſiſted upon putting in the Words, *of Divine Right*; maintaining, That they ought not to be left out; and that the Pope could not take from Biſhops the Authority which they receiv'd at their Conſecration, which contained not only a Power of Order, but alſo of Juriſdiction; becauſe at their Ordination they receiv'd a Flock to feed and govern, without which it would be null: And for that Reaſon a City is aſſigned to Titular Biſhops; which would not be, if the Epiſcopal Order could ſubſiſt without Juriſdiction.

The Biſhop of *Sigovia*, who aſſented to all the Archbiſhop of *Granada*'s Concluſions, Step by Step, read abundance of Paſſages, in which the Hereticks deny the Superiority of Biſhops, and their Inſtitution by God. He ſaid, That as the Pope is the Succeſſor of St. *Peter*, ſo Biſhops are the Succeſſors of the Apoſtles: That if we read the Hiſtory of the Church, and the Letters of the Fathers, we ſhall plainly ſee that all Biſhops gave an Account to one another of Things which happen'd in their own Churches, that they might receive the Approbation of their Brethren; and that the Pope likewiſe informed them of what happen'd at *Rome*. He added, That the Principal Patriarchs at their Election ſent Circular Letters, to give an Account of their Ordination and their Belief; and that Popes did the ſame to the other Patriarchs, as they did to him: That if they weaken'd the Epiſcopal Power, they leſſen'd the Power of the Popes: That Biſhops receiv'd Spiritual Power and Juriſdiction from God alone: That the Pope only gave them the Exerciſe of this Power and Juriſdiction, by aſſigning them their Dioceſes; and that Epiſcopacy is not Epiſcopacy without Juriſdiction. He cited P. *Anacletus*, who ſaid, That Epiſcopal Authority is given by the Unction of the Holy Chriſm; and that Epiſcopacy is an Order inſtituted by Jeſus Chriſt, as well as Prieſthood. He added, That all the Popes down to *Silveſter* ſaid, either on purpoſe, or occaſionally, That Epiſcopacy is an Order which comes immediately from God: That the Words ſaid to the Apoſtles, *Whatſoever ye ſhall bind on Earth*, give a Power of Juriſdiction; which Authority neceſſarily goes down to their Succeſſors: That Jeſus Chriſt inſtituted the Apoſtles with Juriſdiction; and from their Time to this, the Church has always aſſigned ſome; ſo that this may paſs for an Apoſtolical Tradition: That after it has been defined, that Articles of Faith come to us from Scripture and Traditions, it cannot be denied that the Doctrine of the Inſtitution of Biſhops is an Article of Faith; and the rather, becauſe St. *Epiphanius* and St. *Auguſtine* place *Aërius* among the Hereticks, becauſe he made Presbyters equal to Biſhops; for which he would not have been reprehended, if Biſhops had not been of Divine Right.

The Biſhop of *Orenſe* was of the ſame Opinion; and obſerved, That as Hereticks attacked the Hierarchy, ſo its Degrees ought to be well ſettled and diſtinguiſhed; and they ought to ſhew, that God is its Author.

Some *Italian* Biſhops were againſt this Declaration, and diſtinguiſhed in Biſhops the Power of Order from that of Juriſdiction; allowing, that the Power of Order was of Divine Right; but maintaining, that the Power of Juriſdiction was not. The Biſhop of *Lucca* did not ſubſcribe to their Opinion; and affirm'd, on the contrary, That God having principally appointed Biſhops to govern the People, it was againſt good Sence to ſay, that he did not give them Juriſdiction and Authority to do it. The Biſhop of *Alifa* ſalved all with a Subdiſtinction, ſaying, That Epiſcopal Juriſdiction, in its ſelf, comes from God; but that the Determination of that Juriſdiction to a particular Subject, comes from the Pope. The Biſhop of *Rimini* had another, and diſtinguiſhed Voluntary and Contentious Juriſdiction; pretending that this laſt depends upon the Pope.

George Zifchowid, Biſhop of *Segna* in *Croatia*, ſaid, He was extreamly ſurprized to ſee the Divine Right of Epiſcopacy diſputed in the Council: For if Biſhops are not from God, from whom have they their Authority? And whence has the Council, which is a Body of Biſhops, its Authority? Let an Aſſembly be never ſo numerous, it muſt have its Authority from him, from whom every particular Member derives

erives his own. Now if Biſhops are inſtituted by Men, the Collective Authority of them all together is but Humane. He that hears Men ſay, That Biſhops are not of Divine Right, cannot conceive a Council to be any thing but an Aſſembly of Profane Perſons; in which it is not Jeſus Chriſt that preſides, but a precarious Power which is receiv'd from Men. *To what Purpoſe*, added he, *ſhould the Fathers ſtay at* Trent *after this, with ſo great Inconvenience and Expence, whilſt he that has given them the Power of treating upon Matters, can do it all himſelf with more Authority? This is to mock* Chriſtendom; *to propoſe a Council, not only as the Beſt, but as the Only Way of deciding Controverſies:* That, for his Part, he would never have come to *Trent*, if he had not believed that Jeſus Chriſt was to be among them: That no Man can deny, but wherever Jeſus Chriſt aſſiſts, the Authority is from him: That if any Biſhop believ'd otherwiſe, and that his Authority was Humane; it has been a mighty Boldneſs in him thus long to pronounce *Anathema's*, whereas he ought to have referred every thing to him who has a greater Authority: That had the Authority of the Council not been certain, the Firſt Thing which they ſhould have begun with, when it was open'd in 1545. ſhould have been, to determine from whom they had their Power; as is practiſed in other Tribunals, where the Competency of the Judges is decided before the Cauſe is begun, that ſo the Sentence may not be looked upon as Null, becauſe it was not paſs'd by a Lawful Power. That the Proteſtants, who ſought all Ways to diſgrace this Holy Council, could not have a more Plauſible one, than to ſay, that it queſtion'd its own Authority: That the Fathers therefore ought to mind what they had to do; ſince the Validity or Nullity of the Acts of the Council depended upon this Point, as it ſhould be well or ill determin'd.

Of 180 Fathers who gave their Opinions, 53 were of the Archbiſhop of *Granada*'s Opinion: Some ſpake ambiguouſly; and moſt of them let this Article paſs, without ſaying any thing to it.

Diſcourſe of Lainez, *concerning the Divine Right of Epiſcopacy.*

After the Biſhops, F. *Lainez* ſpake, whoſe Speech laſted above Two Hours: It was divided into Two Parts. In the Firſt, he proved, That the Power of Juriſdiction belongs to the Pope; and that in the other Orders there is no one Part that does not proceed from the Authority of the Pope: In the Second Part, he endeavour'd to refute the Objections which could be raiſed againſt it. The Creatures of the Court of *Rome* applauded this Diſcourſe. The Biſhop of *Paris*, who fell Sick juſt at the Time when he was to give his Opinion, told thoſe who gave him an Account of F. *Lainez*'s Diſcourſe, That in the Firſt Congregation he would ſpeak againſt the Doctrine of that Father.

The Legates, who underſtood that the *French* Biſhops were upon the Road, were ſenſibly touched when they were told of what the Biſhop of *Paris* had ſaid concerning F. *Lainez*'s Speech; well foreſeeing, that the Biſhops of *France* would not fail to oppoſe the Sentiments of that Father, which were ſo favourable to the Court of *Rome:* But they were more ſo, when they underſtood, that at a great Entertainment, which the *French* Ambaſſadors gave to other Ambaſſadors, and to a great Number of Prelates, they had ſaid publickly, That they were Scandaliz'd at the Aſſertions of F. *Lainez*; and that they plainly ſaw, that the Generality of Prelates did not, when they gave their Opinions, ſpeak what they thought, but only repeated what the Legates had ſaid to them in particular. Wherefore they reſolved to have the Decrees drawn up out of hand, and to put an End to this Buſineſs before the *French* Prelates arrived.

Draught of a Canon, concerning the Inſtitution of Epiſcopacy.

In the Congregation of *October* 20. they conſulted how to draw up a Canon concerning Hierarchy, which all the Biſhops might conſent to. *Naclantus*, *Marinus*, *Foſcararius*, and *Caſtagna*, drew it up. It was communicated to the *Spaniſh* Biſhops, but they did not like it; and earneſtly demanded, that the Canon might appear as it was drawn up in *Julius* III's Time. The *Italians*, on the contrary, demanded, that the Canon might paſs as it was now drawn up. A Third was made, which ran in theſe Words: *Whoever ſhall ſay, That the Authority of Biſhops to Ordain, Confirm, and Teach, is not of Divine Right; and that the Juriſdiction which they have, was not given them by Jeſus Chriſt, in the Perſon of St.* Peter, *his Vicar, by whom it is communicated to them, when they are called to ſome Part of the Care; or ſhall ſay, That they are not ſuperior to Prieſts: Let him be* Anathema.

The *Spaniards* would not conſent to this Form, no more than to another like it, which was propoſed: They diſputed long upon a Matter of Fact, namely, Whether this Canon had been drawn up and approved in *Julius* III's Time? And this

Diſpute about the Inſtitution of Biſhops, could neither be accommodated nor ended: So that the Legates thought it neceſſary to lay aſide the Examination of the Decrees which had been made about the Sacrament of Order, and to propoſe ſome Point of Reformation, that they might give thoſe who had been warmed with the Diſpute about the Inſtitution of Biſhops, Time to cool. The Biſhop of *Paris* told the Legates, That it was high Time to labour after contenting the *French* and the other Nations, by chooſing Biſhops out of every Nation, who might examine the Neceſſities of their own Countries, which the *Italians* could not know at *Trent*, or at *Rome*: And, that all that had been hitherto done in that Matter, ought to be looked upon as nothing. The Legates, who ſaw plainly, if this Method were purſued, they ſhould fall into great Perplexities, propoſed to make a Decree concerning Reſidence; and the Biſhop of *Macerata* was order'd to draw it up.

Decree concerning Reſidence, propoſed.

Nov. 6. the Cardinal of *Mantua* propoſed a Decree of Reſidence; ſaying, That it was a neceſſary thing, which all Princes deſired, and which the Emperor demanded ſeveral Times, who complained, That that Article was laid aſide; and that they amuſed themſelves with uſeleſs and unſeaſonable Diſputes: That there was no need of debating it over again; they were now only to find out Means to execute what every one ſhould judge neceſſary. That the Kings of *Spain* and *France* had demanded the ſame Thing as the Emperor had done; and that all *Chriſtendom* deſired a Regulation: That this Matter was treated of in *Paul* III's Time; but then ſome Perſons running into ſuperfluous Queſtions, that Debate was interrupted: That, for the ſame Reaſons, it would be ſufficient, for the preſent, to treat of what was propoſed in the Decree: Adding, That they had determin'd to follow the Remonſtrances which the *French* Ambaſſador had ſeveral times made to them; that they need only decree, That Biſhops ſhould reſide; it being of no moment, to know from whence that Obligation proceeded. This Decree ſet forth, That Reſiding Biſhops ſhould not pay Tenths, or any other Impoſition, tho' ſettled by Princes or Kings. This diſturbed the Ambaſſadors; but the *French* Miniſter diſſembled it at that Time, and afterwards complain'd to the Cardinal of *Mantua*, for appealing to him without giving him Notice; ſaying, That if he had ſpoken freely to him upon that Subject, he did it as a Friend, and not as an Ambaſſador: And, to add more Weight to his Complaint, he reproached him with naming the King of *Spain* before the King of *France*. He ſaid nothing about the Tenths, hoping that the Noiſe which he made, and the Oppoſition of thoſe who would have it determin'd, that Reſidence is of Divine Right, might hinder the Paſſing of that Decree. The Biſhop of *Five Churches* ſaid only, That he did not think the Emperor's Intentions were truly repreſented by the Legate. *Pagnano*, Agent to the Marquis of *Peſcara*, demanded, That the Decree might be ſo drawn up, as not to prejudice the Favour granted by the Pope to His Catholick Majeſty, for the Support of his Galleys. The Legates hoped to bring over the Biſhops to them by the Clauſe of the Tenths: But when they heard of an Exception for *Spain*, they began to ſay to one another, That the Legates were for making Favours of what they could not grant; ſince in *Spain* and *France*, and every where elſe, they ſhould be conſtrained to pay Contribution, and even in the Eccleſiaſtical State it ſelf they ſhould be deprived of that Immunity.

Arrival of the Cardinal of Lorrain.

About this Time the Cardinal of *Lorrain* came to *Breſcia*: The Pope having Notice of it, ſent *Charles Graſſi*, Biſhop of *Monteſiaſcone*, to Compliment him; and order'd the Legates to put off the Seſſion; but upon Condition, that they ſhould not ſtay longer then *November* before they held it. The Fathers of the Council, following the Pope's Example, ſent *Urbin de la Rovere*, Biſhop of *Sinigaglia*, to make their Compliments to that Cardinal: He met him at the *Lago di Garda*; and they reſolved to hold no Congregations till he came.

Cardinal *Madruccio*, accompanied with ſeveral Prelates, went a Mile out of Town to meet him. The Legates met him at the Gate of the City, and carried him in Proceſſion to his Lodging. The Cardinals of *Mantua* and *Seripandus* placed him in the middle: They thought they ought to pay him the ſame Honour, which the Cardinals *del Monte* and *Santa Croce* had paid him before, when he went through *Bononia*, where the Council was then held, to receive his Hat at *Rome*. The Two other Legates, and Cardinal *Madruccio*, went behind; who were follow'd by the Eccleſiaſtical Ambaſſadors of the Empire and of *Poland*, and by 131 Biſhops. The Lay Ambaſſadors of *France*, *Venice*, and *Florence*, went before the Legates. That very

very Evening the Cardinal of *Lorrain* paid a Viſit to the Cardinal of *Mantua*; and next Day he went with the Sieurs *de Lanſac* and *Ferrier* to an Audience of the Legates, to whom he preſented the King's Letters directed to the Council; and after that, he made them a long Diſcourſe to this Purpoſe; That he had no other Deſign in coming to *Trent*, but the Service of the Holy See: That he was reſolved to communicate every Thing with the Pope and Legates; to ask nothing but with the good Liking of His Holineſs; and to avoid all uſeleſs Diſputes: That their Debates concerning the Inſtitution of Biſhops, and Reſidence, which have been ſo much talked of, have leſſen'd the Authority of the Council, and made it likewiſe loſe much of the Reſpect which the World had conceived of it: That, for his Part, he was inclinable to think they were of Divine Right; but yet, if it were certain, he ſaw no Neceſſity nor Advantage in making ſuch a Declaration: That the Drift of the Council ought to be to re-unite thoſe that are ſeparated from the Church: That having conferred with the Proteſtants, he did not find they were ſo far alienated, but they might be reduced: That there never was a more proper Time to do it in than the preſent, when their Union with the Emperor was more ſtrict than ever it had been before: That ſeveral among them, particularly thoſe of *Wirtemberg*, were deſirous to come to the Council; but then they muſt be allured to it by ſome Beginnings of Reformation, in which the Service of God obliged the Legates to take Pains. He ſet forth the Deſire which the King of *France* had, that proper Remedies ſhould be applied to the Neceſſities of his People; becauſe, in the War which he had with the *Hugonots*, he might probably have great Differences with the Catholicks, who would certainly fall into Diſobedience, if they neglected any longer to reform the Abuſes which had been introduced: That this was the Reaſon why he was ſent to the Council. He complained, That of all the Money which the Pope promiſed to lend the King, His Majeſty could get but 25000 Crowns, which were paid by the Cardinal of *Ferrara*, becauſe of the Conditions which His Holineſs impoſed; namely, The Suppreſſing the *Pragmaticks* of the Parliaments of *France*; which was ſo difficult a Matter, that he had no longer Hopes of receiving One ſingle Penny more of what had been promiſed him. At laſt, he ſaid, He deſired to ſpeak in the King's Name to the Fathers of the Council, in the next Congregation; after which, he would content himſelf to give his Opinion freely as an Archbiſhop, without concerning himſelf in the leaſt with the Affairs of the Kingdom; the whole Direction of which he left with the Ambaſſadors of *France*, to whom he brought New Orders.

Cardinal of Lorrain's *Diſcourſe to the Legates.*

When the Legates came to anſwer the Cardinal of *Lorrain*, they commended his Piety and Reſpect to the Holy See; and promiſed likewiſe to communicate every thing with him: They told him with what wonderful Patience they had born with the Liberty, or rather Licence, of the Biſhops, who paſs'd from Queſtion to Queſtion, when they gave their Opinions: That now he had joined them, they might, by his Help, repreſs that extream Licence, and pacifie Differences in ſuch a manner, that the World might be as much edified for the future, as it had been ſcandalized with them before: That they knew the Malice of the Proteſtants but too well, who, when they appeared to be moſt ready to come to an Agreement, were contriving the moſt dangerous Diviſions: That they certainly demanded a Council, becauſe they believ'd it would be refuſed; and even when they asked for it, they put Thouſands of Obſtacles in its way: That thoſe that were at the Diet of *Franckfort*, labour'd all they could with the Emperor to break it: That they hated the Council as much as they did the Pope; and had demanded it heretofore, only to cover their Apoſtacy: That therefore they ought no longer to mind their Converſion, but only endeavour to preſerve the good Catholicks. They alſo commended the King's Piety and good Intentions; and ſet forth all that the Pope had done on his Part, to reform his Court, without regarding the leſſening of his own Revenues; and the Sollicitations which His Holineſs had uſed with the Fathers of the Council, to labour after the Reformation of the Church: That they deſired it for their Parts, but the Biſhops ſquandred away the Time in Diſputes: That if the *French* Catholicks waver'd, the Pope ought to be made acquainted with it. For the Money that was promiſed, they ſaid, His Holineſs loved the King ſo tenderly, that nothing but pure Neceſſity could make him impoſe any Conditions. At laſt, after ſeveral Compliments on both ſides, they agreed that the next *Monday* there ſhould be a General Congregation held, when they would hear the Subject of his Embaſſie from his own Mouth.

Legates Anſwer.

The

The Cardinal of *Lorrain* having a ſlight Fit of a Fever, excuſed himſelf from going to the Congregation; deſiring however that they would proceed ſlowly, that he might be preſent at their Debates. The Legates, to pleaſe him, began much later than ordinary, and only ſummon'd all the Biſhops, who (with the *French* Biſhops that came next Day) made up at *Trent*, at that Time, the Number of 218. They did no Buſineſs that Day, becauſe of a Difference which roſe about Precedence, between the Abbot of *Clairvaux* and the Abbot of the Congregation of *Mont-Caſſin*. The Reaſons upon which the Abbot of *Clairvaux* grounded his Plea, were, That the Abbot of *Mont-Caſſin* was not truly of the Order of St. *Bennet*, but of the Congregation of St. *Juſtina*, which was but a little while ago confirmed by *Eugenius* IV. He alledged beſides, ſeveral Prerogatives which the Abbots of *Clairvaux* had above thoſe of *Mont-Caſſin*. On the contrary, the Abbot of *Mont-Caſſin* ſaid, That they were originally of the Order of St. *Bennet*: That it was very true there had been ſome Change ſince *Eugenius* IV's Time, but they all along kept up to the Rule of St. *Bennet*. There being therefore a Neceſſity of examining the Bulls and Privileges of both, which would have required a conſiderable Time, the Abbot of *Mont-Caſſin* rather choſe to yield, upon Condition that the Abbot of *Clairvaux* would own them to be Sons of S. *Bennet*.

Conteſt between the Abbots of Clairvaux *and* Mont-Caſſin.

Now, to get over all thoſe Difficulties which the Biſhops of *France* and *Spain* might ſtart, the Pope reſolved to ſend a great Number of Prelates to the Council: He commanded therefore all Biſhops, Titulars, Coadjutors, and even thoſe who had laid down their Biſhopricks, to go away immediately. He was deſirous that *Marco Antonio Bobba*, Biſhop of *Aoſte*, the Ambaſſador from *Savoy*, ſhould go; and on the other hand, he forbad the Archbiſhop of *Saſſari* to go; becauſe in *Paul* III's Time, he had couragiouſly maintain'd, That Reſidence of Biſhops was of Divine Right. *Sebaſtian Gualtieri*, Biſhop of *Viterbo*, having given the Pope to underſtand, That he had ſome powerful Ways, by which he could govern the Cardinal of *Lorrain*, and that he could eaſily diſcover all his Intentions; His Holineſs, in Hopes of that, careſſed him exceedingly, and exhorted him to go ſpeedily away to *Trent*.

The Pope ſends Italian *Biſhops to* Trent.

Nov. 22. the Cardinal of *Lorrain* being reſolved to preſent His Moſt Chriſtian Majeſty's Letters next Day to the Council, acquainted the Legates, That when his Letters of Credence were read, he would make one Diſcourſe, and *du Ferrier* ſhould make another: But the Legates foreſeeing, if that were allow'd to that Ambaſſador, all the reſt would in like manner ſpeak and propoſe, which would ſtill cauſe more Confuſion; returned Anſwer, That neither under *Paul* III. nor *Julius* III. nor *Pius* IV. it had ever been permitted to Ambaſſadors to ſpeak in Congregations, only upon the Day of their Publick Reception: So that they could not allow of this Innovation, without the Pope's Conſent. The Cardinal of *Lorrain* replied, That they having New Inſtructions from his King, this might be taken for a New Embaſſie, and for a Firſt Entry. After many Anſwers and Replies, the Cardinal of *Lorrain* gave his Word, that *du Ferrier* ſhould ſpeak once for all: And ſo the Legates yielded to his Deſire, leſt a Refuſal might have ſerved him for a Pretence to have given the Council a great deal of Trouble.

Cardinal of Lorrain *deſires that* du Ferrier *might be heard.*

Next Day, *Nov.* 23. the Letters of His Moſt Chriſtian Majeſty, dated at *Rouville*, *Octob.* 7. and ſuperſcribed, *To the moſt Holy and moſt Reverend Fathers aſſembled at* Trent, *to celebrate the Holy Council*, were read in the Congregation. In theſe Letters the King ſaid, That God having called him to the Government of a great Kingdom, it pleaſed his Infinite Wiſdom to afflict the Beginning of his Reign with a Civil War: That yet the Divine Goodneſs had ſo far opened his Eyes, that tho' he was but a Child, he had found that Diverſity of Opinions in Matters of Religion was the Root of all this Evil: That ever ſince his Coming to the Throne, he, moved by the Holy Ghoſt, had deſired and ſollicited that a Council might be held, as the only Remedy proper for his State: That after he had been the Firſt Author of this Pious Deſign, he had the Mortification to ſee, that his Biſhops had not alſo been the Firſt that went to the Council; but that all the Fathers and all *Chriſtendom* knew the Cauſe, and would judge of the Sincerity of his Intentions by his ſending the Cardinal of *Lorrain*, his Couſin, with the Prelates and Abbots who accompanied him: That he ſent him to them for Two Reaſons; One was, to comply with the Deſire which that Cardinal had, to acquit himſelf of his Duty as a Biſhop; the Other, that having been brought up, from his tendereſt Youth, in the Management

King of France's *Letters.*

of

of the moſt important Affairs of his Kingdom, he perfectly knew its Neceſſities, of which he had Orders to give them an Account, that ſo he might obtain from them ſuch Remedies, as were to be expected from their Prudence and Fatherly Love; not only for the Settlement of the Quiet of his own Kingdom, but alſo for the univerſal Good of *Chriſtendom*: That he pray'd them therefore to labour after it with their ordinary Application, that ſo the Catholick Church might recover its Ancient Luſtre, by the Re-union of all Chriſtians in One ſole Religion; A Work worthy of them, and the Expectation of all Princes and Nations, who would publiſh their Praiſes to all Poſterity; beſides their receiving Immortal Recompence from God: Laſtly, That the Cardinal of *Lorrain* being perfectly well apprized of his Intentions, he conjured them to put the ſame Confidence in him, that they would do in His Majeſty's proper Perſon.

Cardinal of Lorrain's Speech.

Then the Cardinal of *Lorrain* ſpake, and began with a long Enumeration of the Evils with which *France* had been afflicted by the Hugonots, who, ſparing neither Things Holy nor Profane, had burnt and profaned Churches; burnt their moſt precious Ornaments; carried away or melted their ſacred Veſſels; deſtroy'd their Monaſteries; and conſumed the richeſt and nobleſt Libraries of the Kingdom with Fire; maſſacred Prieſts and Monks at the Feet of the Altars; driven away the Paſtors of their Churches; violated the Tombs of their Kings and Princes; and led the People to deſpiſe Regal Majeſty: Then enquiring into the Cauſes of all theſe Evils, he ſaid, He could find no other but Corruption of Manners, Relaxation of Diſcipline, and the ſmall Care which has been taken to repreſs Hereſie in its Birth: Whereupon, turning to the Ambaſſadors of Princes, he ſaid, They might plainly ſee at Home, but with an unſeaſonable Repentance, what they looked upon amongſt others with Indifference; for if once *France* ſhould fall, it would draw after it the Ruine of its Neighbour States. He added, That there was ſtill a Remedy: That the King of *France* had an excellent Diſpoſition: That the Queen his Mother, and the King of *Navarre*, gave him wiſe Counſels: That the great Men of the Kingdom were full of Zeal and Courage, and they ſtill had Money to procure Auxiliary Troops from all Quarters: That in the midſt of all this, His Majeſty's readieſt Aſſiſtance was in a Council, from which he expected to receive Divine Peace, which is the greateſt of all good Things: That in order thereunto, His Majeſty required Two Things from the Council; One was, To lay aſide new and uſeleſs Queſtions, and to procure a Suſpenſion of Arms between Princes, that ſo Proteſtants might not have Reaſon to believe, that the Council would rather ſtir up Princes to make Alliances and Wars, than to reconcile Mens Minds and to preſerve the Unity of Peace. The Other, That the Council would ſeriouſly labour after Reformation of Manners, and Eccleſiaſtical Diſcipline; which was the only Means of preſerving the Authority and Dignity of the Church, and of keeping *France* in Obedience: That Reformation ought to be begun in the Houſe of God: That it was the Biſhops Buſineſs to take care of themſelves and their whole Flock. He concluded with ſaying, He had finiſhed his Commiſſion, and that the Ambaſſadors of the King his Maſter would ſay the reſt. At laſt he proteſted, That he, and the Biſhops his Companions, reſolved to be all their Lives time ſubject to our Moſt Holy Father *Pius* IV. and acknowledge his Primacy in the Church: That they reſpected the Decrees of this Holy General Council: That they very willingly ſubmitted to the Legates, and deſired to live in Peace with the other Biſhops; and that they were Happy in having the Ambaſſadors of Princes to be Witneſſes of their Thoughts, which only tended to the Honour of God.

Cardinal of Mantua's Anſwer.

The Cardinal of *Mantua* anſwer'd him in ſhort, teſtifying the Joy which the Fathers had that the Cardinal of *Lorrain* was come; commending the Zeal of him and his Brethren for the Service of God, and leaving all the reſt to the Anſwer which the Archbiſhop of *Zara* was going to make him in the Name of the Council.

Archbiſhop of Zara's Speech.

Then the Archbiſhop ſtood up, and ſaid, That the Fathers were always extreamly uneaſie to hear of the Miſeries of *France*; but that now their Grief was ſo much the greater, by how much the Picture, which this Cardinal had juſt now made, had ſet before their Eyes what before they had only heard of: That they comforted themſelves however with the Hopes, that His Moſt Chriſtian Majeſty, treading in the Steps of his Anceſtors, would ſoon quell the Boldneſs of the Diſturbers of his State: That they had all poſſible Reaſon to hope, that the True Worſhip of God would be re-eſtabliſh'd, Manners corrected, and Peace reſtored

to

to the Church, ſince the Council had ſo good a Coadjutor. Then he went on to the Commendations of that Cardinal, and thank'd God for his Happy Arrival. At laſt he ſaid, The Fathers would always willingly hearken to what he and the Ambaſſadors of *France* had to propoſe; being ſatisfied, that they would deſire nothing but what was for the Honour of God, and the Service of the Church and the Holy See.

When the Archbiſhop of *Zara* had replied, in the Name of the Council, to the Cardinal of *Lorrain*'s Speech; Monſieur *du Ferrier*, the Ambaſſador, ſpake in theſe Words: "We have nothing, Gentlemen, to add to, or take from, what you have "heard; we have but One thing to ſay to you, if you be willing to hear it, in "order to ſatisfie the Duties of our Charge. Tho' the Piety and Zeal of His Moſt "Chriſtian Majeſty, for the Intereſts of the Catholick Church, have been hitherto "ſufficiently known; yet they appear at preſent more Illuſtrious, by His Majeſty's "ſending of the Cardinal of *Lorrain*, whom he had always made uſe of in the "moſt important Affairs of his Kingdom: So that now it can be no longer doubted "of; and a Man muſt be very ſtupid, not to ſee and comprehend, that *France* has "no other Views but the Good of the Catholick Church. Thoſe are foully miſta-"ken, who imagine that His Majeſty, in this Conjuncture, is guided only by Pri-"vate Intereſt; ſince, if he had not the Church in view, it would be eaſie for him "to appeaſe, if he had a Mind, in a few Days, theſe Troubles; and to retain his "Subjects in their Duty, who are naturally inclined to Obedience: But, on the "contrary, he rather chooſes to hazard his own Kingdom, and the Eſtates of his "whole Nobility, to preſerve the Pope's and the Church's Authority in *France*: "And this is now the Root of all our Misfortunes. If any Man now has a Mind "to know of us what the Church of *France* deſires of the Fathers of the Council; "we reply, That the Propoſitions we have to make to it, are neither troubleſome "nor exorbitant, ſince they contain only the Demands which have been made to it "by all *Chriſtendom*; which are only thoſe which *Conſtantine* the Great made for-"merly to the Fathers of the Council of *Nice*. His Chriſtian Majeſty requires no-"thing more: All his Demands are contained in the Holy Scriptures, in the An-"cient Councils, and in the Conſtitutions of Fathers and Popes. For all that His "Moſt Chriſtian Majeſty, as Eldeſt Son of the Church, demands of you, as Judges "appointed by Jeſus Chriſt, is, That you would reſtore the Church to what it was "before; not by a Decree of General Clauſes, but according to the expreſs Words "of that Perpetual and Divine Edict, againſt which, neither Preſcription nor "Uſurpation have ever any Place: In a Word, That thoſe Holy Rules, which "Satan has ſo long held in Captivity, may be ſet free, to re-enter into the City of "God. Thus *Darius* pacified *Judæa*, by executing an Old Decree of *Cyrus*'s: "And *Joſiah* reformed the *Jews*, by cauſing the Book of the Law to be read and "obſerved; which, after it had been long concealed by the Malice of Men, was "found by the Holy Prieſt *Hilkiah*, who thereby reſtored the Ancient Uſages, and "cauſed the Commandments of God to be once more vigorouſly obſerved. Thus "the brave Soldiers of *Nehemiah*, of whom St. *John Chryſoſtom* gives ſo great a Cha-"racter, rebuilt the Walls of *Jeruſalem*, holding a Sword in one Hand, and a "Trowel in another. This, Gentlemen, is what you ought to do; otherwiſe it "will be to no Purpoſe for you to ask us hereafter, Whether *France* enjoys a pro-"found Peace? For then we ſhall anſwer you, as *Jehu* did to King *Jehoram*, *What "Peace, ſo long as ------ ſo many?* You know the reſt. Thus, unleſs you labour after "Reformation, we ſhall recur in vain to the Alliance of His Catholick Majeſty; "we ſhall implore the Aſſiſtance of the Pope, of the Moſt Serene Republick of "*Venice*, of the Dukes of *Lorrain*, *Savoy* and *Tuſcany*, in vain: All theſe Aſſiſtances, "believe me, will be to very little Purpoſe, if you do not ſet your ſelves about Re-"forming the Church. That Quietneſs which ſome of you now ſeem to enjoy, "will be quickly diſturbed; and, what is worſe, you will be anſwerable for the "Ruine of thoſe that will periſh, tho' it is by their own Fault; and God will with "Juſtice demand of you an Account of their Lives. But before we enter into the "Particulars of what we ſhall, according to our Inſtructions, ſay in due Time and "Place, we beg of you, Gentlemen, whoſe Piety, Religion, and Charity, are "known to us, not only upon the Account of Hearſays, but becauſe we have been "Eye-witneſſes, that you will finiſh, as ſoon as poſſible, the Things upon which "you have begun to deliberate, that you may go to Things at this Time more "important;

Du Ferrier's *Speech.*

"important; and ſo cloſe this Holy Council to the Glory of God Almighty, and "of his Son Jeſus Chriſt." This Diſcourſe diſpleaſed the Fathers of the Council as much as *Pibrac*'s did, that Day that the *French* Ambaſſadors were receiv'd in the Council; but their Fear of the *French* made them ſay nothing.

Biſhop of Leria's Opinion concerning the Inſtitution of Biſhops.

Next Day, *Nov.* 24. there was a Congregation, in which the Biſhop of *Leria* made a very handſome Recapitulation of all that had been ſaid about the Inſtitution of Biſhops, that the Cardinal of *Lorrain* might know the Reaſons which the *Spaniards* went upon: He added, That nothing was more favourable to the *Lutherans*, than to ſuppoſe it to be of Humane Right: That we approved of the Innovations which they had introduced, if we ſubſtituted Miniſters and Doctors to govern the Church in the room of Biſhops inſtituted by Jeſus Chriſt: That St. *Gregory*'s Letters to *John*, Patriarch of *Conſtantinople*, who took the Title of Univerſal Biſhop, and to Others againſt that Patriarch, plainly ſhew, that we cannot ſay the Inſtitution of the Papacy comes from Jeſus Chriſt, unleſs we ſay that of Epiſcopacy does ſo too.

Difficulties concerning the time of the Seſſion.

The Seſſion being to be held upon the 26th, Cardinal *Seripandus* propoſed a Prorogation, becauſe the Decrees which were to be publiſh'd were not yet ready: And he complain'd of the Length of Mens Speeches, which were the Occaſion that the preciſe Day, when the Seſſion was to be held, could not be determin'd; ſo that it muſt of Neceſſity be put off to an indefinite Time. He added, That when ſeveral Fathers were deſirous to ſpeak of Abuſes, they did not perceive that they committed a very great one themſelves, by loſing ſo much Time in uſeleſs Diſcourſes; and that the Council could never be ended with Edification, if that were not corrected. The Cardinal of *Lorrain* ſeconded him, and exhorted the Fathers to lay aſide unſeaſonable Queſtions, and to finiſh what they had begun out of hand, that they might treat of more neceſſary Matters. Many Biſhops inſiſted upon their determining the Day of the Seſſion; but others maintained, that that was impoſſible, becauſe they could not tell in how long Time they could finiſh what they had to do: And ſo it was reſolved to fix the Day within a Week.

Biſhop of Guadix's Speech concerning the Canon about the Inſtitution of Biſhops.

In the Congregation of *Dec.* 1. *Melchior Avoſmediano*, Biſhop of *Guadix*, ſpeaking of that Paſſage of the Canon in which it is ſaid, *That Biſhops called by the Pope are true and lawful*; ſaid, That Expreſſion did not ſeem to him to be juſt; ſince ſome Biſhops were neither called nor confirmed by the Pope, who yet were true and lawful Prelates; witneſs the Four Suffragans of *Saltzbourg*, *Paſſaw*, *Brixen*, *Freiſingen*, and *Trent*, who are ordained by that Archbiſhop, without any Confirmation from the Pope. But Cardinal *Simoneta* interrupting him, ſaid, That *Saltzbourg*, and ſome other Primates, had that Privilege from the Pope. Thereupon *Thomas Caſello*, Biſhop of *Cava*, and the Patriarch of *Venice*, cry'd out, That he ought to be expel'd for a Schiſmatick: And *Giles Falcetta*, Biſhop of *Caorle* in *Friuli*, and Others, cried out, *Anathema*, *Anathema*; *let him be burnt, he is an Heretick.* This raiſed a mighty Murmuring among the Prelates, who began to make a Noiſe, and knock their Feet; ſome declaring for the Biſhop, and ſome condemning him. This Tumult was with Difficulty appeaſed by the Legates, who made him go on with his Speech. When the Congregation was over, the Cardinal of *Lorrain*, who had diſſembled his Uneaſineſs, ſaid, before ſeveral Biſhops, That the Biſhop of *Guadix* ſaid nothing that was amiſs: That had that Prelate been a *Frenchman*, he would have appealed in his behalf to a freer Council: That if they were not allow'd the Liberty of Speech, the *French* would certainly retire and hold a National Council in *France*. Afterwards it was ſeen ſo plainly that the Biſhop of *Guadix* had not ſpoken amiſs, that the Canon was corrected, and theſe Words put in, *Epiſcopos qui Authoritate Pontificis aſſumuntur*, inſtead of *Vocatos a Pontifice Romano*, which the Biſhop of *Guadix* had found Fault with.

Admoniſtion of the Cardinal of Mantua, concerning their Way of giving their Opinions.

The Day when the Day of the Seſſion was to be determin'd being come, the Cardinal of *Mantua* propoſed to defer it to *Dec.* 17. adding, That if in that Time the Decrees of Reformation, concerning the Matters propoſed, were not ready, they ſhould be reſerved for the next Seſſion. The Cardinal of *Lorrain* agreed to that Day; and ſo did the Archbiſhop of *Prague*, and the Biſhop of *Five Churches*. Then the Cardinal of *Mantua* complain'd of the Noiſe which was made the Day before; declaring, That if the Prelates did not, for the Future, ſpeak with the Reſpect which was due to the Legates, who repreſented the Pope; and to the Cardinals, and Ambaſſadors of Princes, who repreſented their Maſters; and in a Way

agreeable to their own Characters, his Colleagues and He would go out of the Congregations, that they might not be Witneſſes of ſo great Diſorders. The Cardinal of *Lorrain* commended the Wiſdom of the Cardinal of *Mantua*, and ſaid it was not decent for the Legates to withdraw upon every Occaſion; but that Juſtice required that Diſturbers ſhould be puniſh'd.

Biſhop of Alifa's Speech, concerning the Inſtitution of Biſhops.

James de Noguera, Biſhop of *Alifa*, gave his Opinion next; and ſaid, That they could not ſpeak of the Inſtitution of Biſhops upon a ſurer Foundation, than by ſticking to the Words of St. *Paul:* For, ſaid he, as it is true, that Jeſus Chriſt governed the Church with an abſolute Empire, whilſt he lived upon Earth; ſo it is an egregious Miſtake to ſay, as ſome have affirmed in this Place (ſpeaking of *F. Lainez*) that when he aſcended into Heaven, he left the ſame Government with his Vicar; ſince Jeſus Chriſt exerciſes it ſtill in Perſon more than ever, witneſs what he ſaid to his Apoſtles before his Aſcenſion; *And lo! I am with You always to the end of the World:* So that by the Operation of the Holy Ghoſt, there cometh to us now from Jeſus Chriſt, as our Head, not only an inward Influence of Graces, but alſo an outward Aſſiſtance, which though it is not viſible to our Eyes, yet is profitable for the Salvation of the Faithful, and to repell their Temptations: That Jeſus Chriſt has made ſome Apoſtles, others Paſtors, others Doctors; to ſtrengthen the Faithful againſt Errors, and to conduct them to the Unity of Faith, and to the Knowlege of God: That he has given his Miniſters Gifts neceſſary for the Exerciſe of their Functions; that is to ſay, a Power of Juriſdiction, which is not equal in all, but which, be it great, or be it little, is given them immediately by Jeſus Chriſt: That nothing is more contrary to St. *Paul*, than to ſay that it is given to one alone, who communicates it to others as he has a Mind: That in truth it is not equal in all; but that God, to preſerve Unity in the Church, as St. *Cyprian* ſays, was willing that it ſhould be Supream in St. *Peter* and his Succeſſors, and yet not ſo Abſolute, as that Will ſhould be in the Place of Reaſon; ſo that it cannot extend to aboliſh the Laws or Canons made by the Church for the Good of its Government. When this Biſhop would have gone on, and quoted the Canons produced by *Gratian*, in which the ancient Popes confeſt themſelves to be ſubject to the Decrees of the Fathers, and the Conſtitutions of their Predeceſſors, the Cardinal of *Warmia* interrupted him, ſaying, If they intended to ſpeak of the Superiority of Biſhops, it would be neceſſary likewiſe to ſpeak of the Superiority of the Pope. Then the Archbiſhop of *Granada* ſtood up, and ſaid, Since others had ſpoken too much already, the Biſhop of *Alifa* might very well ſpeak in his Turn. The Biſhop of *Cava* made anſwer, That others indeed had ſpoken; but it was not in ſuch a manner. Cardinal *Simoneta*, who had perceived already that the Biſhops that ſat near him began to murmur, made a Sign to the Biſhop of *Alifa* to go on. But when that Biſhop continued to quote the Canons, the Cardinal of *Warmia* interrupted him again, but without directing his Speech to him, remonſtrating that the Hereticks pretended to prove, that Biſhops choſen by the Pope, are not lawful ones, and that this was the Opinion which they ought to condemn: That Catholicks and Hereticks did not diſpute about the Inſtitution of Biſhops; and conſequently that the Queſtion, whether they *are Jure Divino* or *no*? did not belong to the Council, which was called only to condemn Hereſies: That the Fathers ought to abſtain from ſaying any thing which might cauſe Scandal, and conſequently avoid theſe Queſtions. The Biſhop of *Alifa* would have replied; but he was commanded to be ſilent. *Antonio Mario Salviati*, Biſhop of St. *Papoul*, a Young Man much eſteemed for his good Breeding and his Learning, ſpake next; and was a means that that Congregation broke up Peaceably, by ſaying ſeveral Things which ſerved to reconcile their Opinions, and much more their Minds.

Cardinal of Lorrain's Opinion concerning the Inſtitution of Biſhops.

In the Congregation of *December* 4! the Cardinal of *Lorrain* gave his Opinion upon the ſame Subject, and proved at large, That the Church receives its Juriſdiction immediately from God, by Paſſages out of St. *Auguſtin*, who ſays, That when the Keys were given to St. *Peter*, it was not to one ſingle Perſon, but to Unity; and that this Apoſtle repreſented the Univerſal Church, when Jeſus Chriſt promiſed him the Keys: That if he had not repreſented the Church, Jeſus Chriſt would not have given them to him. Then he ſaid, That Biſhops receive immediately from God that part of Juriſdiction which is joined to the Epiſcopal Order: And when he came to declare in what it conſiſts, he ſpecified, among other Things, the Power of Excommunication; and made an ample Expoſition of a Paſſage in St. *Mathew*, wherein

wherein Jeſus Chriſt preſcribes the Manner of the fraternal and judiciary Correction of the Church, which commands us to throw out the Diſobedient. Then he went on to the Arguments which have been raiſed againſt his Opinion, which he drew from the Words of Jeſus Chriſt to St. *Peter*, and the Explication which Pope *S. Leo* makes in ſeveral Places. He produced ſeveral Examples of Biſhops, who owned that they received all their Juriſdiction from the Holy See; and ſpake with ſo much Eloquence and Artifice, that no body could tell what he meant. He proved that Councils receive their Authority immediately from God, by theſe Words of our Saviour: *Whereſoever there are Two or Three Perſons gathered together in my Name, I am in the midſt of them*; by the Teſtimony of the Apoſtolical Council, which attributes all its Deliberations to the Holy Ghoſt; by the Stile of Councils, which ſpeak of themſelves as aſſembled in the Name of the Holy Ghoſt: Laſtly, by the Council of *Conſtance*, which declares expreſly, That it received its Authority immediately from God. But then he added, That Councils, in order hereunto, muſt be united under one Head; and that there was no better way to maintain the Unity of the Church, than to ſtrengthen well the Authority of the Pope. Then he fell upon the Inſtitution of Biſhops; and ſpake there with the ſame Ambiguity: Concluding, That that Queſtion was very difficult to be decided, and that it was better to let it alone. After which he gave in a Minute, in which, inſtead of the Words *Jure Divino*, there was, *Inſtituted by Jeſus Chriſt.*

Opinion of French *Biſhops concerning the Inſtitution of Biſhops;*

The *French* Biſhops who ſpake after him, uſed no Ambiguity, and openly maintained, That the Authority of Biſhops is of Divine Right. They herein appearing to be of the ſame Opinion with the *Spaniſh* Biſhops, this gave occaſion to ſome *Italian* Biſhops to ſpeak very undecently of the Agreement between the *French* and *Spaniards* in this particular. (*d*) The Cardinal of *Lorrain* complained of it to the Legates, as alſo of their ſending the Minute which he had put into their Hands to the Pope, with Marginal Notes of ſome Canoniſts, after themſelves had approved of it, when he read it to them, before it was propoſed in the Congregation.

The *French* Biſhops, who were diſcontented at the Cardinal of *Lorrain*'s not ſpeaking with ſufficient Clearneſs in the laſt Congregation, reſolved among themſelves, that he ſhould not be at the next Congregation, which was to be held upon the Seventh Inſtant, or elſe that they that ſhould ſpeak, ſhould declare their Opinions freely; and if any one went about to interrupt them, the Ambaſſadors ſhould proteſt againſt it. The Sieur *de Lanſac*, who was at this Conſultation, ſaid to *Anthony le Cirier*, Biſhop of *Avranches*, before ſome *Italian* Biſhops, That he need not ſcruple ſpeaking freely; and that he would aſſure him of his Protection. What Monſieur *de Lanſac* ſaid to the Biſhop of *Avranches*, came to the Legates Ears; ſo the *French* were heard with abundance of Patience, though they not only ſaid that the Inſtitution and Juriſdiction of Biſhops were as much of Divine Right as the Popes was, but alſo that the Papal Authority is ſubject to the Canons; urging with commendation, the Stile of the Parliaments of *France*, which declares Popes Bulls to be abuſive, and forbids their Execution, when they contain any thing contrary to the Canons received in *France*.

Election of the King of the Romans.

About this Time, *Maximilian* the Emperor's Son, was choſen King of the *Romans*, at a Diet held at *Francfort*; and that Day on which he was to be Crowned, ſome Proteſtant Electors aſſiſted at *Maſs* till the Goſpel was over. The Elector Palatine withdrew when *Maſs* began: The Electors of *Saxony* and *Brandenburgh* ſtaid till the *Hallelujah* was Sung. After the Ceremony, the Emperor began to preſs ſome of the Proteſtants to ſubmit to the Council of *Trent*: But they, that they might not be prevented, preſented him the Anſwer which they had promiſed his Ambaſſadors Twenty Months before in the Diet of *Naumbourg*: That Paper contained the Reaſons for which they did appeal formerly, and do ſtill appeal to a free Council, and Ten Conditions, upon which they conſented to go to a new General Council; which were, *I.* That it ſhould be held in *Germany*. *II.* That it ſhould not be called by the Pope. *III.* That he ſhould not preſide in it, but be only a Member, and

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[(*d*) Father *Paul* ſets down the ſcurrilous Saying which our Author here alludes to; *Dalla ſcabie Spagnuola ſiamo caduti nel mal Franceſe*, i. e. *We are fallen out of the* Spaniſh *Itch, into the* French *Pox* F. Paul Iſt. del Conc. Trid. pag. 623.]

Demands of the Proteſtants, concerning the Council.

conſequently ſubject to the Decrees which it ſhould make. *IV.* That the Biſhops and other Prelates ſhould be abſolved from their Oath to the Pope, that ſo they might give their Opinions freely. *V.* That the Holy Scriptures ſhould be the Judge in the Council, and not any Humane Authority. *VI.* That the Divines and Princes of the Confeſſion of *Augsbourg*, who ſhould ſend to the Council, ſhould have both a conſultative and a deliberative Voice, (*e*) and that they ſhould have a Safe-conduct not only for their Perſons, but alſo for the exerciſe of their Religion. *VII.* That Reſolutions ſhould not be taken by Plurality of Voices, as in Secular Cauſes, but by the Goodneſs of Opinions; that is to ſay, according as they ſhall be conformable to the Word of God. *VIII.* That the Acts of the Council of *Trent* ſhall be made void, that being but a partial Aſſembly, held but by one ſide, and managed in a Manner different from what had been promiſed. *IX.* That if the new Council cannot put an End to the Differences concerning Religion, the Articles of *Paſſaw* ſhall remain inviolable, and the Agreement at *Augsbourg* in 1555 in force; ſo that all Men ſhall be obliged to obſerve them. *X.* That ſufficient Security ſhall be given upon all theſe Demands.

When the Emperor had read this Memorial, he promiſed to contribute all he could to an Union, and to cauſe a Council to be held, to which they could not juſtly refuſe to go; provided they would on their Parts quit ſuch Paſſions as were contrary to Chriſtian Peace. He offer'd likewiſe to go in Perſon to *Trent*: This he did the more willingly, becauſe he deſigned to go to the Diet at *Inſpruck*, which being but Four ſmall Days Journy from *Trent*, he could quickly do all that would be neceſſary.

Articles of Reformation propoſed.

In the mean time, whilſt the Legates waited for a Deciſion from *Rome*, upon the Articles concerning the Inſtitution and Reſidence of Biſhops, they communicated to the Ambaſſadors ſome *Chapters about Reformation*, to be publiſhed concerning the Abuſes which were committed in the Sacrament of Order. The Biſhops and Ambaſſadors of *France* met at the Cardinal of *Lorrain*'s to examine them; and named Four Prelates of their own, to ſee if there was nothing prejudicial to the Rights of the *Gallican* Church; and if any thing could be added of Uſe for that Kingdom. *Du Ferrier* alſo was order'd to make an Extract of all the Reformations propoſed at *Trent*, under Pope *Paul* III. Pope *Julius* III. and Pope *Pious* IV. and alſo of thoſe of the Aſſembly at *Poiſſy*; and to add to it all the Points contained in the King's Inſtructions.

But when the Imperialiſts ſaw that none of the Points which they had propoſed were mention'd, they aſſembled all the Ambaſſadors, to whom the Archbiſhop of *Prague* remonſtrated how much Time the Council had loſt with doing nothing; how often the Legates had promiſed that they would labour after Reformation; and yet that they were amuſed with Queſtions of pure Speculation, or in the Correction of ſome ſlight Abuſes: That it was Time for them to attend to Things of Importance, and their preſſing Neceſſities: That if they joined all together, to demand the Execution of ſo many Promiſes as had been made them by the Pope and his Legates, they might hope that he would content them. To this they all conſented; but when they came to Particulars, their Opinions were ſo different, that they could agree upon nothing, but to demand Reformation in general. When the *French* Ambaſſadors ſaw that they could not agree about the Points of Reformation, which they were to deſire, they ſet about drawing up of Articles purſuant to their own Inſtructions.

Complaints of the Court of Rome.

The Pope, to whom the Legates ſent the Deciſion of the Articles of Inſtitution and Reſidence of Biſhops, held ſeveral Congregations to find out ſome Expedient. At laſt when they had examined the Matter long, the Pope ſent Word to the Legates, That it was a falſe and an erroneous Opinion, to ſay abſolutely, That the Inſtitution of Biſhops was of Divine Right; becauſe the ſole Power of Order comes from Jeſus Chriſt, and that of Juriſdiction is derived from the Pope; ſo that one cannot ſay it is given by Jeſus Chriſt, but only ſo far as the Pope has all his Authority from him, and that all that the Pope does, is immediately done by Jeſus Chriſt himſelf. He commanded them therefore, wholly to leave out the Words

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[(*e*) *i. e.* That their Divines ſhould give their Opinions as *Popiſh* Divines did at *Trent*, and the Princes with them decide as Biſhops.]

Jure

Jure Divino, and to uſe this Form: "That Jeſus Chriſt appointed that Biſhops "ſhould be made by the Pope, and ſhould receive from him ſuch Authority as he "ſhould think proper to give them for the Service of the Church; and that the "Pope always retains an abſolute Power of reſtraining or extending what he has "given them, according to his own good Pleaſure. Upon the Article concerning Reſidence, he ſent Word, That ſince it is manifeſt that the Pope has an Authority of diſpenſing, he commanded, that for the greater Security, there ſhould be an Exception for him in the Decree; in which he was by no means for having the Clauſe of *Divine Right* inſerted. In the ſame Letter, he ſent them a confuſed Leave to defer the Seſſion, but not for above Fifteen Days; and then not to hold it till Buſineſs was ready, that there might be no Occaſion for Caviling.

Dec. 30. 1562. There was a Congregation, in which it was reſolved to ſtay Fifteen Days longer, before they determin'd the Day of Seſſion.

Articles of Reformation propoſed by the French Ambaſſadors.

In the beginning of the Year 1563. the *French* Ambaſſadors preſented to the Legates the Articles of Reformation, which they had drawn up. When the Legates had examin'd them, they reſolved to ſend them to the Pope; and they ſent them by the Biſhop of *Viterbo*. Theſe Articles were in number XXXIV. and contained, *I.* That no Man ſhould be ordained Prieſt till he was of ripe Age, and had a good Character from the People, grounded upon his forepaſt Life. *II.* That Diſtances between taking Orders ſhould be obſerved. *III.* That no Man ſhould be ordained without a Title to an Office or a Benefice, as was practiſed in the Time of the Council of *Chalcedon*. *IV.* That Deacons and other Clerks ſhould be reſtored to their ancient Functions, that ſo Orders may not paſs for empty and bare Ceremonial Titles. *V.* That no Man ſhould meddle with any Functions, but what belong to his own Order. *VI.* That none be made Biſhops, till they be of ripe Age, of good Manners, and capable to inſtruct, and do all their own Functions themſelves. *VII.* That the ſame be obſerved in Curates (*f*) in proportion. *VIII.* That no Man be received as an Abbat or Regular Prior, till he has his Degree's, and has taught the Holy Scriptures in ſome Famous Univerſity. *IX.* That Biſhops Preach upon all Feſtivals, and Sundays in *Advent* and *Lent*, and upon all Faſt-days, either by themſelves or their Delegates. *X.* That Curates do the ſame, provided they have Auditors. *XI.* That Learning and ancient Hoſpitality be reſtored in Abbies and Regular Priories. *XII.* That Biſhops, Abbats and Curates, and all other Beneficed Perſons, who cannot perform their Functions themſelves, quit their Benefices, or take Coadjutors. *XIII.* That what the Emperor propoſed to the Council concerning Catechizing, be put in Execution. *XIV.* That Plurality of Benefices be taken away, without minding the Diſtinction of compatible and incompatible, which was unknown to all Antiquity, and which cauſes nothing but Diſorder in the Church; and that Secular Benefices be given to Seculars, and Regular ones to Regulars. *XV.* That whoever has ſeveral Benefices, ſhall chooſe one, or incur the Penalties appointed by the Canons. *XVI.* That in order to purge the Eccleſiaſtical Order from all ſtains of Avarice, Prieſts ſhall exact nothing for adminiſtring the Sacraments; and that Care be taken that every Curate may have a Revenue ſufficient to maintain Two Clerks, and to exerciſe Hoſpitality: That Biſhops provide for it by Union of Benefices, or by Aſſignments of Tithes; and in their Default, that Princes do it by aſſeſſing the Pariſhioners. *XVII.* That in Parochial Maſſes, the Goſpel be explained to the People intelligibly, and in a manner ſuitable to their Capacities: That in Proceſſions, Prayers be Sung in the Vulgar Tongue; as alſo all Prayers after *Maſs*, and at other Hours of the Day; and that the People be permitted to Sing Spiritual Songs, and the Pſalms of *David*, in their own Language, after they have been examin'd by the Biſhop. *XVIII.* That the ancient Decree of *Leo* and *Galaſius*, concerning the Communion under Both kinds be revived. *XIX.* That the Efficacy of the Sacraments be explained in *French* before they are adminiſtred, that ſo the ignorant may know what they receive. *XX.* That Benefices be not collated to by Great Vicars, but by Biſhops themſelves, within Six Months, according to the ancient Canons; otherwiſe that the Collation may lapſe to the immediate Superior, and by Degrees to the Pope; and that Benefices be not given to Strangers or unworthy Men. *XXI.* That *Gratia Expectativa's*,

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[(*f*) *Curates* here, are *Parochi*, i. e. *Pariſh-Prieſts*.]

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Regreſſes, Reſignations, *Confidences*, (g) and Commendams of Benefices be aboliſhed in the Church as contrary to the Canons. *XXII.* That Reſignations *in favorem* be baniſh'd by the Court of *Rome*, according to the Canons which forbid a Man to chooſe his Succeſſor. *XXIII.* That ſimple Priories be reunited to Benefices with Cure of Souls, from which they have been diſmembred. *XXIV.* That the Biſhop, by the advice of his Chapter, ſhall impoſe ſome Spiritual Charge, or reunite to the Neighbouring Pariſhes, ſuch Benefices as do not oblige to Preaching, or the Adminiſtration of the Sacraments; ſince no Benefice can or ought to be without an Office. *XXV.* That all Penſions be aboliſh'd, that ſo the Revenues of the Church may be employed towards the Suſtenance of the Paſtors and the Poor. *XXVI.* That Juriſdiction be reſtored to the Biſhops, except over Convents, Heads of Orders, and other Monaſteries which depend upon them, and over thoſe which hold of General Chapters, which are exempted by a juſt Title, though they are ſtill liable to be corrected by the Biſhops. *XXVII.* That Biſhops do no Buſineſs of Importance, without the Advice of their Chapters: That Canons reſide continually in their Cathedrals, be good Men, of good Manners, and at leaſt Twenty five Years old; for ſince the Laws do not allow Men to diſpoſe of their Eſtates before that Age, Men ought not to be appointed before that Time to be Counſellors to Biſhops. *XXVIII.* That Degrees of Kindred, even Spiritual, be obſerved in Marriages, without any Diſpenſation, unleſs it be for Kings and Sovereign Princes, for the publick Good. *XXIX.* That ſince Images have cauſed a great deal of Trouble, the Council ſhould give order that Men be taught what they ought to believe, and that the Superſtitions which may have crept into the Worſhip of them, be removed: That the ſame be done as to Indulgences, Pilgrimages, Reliques of Saints, and Confraternities. *XXX.* That the ancient publick Pennances for publick Sins be reſtored; as alſo publick Faſtings, and other Exerciſes of Sorrow and Lamentation, to appeaſe the Wrath of God. *XXXI.* That Excommunication be denounced only for great Sins, and only in Caſe the Sinner perſiſt after a Second or Third Monition. *XXXII.* That in Order to abridge or rather quite cut off thoſe Proceſſes, by which all Eccleſiaſtical Order is disfigured, the new Diſtinction of *Petitory* and *Poſſeſſory* be taken away in Beneficiary Matters; and that Biſhops be commanded to give them, not to thoſe who ask for them, but to thoſe who avoid them, and thereby become worthy of them: That thoſe be thought to deſerve them, who after they have taken their Degrees, have been employed in Preaching, with the Conſent of the Biſhops, and the Approbation of the People. *XXXIII.* That in Caſe of Conteſts for a Benefice, the Biſhop ſhall Name Sequeſtrators, who ſhall give no Account of their Adminiſtration to him that ſhall remain in Poſſeſſion of the Benefice; the Revenue belonging only to him that does the Office; and that the Litigants ſhall chooſe Eccleſiaſticks for their Arbitrators, and in their Defaults the Biſhop ſhall name them; and that theſe Arbitrators ſhall end the Suit without Appeal, within Six Months. *XXXIV.* That Dioceſan Synods ſhall meet at leaſt once a Year, Provincial ones every Three Years, General ones every Ten Years, when there is no hindrance.

When the Pope Firſt read theſe Articles, he ſaid, the *French* it ſeems have a mind to take away the Datary, the Rota, the Signatures, and in a Word, all Apoſtolical Authority. But the Biſhop of *Viterbo* told him, from the Cardinal of *Lorrain*, That Princes demanded many Things to obtain what they had the moſt Mind to, namely, the Communion of the Cup, the Uſe of the Vulgar Tongue in the Offices, and the Marriage of Prieſts; Things which ſignified little to the Holy See, and by which his Holineſs might ſatisfy them, if he would grant them. He added, That he knew ſeveral of theſe Articles did not pleaſe even the Biſhops of *France*; and that they would put a ſtop to them themſelves. Hereupon the Pope was pacified; and having conſulted about what he had to do, he reſolved to write

[(g) *Gratiæ Exſpectativæ's*, are Proviſions made at *Rome* to Succeed into any Benefice whilſt the Incumbent is alive, and which cannot take Place till he is Dead. *Regreſſes* are private Agreements between the *Reſigner* and the *Reſignee*, approved of by the Pope, by which the *Reſigner* is to reenter his Benefice at ſuch a Time, or *ad libitum*. *Confidences* were Truſts, by which a Man might reſign his Benefice to another, who was thereby poſſeſt of the Title, whilſt the *Reſigner* was to enjoy the Profits. One plainly ſees what infinite Corruptions theſe Practices opened a way to. The former Volume gives large Accounts of the loud Complaints which the *Germans* made againſt theſe Abuſes in the beginning of the Reformation.]

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to the Cardinal of *Ferrara* his Legate in *France*, to pay the King 40000 Crowns, without any Condition, and to declare, That the Articles propoſed by his Ambaſſadors at *Trent* would be very uſeful towards the Reformation of the Church, and that he wiſhed there were Decrees formed upon them: But that if they were all put in Execution, there were ſome which would leſſen the Royal Authority, and take away from his Majeſty his Nomination to Abbacies, which was one of the beſt ways he had to reward his Faithful Servants: That anciently Kings had often deſired Popes to leſſen the Greatneſs of Biſhops, who when they were too Powerful, became Refractory, and oppoſed the Authority of their Sovereigns: That the Demands which his Ambaſſadors made, open'd a way to Biſhops to get a great Authority, which his Predeceſſors excluded them from by good Regulations: That as for the Pope, they could not take away his Power, which he received from Jeſus Chriſt, who made St. *Peter* and his Succeſſors Paſtors of the Univerſal Church, and Adminiſtrators of all the Goods of the Church: That if they ſuppreſt Penſions, they took away from him the Power of giving Alms, which is one of the Principal Obligations that Popes have to fulfil in Chriſtendom: That the Power of Collating to any Benefices was given to Biſhops as the Ordinaries, out of pure Favour, but then it was not juſt to extend that Right too far: That this would prejudice that Univerſal ordinary Power which the Pope has every where: That as Tithes are due to the Church by Divine Right, ſo all Churches owe the Sovereign Prieſt a Tenth of thoſe Tithes, which was turned into Annats for Conveniency: That if they were burthenſome to *France*, he would willingly agree to a Compoſition, provided the Holy See ſtill kept its Right; but then this could be tranſacted only with himſelf, as he had told them ſeveral Times. Laſtly, he order'd the Legate to pray the King, after he had laid theſe Reaſons before him, to ſend other Orders to his Ambaſſadors. The Pope wrote to *Trent* at the ſame Time, to bid them defer, as long as they could, the examining the Articles propoſed by the *French* Ambaſſadors, becauſe he believ'd that the Article concerning Reſidence, and that of the Reformation of Abuſes in the Eccleſiaſtical Order, would employ the Fathers ſeveral Days: That if the Legates found themſelves obliged to propoſe theſe Articles, they ought to begin with the leaſt dangerous ones; namely, with thoſe which concern Manners and Doctrine, leaving thoſe of Ceremonies and Benefices to another Time; and that if there was a Neceſſity of touching upon them, they ſhould firſt agree with the Prelates that were their Friends, upon what Objections could be made againſt them, before they ſuffer'd them to be debated, and then wait for his Determination. He ſent them alſo a Draught of the Decrees which he had drawn up, concerning the Inſtitution and the Reſidence of Biſhops.

Decrees concerning the Inſtitution and Reſidence of Biſhops.

The Legates propoſed them in the Congregations which they held about the latter end of *January*. The Patriarchs and the moſt ancient Archbiſhops approved of them without difficulty: But the *Spaniſh* and *French* Biſhops ſtarted abundance of Objections: Firſt, upon theſe Words, *That Biſhops hold in the Church the Principal Place, but dependant upon the Pope.* The *Spaniards* thought it was ambiguous; and ſaid it ought to be expreſt more clearly. At laſt it was agreed to ſay, the *Principal Place after the Pope*, but not *dependent upon the Pope*. Some diſliked theſe Words, *Called by the Pope to bear a part of the Burthen*; and would have it ſaid, *Appointed by Jeſus Chriſt, to bear a part of the Charge*, according to St. *Cyrian*, who ſays, That Epiſcopacy is one in all Biſhops, and that each one has an undivided Part. When they came to enquire, Whether the Pope has a Power *in all the Church*, or *over all the Church*, there aroſe a Diſpute between the *Italians* and the *French*, which the Legates could no otherwiſe ſtop, but by offering them another Draught of this Clauſe, drawn up by the Cardinals of *Lorrain* and *Madruccio*; which when the Legates had ſhewn to their Canoniſts before they brought it upon the Board, and they had ſtruck out theſe Words, *Biſhops are obliged by a Divine Precept to watch in Perſon over their Flocks*, thoſe Two Cardinals complained. The Cardinal of *Lorrain* ſaid, he intended to meddle no farther with any Buſineſs, but would barely give his Opinion: And Cardinal *Madruccio* ſcrupled not to ſay, There was another Secret Council within the Council, which arrogated all the Authority to it ſelf. The Legates, who were exceedingly perplexed, held no more Congregations; which gave occaſion to the Cardinal of *Lorrain* to ſay, They ſought to diſſolve the Council; and of this he complained to all the Ambaſſadors, deſiring them to write to their Maſters, and to conjure

conjure them to ask the Pope to cauſe the Council to be continued; to put an End to the Cabals; and to leave the Fathers to their Liberty in giving their Opinions: Otherwiſe Leave would be given in *France* to every Man to live as he had a Mind, till there was a Free Council; which that at *Trent* was not, ſince every thing was done there as the Legates pleaſed, who beſides did nothing but what the Pope had a Mind to: That, for his Part, he would have Patience till next Seſſion; but that if Things went on no better afterwards, he would proteſt, and return into *France* with the Ambaſſadors and Biſhops, and hold a National Council there, whither the *Germans* would come perhaps; which would be the more vexatious, becauſe the Holy See might run a Hazard of not being owned. Much about the ſame Time, the *French* Miniſters at *Rome* made the ſame Complaints which the Cardinal of *Lorrain* had done at *Trent*; and alſo the ſame Threatnings of a National Council. But the Pope told them, That thoſe Threatnings did not fright him: That he was not affraid of National Councils: That ſince the *French* Biſhops were good Catholicks, the *German* Proteſtants would never own a Council of theirs; adding, That that of *Trent* had all poſſible Liberty: That, for his Part, he had no Share in the Intrigues, or in any of the Actions of the *Italian* Biſhops: That it all came from the *Ultramontans* endeavouring to tread the Pope's Authority under foot: That he had had already Three very proper Seaſons to have diſſolved the Council, but he was for continuing it; hoping, that God would not forſake his Church, and that all Attempts made againſt it would rebound upon their Authors.

Conſultation of Legates, concerning Ways and Means of Continuing the Council.

Martin Cromer, afterwards Coadjutor of *Warmia*, being come to *Trent*, to ſee his Friend Cardinal *Hoſius*, the Legates ſuſpected that the Emperor ſent him, under that Pretence, to *Trent*, to learn the true Poſture of the Affairs of the Council; and they thereupon fearing that the Council might break in ſuch a manner as might turn to the Pope's Diſhonour and their Shame, they ſent a Paper to all the Ambaſſadors, containing the Difficulties they lay under in the preſent Condition of the Council; and deſiring their Advice. The Anſwer the *French* gave in to this Writing, was this: That whereas the Council was called to redreſs Abuſes, ſome made uſe of it to encreaſe them: That they ought, in the Firſt place, to hinder thoſe Cabals which were ſo openly managed: That when they were ſtop'd, that every Man might be at Liberty to give his Opinion, they would ſoon be unanimous: That the Pope is the Head of the Church, but he is not therefore above it: That he is to direct and govern the other Members, and not to rule over the whole Body: That the beſt Remedy would be to follow the Decrees of the Council of *Conſtance*; which, finding the Church in a Combuſtion upon the Account of ſome Opinions like thoſe now in Agitation, brought it back to great Quietneſs: That one of the Cauſes of the Diſagreement which appeared in the Council, proceeded from the Secretary, who, for want of ſetting Mens Opinions down faithfully, often made the contrary to the Sence of the Majority to paſs; ſo that there ought to be another Secretary appointed, that there might be always Two to write. The Imperialiſts gave in much the ſame Anſwer; but they inſiſted longer upon their Demand of a Second Secretary. The other Miniſters uſed only General Terms; adviſing the Continuation of the Council, and the Re-union of Mens Minds.

Arrival of the Ambaſſador from Savoy.

The Arrival of the Biſhop of *Aoſte*, Ambaſſador from *Savoy*, gave them an Opportunity to begin their Congregations again: For there was a Neceſſity of having one to receive him; and ſo the Legates got the Biſhop of *Sinigaglia* to deſire the Cardinal of *Lorrain* to find ſome Way to content the *French* Biſhops, that ſo they might get their Decrees, concerning the Inſtitution and Reſidence of Biſhops, to paſs. The Biſhop of *Sinigaglia* therefore went to wait upon the Cardinal of *Lorrain*, and repreſented to him, That ſeveral Councils uſed theſe Words, *Univerſalem Eccleſiam*, when they ſpake of the Pope's Authority over the Church: And that St. *Bernard*, upon whoſe Authority he laid ſo great a Streſs, ſaid of Biſhops, That they are *In partem Sollicitudinis aſſumpti*. The Cardinal of *Lorrain* anſwer'd in theſe Words: "Would you know the principal Cauſe of the Stop of the Seſſion? It is "becauſe in the Doctrine and Canons concerning the Sacrament of Order, there "is a Canon to eſtabliſh the Authority of our Holy Father the Pope; in which are "theſe Words, *Habens plenam poteſtatem paſcendi, regendi, & gubernandi univerſalem "Eccleſiam:* Which are Words that our Country-men and many other good Men "cannot approve; becauſe our Doctors ſay, That thereby it may be underſtood "that the Pope is above a Council; which is a Queſtion we will avoid as much as "we

Cardinal of Lorrain's Declaration.

" we can, that ſo we may hinder the Determining any thing to the Prejudice of " the Opinion of our Fathers, of the *Gallican* Church, and of the Definition of the " Councils of *Conſtance* and *Baſil*. When that is done, our Doctors will willingly " allow you to give the Pope what Titles you pleaſe, ſo far as to ſay, *Vicarium* " *Chriſti, habentem in Eccleſiâ univerſali ſupremam Poteſtatem.*" When this Anſwer was carried to the Legates by the Biſhop of *Sinigaglia*, before ſeveral *Italian* Biſhops, they believed it was impoſſible to bring over the *French* to what they deſired.

Ambaſſador of Savoy's Diſcourſe.

Jan. 31. the Ambaſſador of *Savoy* was receiv'd in a General Congregation. He ſet forth, in a ſhort Speech, the Danger the Dominions of his Prince were in, by reaſon of the Neighbourhood of Hereticks, and the great Expence he was forced to be at, to preſerve the Peace of his Subjects. Then he exhorted the Fathers to put an End to the Council ſpeedily, and to take Care before-hand how they ſhould get their Decrees receiv'd by thoſe who were ſeparated from the Unity of the Church. An Anſwer was made him, in which his Piety and his Prudence were commended; and which ended with Demonſtrations of Joy for his Coming.

Seſſion prorogued.

In the Congregation of *Feb.* 3. the Cardinal of *Mantua* propoſed to put off the Seſſion till after *Eaſter*; and in the mean while to treat of the Sacrament of Marriage, and of the Reformation of the Abuſes committed in Holy Orders: But the *French* and *Spaniards* did almoſt univerſally demand that a ſhorter Time ſhould be ſet, and that Matters relating to Order, and the Reformation which belong'd to it, ſhould be diſpatched before they treated of Marriage. Some *Italians* were alſo of the ſame Opinion: Others were for holding a Seſſion to decide the Points determin'd already, as alſo the Decree of Reſidence which was drawn up by the Cardinals of *Lorrain* and *Madruccio*. Some ſaid, It was a ſhameful Thing for the Fathers to put off the Council from Time to Time; That therefore they ought to hold a Seſſion, and to decide Queſtions by Plurality of Voices. After a long Debate, it was reſolved to Prorogue it to the 22d of *April*. The Cardinal of *Lorrain* pretended then to yield, tho' he was very glad of this Delay; becauſe he thought there might happen a Vacancy in the Holy See, that he might have Time to treat with the Emperor, to know the Intentions of the King of *Spain*; and laſtly, that he might ſee how the Affairs of *France* would go, after which he could take his Meaſures.

Inſtances of the French Ambaſſadors, concerning their Articles of Reformation.

Next Day the *French* Ambaſſadors laboured vehemently with the Legates, to get them to ſet ſeriouſly about Reformation, and that their Demands might be propoſed. The Legates made Anſwer, That the Council ought to receive Laws from no Man: That when the Princes propoſed Things reaſonable, it was but juſt that they ſhould have Regard to them: That if any of their Demands related to Eccleſiaſtical Order, they would propoſe them with it, and the reſt in their Time. The Ambaſſadors replied, That they expected a poſitive and direct Anſwer; otherwiſe they would Proteſt. Then the Legates deſired them to give them Three Days; during which Time, they engaged the Cardinal of *Lorrain* to perſwade the Ambaſſadors to wait for an Anſwer from *Rome*, upon the Thirty four Articles which they ſent thither.

Articles propoſed, concerning Marriage.

Feb. 5. 1563. the Eight following Articles were propoſed, concerning Marriage, to be examined by the Divines: *I.* That Marriage is not a Sacrament inſtituted by Jeſus Chriſt, but a Humane Law introduced into the Church; and that no Grace is promiſed to it. *II.* That Fathers and Mothers can diſannul Clandeſtine Marriages, as not being True Marriages; and that the Church ought to look upon them as null. *III.* That it is lawful to take a Second Wife, whilſt the Firſt lives that is put away becauſe of Fornication; and that it is an Error to make a Divorce upon any other Cauſe. *IV.* That it is lawful for Chriſtians to have ſeveral Wives; and that to forbid Marrying at certain Times, is a tyrannical Superſtition which proceeds from Paganiſm. *V.* That Marriage ought to be preferred to Chaſtity; and that God gives more Graces to Married Men than to any others. *VI.* That Weſtern Prieſts may lawfully marry, notwithſtanding the Law of the Church: That to ſay the contrary, is to condemn Marriage; and that all thoſe who have not the Gift of Continence, ought to marry. *VII.* That the Degrees of Relation and Kindred, ſet down in the xviiith of *Leviticus*, are to be obſerved; but neither more nor leſs. *VIII.* That Impotence and Ignorance, which intervened during the Contract, are the only Cauſes why a Marriage that is contracted ought to be diſſolved: And that Secular Princes are ſole Judges of Mattimonial Cauſes.

That theſe Articles might be the more eaſily diſpatched, they were diſtributed by Claſſes; Two to every Claſs. But there happening to be ſome Diſpute, concerning Precedence, between the *French* and *Spaniards*, who ſhould ſpeak firſt; no better Way was found out, to make them agree, than to change the Order formerly made, and hitherto obſerved, by regulating their Rank according to the Seniority of their Degrees.

Divines Opinions about the Articles concerning Marriage.

In the Congregation of *Feb.* 9. *Salmeron*, as Pope's Divine, ſpake firſt. Upon the Firſt Article, concerning Marriage, he affirmed, That thoſe ought to be condemn'd as Hereticks, who attributed to Fathers and Mothers a Power of annulling Marriages.

Nicholas Maillard, Dean of the Faculty of Divinity of *Paris*, was for condemning thoſe who held Marriage to be of Humane Inſtitution; and maintained that Clandeſtine Marriages were true and lawful, and that it was not in the Power of the Church to make them null.

King of France's Letter to the Council.

Feb. 11. the *French* Ambaſſadors preſented to the Council a Letter from his Moſt Chriſtian Majeſty, dated *Jan.* 18. in which he ſent them Word, "That tho' he did "not queſtion but the Cardinal of *Lorrain* had acquainted the Council with the "Victory at *Dreux*, yet he was willing to divide his Joy with the Fathers of the "Council: That *Chriſtendome* having always experienc'd Councils to be neceſſary "Remedies to its Evils, he pray'd them, for the Love of Jeſus Chriſt, to make "ſuch a Reformation as might anſwer the Expectation which was conceived: That "as ſo many brave Men had ſhed their Blood for the Cauſe of God, and he him-"ſelf ſcrupled not to expoſe his Life for the Defence of the Church, of which he "reſolved to ſhew himſelf a worthy Eldeſt Son; ſo the Fathers ought, on their "Parts, to do what was their Duty." When this Letter was read, *Du Ferrier* ſaid,

Du Ferrier's *Speech.*

"That the State of the Affairs of the King his Maſter being ſufficiently known to "them, both by what was now read, and by what they had underſtood from the "Cardinal of *Lorrain* and the Biſhop of *Metz*, he ſhould abſtain to ſpeak of it: "That he ſhould only therefore tell them, That the Victory at *Dreux* was ſo much "the more miraculous, by how much their Enemies appeared invincible; that tho' "they were overcome, yet by the Force of their Arms they pierced into the Bow-"els of *France*: That he ſpake to them as unto Men, without whom the Kingdom "could not ſave even the Remains of the Wreck. He urged the Example of the "*Iſraelitiſh* Army, which had been too weak, if the Hands of *Moſes* lifted up to "Heaven, and ſupported by *Aaron* and *Ur*, had not helped the Combatants: That "his Maſter wanted neither Counſel, having the Queen his Mother to take care of "his Kingdom; nor a brave Captain to command his Armies, having the Duke of "*Guiſe*: But there was no other *Aaron*, no other *Ur*, but They, to ſupport His Ma-"jeſty's Hands: That without their Decrees the Enemies would never be recon-"ciled; nor would the Catholicks perſevere in the Faith, which the Proteſtants "had changed within theſe Fifty Years: That the Catholicks reſembled thoſe *Sa-"maritans* who did not believe what the Woman told them of Jeſus Chriſt, till after "they had ſeen him themſelves: That the King his Maſter, conſidering that ſome "Chriſtians ſtudied the Holy Scriptures, deſired, that the Inſtructions of his Am-"baſſadors might be agreeable to it; as the Fathers might judge, when they ſhould "ſee the Memorial which the Legates had in their Hands, and which His Majeſty "principally addreſs'd to the Council: That what *France* demanded of them, was "common to the whole Catholick Church: That if any one ſhould wonder at "their omitting the moſt neceſſary Things in their Petition, he would tell them, "That Men began with ſmall Things to open a Way to great ones, and to make "the Executions of the Things which are propoſed more eaſie: That they ſhould "conſider, if they once ſeparated without endeavouring after a Reformation, the "Catholicks would cry out, and the Proteſtants would ſay, That the Fathers at "*Trent* did not want Knowledge, but Will: That they might indeed have made "good Laws; but then, without touching them with the Ends of their Fingers, "they would have left the Execution of them to Poſterity. As for thoſe, *ſays he*, "that accuſe us of being Impious, they do not deſerve an Anſwer from us; and "for thoſe that think our Demands too ſevere, they ought to remember what *Cicero* "ſays, *That it is ridiculous to ask for Mediocrity in an excellent Thing*; as alſo the Threat-"ning which the Holy Ghoſt makes againſt Lukewarm People: Let them reflect "upon the Good which that ſlight Reformation did, which was made in the Coun-

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" cil of *Conſtance*; and that other, ſomething more rigid, in the following Council, " which he would not name for fear of diſpleaſing them; upon the Good which " the Councils of *Ferrara*, *Florence*, *Lateran*, and *Trent*, produced; and how many " Nations have forſaken the Church ſince thoſe Councils. Then directing his " Speech to the *Italian* and *Spaniſh* Biſhops, he told them, That they had more In- " tereſt in the Re-eſtabliſhment of the Diſcipline of the Church, than the Biſhop " of *Rome*, Vicar of Jeſus Chriſt, and Succeſſor of St. *Peter*, who has the Supream " Authority in the Church of God; whereas it concerned their Life and Honour: " But he would ſay no more to them, becauſe he knew they were all inclined to do " their Duty.

Council's Anſwer to the King of France's Letter.

In the Anſwer which the Council made the King, they extolled and congratulated his Glorious Actions; and exhorted him, as if he had been preſent, to imitate the Vertues of his Pious Anceſtors, by turning all his Thoughts to the Defence of the Holy See, and the Preſervation of the True Faith; by lending an Ear to thoſe who would give him good Advice, and by removing from him thoſe who would tell him, that he ought to refer every Thing to his own Intereſt, and would propoſe to him the Peace of this World, which would never be a ſolid Peace: That there was Reaſon to hope all this, by God's Aſſiſtance; the Goodneſs of his own Inclinations, the good Inſtructions of the Queen his Mother, and the wiſe Counſels of his Miniſters: Laſtly, That the Council will take all poſſible Care to make the neceſſary Regulations for the general Reformation of the Church, without omitting any Thing which may be for the particular Advantage of the Crown of *France*, and the *Gallican* Church.

After this, the Cardinal of *Mantua* propoſed, That, in order to a quicker Diſpatch of Buſineſs, the Congregations of Divines might ſit Twice a Day; and that Prelates might be named to propoſe Corrections of the Abuſes which relate to Order. This was agreed to, and order'd immediately.

The *Italians* were offended at *Du Ferrier*'s Speech, particularly at his ſaying, *That his and his Partners Requeſts were directed to the Council*; which ſeemed to them to contradict the Right which the Legates had challenged to themſelves, of *ſolely* propoſing any Thing to the Council. But what gave them much more Diſturbance, was his ſaying, *That he would go on to much greater Things*: For they concluded from hence, that the *French* were meditating ſome terrible Undertaking: Beſides, the Apoſtrople to the *Italian* and *Spaniſh* Biſhops ſeem'd to them to be Seditious.

Departure of the Cardinal of Lorrain for Inſpruck.

Feb. 12. the Cardinal of *Lorrain* went away for *Inſpruck*, with Nine Biſhops, and Four of the ableſt of the *French* Divines; having got the Legates to promiſe him, that they would not touch upon the Article of Prieſts. This he deſired, becauſe of a Commiſſion which he had to obtain a Diſpenſation from the Council for the Cardinal of *Bourbon*, who had a Mind to marry. This Departure of the Cardinal of *Lorrain*, gave great Uneaſineſs to the Fathers of the Council, as well as to the Court of *Rome*: For *Commendone*, who came at the ſame Time from the Emperor's Court to *Trent*, told the Legates, That, as far as he could judge, either by what the Emperor or his Miniſters ſaid, as alſo by all their Steps, His Imperial Majeſty ſeem'd to him to be ſo prejudiced, that he was affraid there would be ſome Diſorder: That if he ſhould tell what he thought, he believ'd the Emperor had ſome great Deſign of Reformation in his Head, and that he would moſt certainly be angry if they cloſed the Council; and that when the Nuncio *Delfino* ſpake to him of a Suſpenſion or a Tranſlation, His Imperial Majeſty expreſs'd to him an Uneaſineſs. He added, That it was believ'd in that Court, that His Catholick Majeſty and the Emperor underſtood one another in the Buſineſs of the Council: And this ſeemed the more probable to him, becauſe he knew that the *Spaniſh* Biſhops complain'd to the Emperor of the Behaviour of the *Italians*, and communicated ſeveral Articles of Reformation to him; it not being probable that they durſt have treated with him, if they had not known the Intentions of their own King: That when the Pope's Miniſters complain'd to the Count *de Luna*, of the Liberties which the *Spaniſh* Biſhops took, he anſwer'd, *What can you do to them, when they will tell you that they ſpeak according to their Conſciences?* That he did not queſtion but the Emperor and the Cardinal of *Lorrain* concluded, in their Interview, to get their Demands propoſed: That the Emperor had already cauſed his to be debated, with ſome other Matters which related to the Council; but what thoſe Matters were, neither he

nor the Nuncio *Delfino* could ever find out, what Pains ſoever they had taken to know them.

Articles which the Emperor order'd to be conſider'd, concerning the Council.

Frederick Stafilus, Confeſſor to the Queen of *Bohemia*, and the Biſhop of *Five Churches*, preſided at the Conſultation which the Emperor order'd to be held upon the following Articles: I. *Whether a General Council, lawfully called, with Conſent of Princes, can change the Order of managing Buſineſs eſtabliſhed by the Pope, and introduce a New one?* II. *Whether it is profitable for the Church, that the Council ſhould handle and examine Things according to the Direction of the Pope or the Court of* Rome, *ſo that it neither can, nor ought to do otherwiſe?* III. *Whether, if the Pope ſhould die, ſitting the Council, the Election of another Pope does not belong to the Fathers of the Council of* Trent? IV. *Whether Ambaſſadors ought to have Votes when Things relating to the Publick Peace are treated of, tho' they can give no Opinions in Matters of Faith?* V. *Whether Princes can recall their Ambaſſadors and Biſhops from the Council, without acquainting the Legates?* VI. *Whether the Pope can diſſolve or ſuſpend the Council, without the Conſent of the Princes, particularly of the Emperor?* VII. *Whether it is convenient for Princes to interpoſe their Authority, that more neceſſary and more uſeful Things be treated of in Council?* VIII. *Whether Ambaſſadors can of themſelves ſhew their Princes Orders?* IX. *Whether any Way could be found out, that Biſhops ſent by the Pope, or the Princes, ſhould have the Liberty of telling their Minds in the Council?* And, X. *To hinder Frauds, Violences, and Extortions, whilſt they are gathering the Fathers Votes?* XI. *Whether any thing of Doctrine, or Eccleſiaſtical Reformation, can be treated of, without being firſt examin'd by underſtanding Men?* XII. *Whether it would be decent for the Emperor to aſſiſt in Perſon at the Council?*

Theſe Articles not being publiſh'd till after the Cardinal of *Lorrain*'s Return to *Trent*, the Legates uſed all their Endeavours to get from the Divines and Prelates, whom that Cardinal carried with him to *Inſpruck*, the Secret of the Affairs which he treated with the Emperor, with whom he was Two Hours together whilſt he was at *Inſpruck*; and particularly what Reſolutions they took upon thoſe Twelve Articles: But it was impoſſible for them to learn any thing; becauſe the Cardinal of *Lorrain* had acquainted no one *French* Divine or Biſhop with the Buſineſs.

Death of Cardinal of Mantua.

At this Time died the Cardinal of *Mantua*, who was but 58 Years old, after a few Days Sickneſs: He was generally lamented by all the Fathers of the Council, who had a very particular Eſteem for him, becauſe of his obliging and eaſie Carriage. When the Emperor heard of his Death, he formed a Deſign to ſollicite the Pope to put the Cardinal of *Lorrain* in his Place, as a Man more favourable to the Princes than any of the other Cardinals. But the Pope was aware of the Emperor's Deſign; and therefore, to prevent Sollicitations, he called the Cardinals together in his Dreſſing-Room, as if he would go to Chapel as uſual; and when he had put out all his Retinue, and ſhut the Doors, he created, without any other Ceremony, the Cardinals, *John Morone* and *Bernardo Navaggiero*, Legates of the Council. Cardinal *de la Bourdaiziere*, having found out the Pope's Intentions, contrived it ſo, that he met him as he came out of his Chamber, and told him, That ſince His Holineſs was reſolved to create new Legates, he could not chooſe a worthier Man than the Cardinal of *Lorrain*. The Pope, being angry that his Deſign had taken Air, anſwer'd him roughly, That ſince the Cardinal of *Lorrain* had offer'd himſelf at the Council as a Head of one of the Contending Parties, he was reſolved to ſend Neutral and Diſintereſted Men thither. Cardinal *de la Bourdaiziere* had a Mind to reply; but the Pope doubled his Pace, and went down ſo haſtily, that that Cardinal could not make him any Anſwer.

Morone and Navaggiero made Legates.

Emperor's Letters to the Council.

The Biſhop of *Five Churches* being returned from the Emperor's Court, preſented to the Legates a Letter from His Imperial Majeſty, and the Copy of another written to the Pope. That to the Legates ſet forth, "That having written to the Pope "concerning ſome Impediments to the Progreſs of the Council, which ought to be "removed; he deſired them to uſe their Endeavours, both in Perſon in the Coun-"cil, and with their good Offices with the Pope, that the Service of God might be "advanced, and the Peace of *Chriſtendom* reſtored.

Emperor's Letter to the Pope.

In his Letter to the Pope, he ſaid, "That having now made an End of ſome "very Important Affairs with the Electors and other Princes of the Empire, he "had nothing more at Heart than the contributing to the Advancement of the Af-"fairs of the Council, as being the Protector of the Church: That for this Reaſon "he was come to *Inſpruck*, where he with Sorrow underſtood, that Things did not "go as he had hoped, and as the Publick Good required: That if this were not

"remedied,

" remedied, he was afraid that the Concluſion of the Council would give thoſe " who were ſeparated from the Church of *Rome*, an occaſion of laughing; and " might make them yet more obſtinate in their Errors: That there had not been a " Seſſion now of a very long Time: That whilſt Princes applied themſelves to " reconcile contrary Parties, the Fathers amuſed themſelves in Conteſts below " them: Nay, that a Report had been ſpread, that the Pope intended to diſſolve " or ſuſpend the Council, perhaps becauſe of the ill Poſture which he ſaw Affairs " were in; but for his part, he believ'd nothing of it: That it had much better " have never been held, than be left imperfect, to the Shame of the Pope, the Con- " tempt of the Eccleſiaſtical Order, the Prejudice of the preſent Council, and of " all other General Councils for the future, the Ruine of the Catholicks that were " ſtill left; and laſtly to the Scandal of the People, who would believe that the " Council was diſſolved, or ſuſpended, only to hinder a Reformation: That as be- " fore the Pope called it, he had asked the Conſent of him, and of other Kings, " in imitation of his Predeceſſors, who believ'd that to be neceſſary for divers " Conſiderations; ſo he could not diſſolve or ſuſpend it without his Conſent: That " he conjured him to reject that Council as pernicious, becauſe that Rupture would " draw after it National Councils, which are ſo odious to Popes, and ſo contrary " to the Unity of the Church: That as Princes hindred them, only to preſerve the " Authority of the Holy See, they could not, in ſuch caſe, refuſe or defer to call " them. Therefore he exorted his Holineſs to reſtore the Liberty of the Council, " which was interrupted by Three Things; namely, That Things were firſt con- " ſulted at *Rome*: That the Legates attributed to themſelves a Right of propoſing, " which ought to be common to all the Fathers: And that ſome Prelates, who were " concerned for the Greatneſs of *Rome*, carried on Cabals and Intrigues. That a " Reformation of the Church being very neceſſary, and the World believing that " Abuſes began at *Rome*, it was abſolutely behoveful, for the common Satisfaction, " that this Reformation ſhould be made at *Trent*, and not at *Rome*. Laſtly, he " prayed the Pope, That the Demands, preſented by his Ambaſſadors and thoſe of " other Princes ſhould be propoſed in Council, whither he declared he would " go in Perſon, conjuring the Pope to be willing to go thither alſo himſelf.

This Letter angred the Pope exceedingly, who thought that the Emperor went beyond the Bounds of his Authority. He wrote him back Word, " That he had " called a Council, with the Conſent of him, and of other Princes; though the " Holy See, to which Jeſus Chriſt left full Power over the Church, did not herein " need the Conſent of any other Power: That all the ancient Councils were cal- " led by the Authority of Popes, in which, Princes concerned themſelves no far- " ther than to execute their Bulls: That he never thought of diſſolving or ſuſpend- " ing the Council: That on the contrary, he thought it was for the Service of " God to bring it to an End: That the Conſultations which were held at *Rome* did " not hinder, but rather aided and favoured the Liberty of the Council: That " there never were Councils held, to which the Popes, when abſent, did not ſend " Inſtructions, and where the Fathers did not receive them: That the Inſtructions " which *Celeſtine* ſent to the Council of *Epheſus*, which was held againſt *Neſtorius* " and the *Pelagians*; thoſe of *Leo* to the Council of *Chalcedon*, held againſt *Euti-* " *ches*; thoſe of *Agatho* to the Council of *Conſtantinople*, held againſt the *Monothe-* " *lites*; thoſe of *Adrian* I. to the Second Council of *Nice*, and of *Adrian* II. to the " Eighth Council of *Conſtantinople*, were ſtill in Being. As for the Right of pro- " poſing, That the Popes who preſided in Councils, not only propoſed Matters " *ſolely*, but even decided them themſelves, without the Fathers giving any more " than their Approbation: That in the Abſence of the Pope, his Legates or other " Deputies propoſed in his Name: That in imitation of all theſe Councils, that of " *Trent* reſolved that the Legates ſhould propoſe, to avoid the Confuſion and Tu- " mult which would ariſe, if Men might ſtrive to out-do one another in moving " Seditions or impertinent Queſtions: That no uſeful Thing was ever refuſed to " be propoſed: That the Cabals which were carried on againſt the Authority " given by Jeſus Chriſt to the Holy See, gave him great Diſturbance: That all " Fathers and Councils have called the Pope, Succeſſor of St. *Peter*, Vicar of " Jeſus Chriſt, and Paſtor of the Univerſal Church: That this way of ſpeaking " has been at all times in uſe in the Church, as the Emperor might ſee in the " Citations mark'd in the Extract joined to this Letter: That after this, he was

Pope's Anſwer to the Emperor.

" amazed

" amazed that any Man ſhould ſpeak at *Trent* againſt this Truth. He added, That " all the preſent Evils proceeded from the Legates ſuffering their Authority to be " deſpiſed, by being too much concerned at what Evil Tongues might ſay againſt " the Council, which by this Complaiſance became licentious rather then free: " That as for Reformation, he deſired a rigorous one; and had always preſt the " Legates to take pains in it. As for his Court, it was known what Regulations " he had made at the Expence of his own Revenues: That if there was any thing " ſtill to be done, he ſhould not neglect it: That the Fathers at *Trent*, for want of " being well informed of the State of the Court of *Rome*, inſtead of reforming, " would yet more diſfigure it: That in the mean time, he would be willing to " ſee likewiſe ſome Reformation in other Courts, which had as much need of it " as his own; their Abuſes being perhaps the Cauſes of all the Evil that was found " fault with in the Church. As for the Demands of the Emperor and other Prin- " ces, he always intended they ſhould be examined every one in its proper Place; " becauſe the Stile of the Council having run, To treat of Matters of Faith, and " the Reformation of Abuſes that have been committed, together, it could not be " alter'd without cauſing both Confuſion and Diſgrace: That when the Emperor " had marked ſeveral Diſorders which were viſible in the Council, he forgot that " from whence all the reſt proceeded; namely, that thoſe who ought to have re- " ceived Law from the Council, were for giving it: That if they would have " follow'd the Examples of the *Conſtantines* and *Theodoſius's*, there would have been " no Diviſion amongſt the Fathers; nor would their Reputation have been brought " in Danger: That he deſired nothing more than to go to the Council, to remedy " that Diſorderlineſs which overrun all there; but that his Age and great Affairs " would not allow it: And laſtly, That he would take care to ſtop all Diſcourſes " of removing to any Place that he could go to, for fear of giving new Cauſes of " Suſpicion.

Conſultation of the French, *concerning the Pope's Anſwer.*

Several Copies of this Letter, and of the Extract of Citations which he ſent to the Emperor upon the Words *Univerſalem Eccleſiam*, having been diſperſed by the Pope's Order; the Cardinal of *Lorrain* held ſeveral Congregations with the *French* Biſhops and Divines, to examine and ſee if they were quoted faithfully, and taken in their true Senſe, that they might form, as they afterwards did, an Anſwer to the *Italians*. The Biſhop of *Five Churches* was likewiſe for calling together the *Spaniſh* Biſhops, to learn their Opinions: But the Archbiſhop of *Granada* anſwer'd him in the Name of his Brethren, That the Emperor ought not to apply himſelf to them, who received the Council of *Florence*; but to the *French*, who owned the Council of *Baſil*. Some *Spaniſh* Biſhops alſo, who were offended that this Biſhop had applied himſelf to them, were for acquainting the Pope with it, that they might take off the ill Impreſſion which the Application of the Biſhop of *Five Churches* to them might make upon his Holineſs's Mind: But the Archbiſhop of *Granada* oppoſed it, ſaying, It was enough that the Pope might ſee by their Votes that they did not contradict him in that Point; and that they ought not to imitate the baſe Flattery of the *Italians*. " Let the Pope, ſaid he, give us what is our own; for we " leave him more than his Share, and it is not juſt that inſtead of Biſhops we ſhould " become his Vicars.

Congregation concerning Reſidence.

March 17. The Legates, to ſhew that the Council was not diſabled from acting by the Cardinal of *Mantua's* Death, held a General Congregation; in which, a *French* Divine, having found a way to paſs from the Continence of Prieſts to the Reſidence of Prelates, enlarged upon proving, by Authorities and Examples, that it was of Divine Right; and in anſwer to that Objection which was made, That if it was of Divine Right, it would not be commanded by ſo many Canons and Decrees, he made this Compariſon, That the Law of God is the Foundation or Pillar of Reſidence, and the Canon Law is the Edifice, or Arch: That as when a Foundation fails, the whole Building falls, and the Arch ſhakes when the Pillar is taken away; ſo it is impoſſible to keep up Reſidence by the Canon Law alone; and that thoſe who were for founding it upon the Canons, did in truth deſtroy it. He obſerved, That before there were Canons and Decrees, Reſidence was obſerved, becauſe every Man thought he was obliged to it by Divine Right: But now, ſince ſome People have got it into their Heads, that this Obligation comes from the Ordinance of Men, though Laws and Threatnings of Puniſhment have been revived, it was all one, the Diſeaſe has ſtill encreaſed.

The

The ſame Day died Cardinal *Seripandus*, who was LXX. Years of Age. That Morning, when the *Viaticum* was brought him (*b*) he received it upon his Knees out of Bed; and then being laid down again, he made a Diſcourſe in *Latin* full of Piety, before Five Biſhops, the Secretaries of the Embaſſies of *Venice* and *Florence*, and all his Domeſticks. Some Hours before he died, hearing that ſome Prelates murmur'd, as if he had diſcover'd ſome particular Notions in the Council concerning Juſtification and Original Sin; he immediately made a Confeſſion of his Faith ſuitable to the Belief of the Church. Then he ſpake about Good Works, the Reſurrection of the Dead, and the Affairs of the Council, the Care of which he recommended to the Legates and the Cardinal of *Lorrain*; and as he was going to propoſe the Method which he would have them obſerve, finding his Voice and his Breath to fail him, he ſaid, God farbad him to go any farther; but that his Divine Majeſty would ſpeak himſelf in a proper Time and Place: And when he ſaw the Aſſembly burſt out into Tears, he added alſo theſe Words, after which he gave up the Ghoſt; *Why weep ye as Men without Hope?* *Death of Cardinal Seripandus.*

There was no Congregation upon the 18th, becauſe of the Funeral of that Cardinal. But the *French* Ambaſſadors deſired an Audience that Day of the Legates, to whom they loudly complained, That now for Two Months together, they had been amuſed at *Trent* with fair Words, without ever coming to any Effects, though they had never ceaſed to repreſent the Deſolations of *France*, the Dangers which Chriſtendom incurred during ſo many Troubles, and the Neceſſity there was of a good Reformation: That moſt of the Fathers and Divines rigidly oppoſed it: That they ought to conſider how many good Men died before they could execute their good Deſigns for the publick Good; witneſs the Cardinals of *Mantua* and *Seripandus*: That ſince they had Time ſtill, they ought to do every Thing for the Diſcharge of their Conſciences. The Legates told them, they were ſufficiently uneaſy that Things went on ſo ſlowly, but that the Death of the Cardinals of *Mantua* and *Seripandus* was the Cauſe of it; and that ſince they could not bear ſo great a Burthen themſelves, they would ſtay for Cardinals *Morone* and *Navaggiero*, who would quickly be there. The *French* were ſatisfied with this Anſwer; and the rather, becauſe the Imperialiſts deſired them to proceed ſlowly, till the Succeſs of the Negotiation of the Ambaſſadors of the Emperor and the King of *Spain*, at *Rome*, was known; who had jointly deſir'd the Pope to be willing, that an Univerſal Reformation of the Church, in Head and Members, might be made at *Trent*; and not at *Rome*; and that the Clauſe, *Proponentibus Legatis*, which took away from Ambaſſadors and Biſhops the Liberty of asking for what they thought neceſſary, the one for their Churches, the other for their Maſters, might be taken away. But theſe Miniſters could by no means agree; for though *D'Avila*, the King of *Spain*'s Ambaſſador, deſired the ſame Things, yet he deſired the Pope afterwards to get the Emperor to deſiſt from his Demand of the Cup, and the Marriage of the Clergy; for which Reaſon, in a publick Audience which the Pope gave to the Ambaſſadors of the Emperor and the King of *Spain*, he told them that the *Proponentibus Legatis* ſhould be ſo interpreted, that every Man might propoſe what he pleaſed; and that he had left a Power with the Legates, to reſolve every thing, without writing to him: That he deſired Reformation; which had been already effected, had it been left to him; but, ſince they would have it done at *Trent*, if it ſhould not ſucceed, they could only blame the Fathers: That he deſired an End, and not a Suſpenſion of the Council: And laſtly, That he would write to the Legates to that purpoſe. And in Truth, he did ſend to them, That ſince the *Proponentibus Legatis* was put in only to avoid Confuſion, he was willing that every Father might propoſe what he had a mind, and that Reſolutions might be taken by Plurality of Voices, without waiting for Orders from *Rome*: But many believ'd, that Letter was written only to deceive thoſe that did not know the Court of *Rome*; and that Cardinal *Morone* had Secret Inſtructions, teaching him how he ſhould execute the Commiſſions which he ſhould receive from thence. *Complaints of Ambaſſadors.*

The Pope told *D'Avila* in a particular Audience, That he opened the Council upon the Promiſe which the King of *Spain* gave him, to take it into his Protection, and to maintain the Authority of the Holy See; but that he was very much miſta-

[(*b*) *i. e.* The Euchariſt which is given to dying Men.]

ken:

ken; For the *Spaniſh* Biſhops alone, being provoked at his granting a Subſidy out of their Churches, gave him more Trouble than all the reſt: That he did not doubt his Catholick Majeſty's Good Will; but that all the Miſchief proceeded from the Ambaſſadors not having Vigour enough to keep them in: That it was juſt that the Council ſhould be left at Liberty; but then he could not ſuffer Licentiouſneſs, nor that the Council ſhould be under the Yoak of Princes, who oppreſt Liberty at the ſame time that they preach'd it up: That he did not know whether all thoſe, who preſt to leave the Council the Liberty of propoſing, had well conſider'd of the Evils which would happen, if Men might have Liberty to propoſe what they had a mind: That as there were ſome Wiſe and Prudent Men among them, ſo there might be ſome who were otherwiſe; and that theſe People would be dangerous if Care were not taken: That he perhaps was the only Perſon whom this leaſt concerned, ſince his Authority was founded upon God's Promiſe, ſo that he needed not give himſelf any Trouble; but that Princes had more to fear, becauſe of the Evil which might happen to them: That if too much Liberty were given to the *Spaniſh* Biſhops, his Catholick Majeſty would be the Firſt that would repent it: That as for Reformation, the Hindrances did not proceed from him: That he was willing to put off the Demands of the Cup, and the Marriage of Prieſts, to content the King of *Spain*: And concluded, That it depended now wholly upon his Catholick Majeſty, to put a ſpeedy and happy End to the Council; and that if he ſhould ever ſee himſelf at Liberty, the King of *Spain* might expect from him all manner of Satisfaction.

Congregations put off.

March 20. the Divines having finiſh'd what they had to ſay concerning Marriage, the Legates conſulted whether they ought to propoſe the Doctrine and Canons in the Congregations of the Biſhops; but conſidering that the *French* and *Spaniards* would oppoſe it, and that there might ariſe greater Diſputes then ever, they thought it proper to ſtay till the Two new Legates were come; and the Cardinal of *Lorrain* took that Time to go to *Venice*, being deſirous to ſhake off the Grief which the Death of his Brother the Duke of *Guiſe* cauſed him, who had been aſſaſſinated near *Orleans*, by *Poltrot de Mere*. And ſo the Affairs of the Council were ſuſpended for ſome Time.

Entry of Cardinal Morone.

Upon *Eaſter-Eve*, Cardinal *Morone* made his Entry into *Trent*, clad in his Pontifical Habits, and conducted to the Canopy in the Cathedral Church, accompanied by the Legates, the Ambaſſadors of Princes, and all the Clergy. Upon *Eaſter*-Day he officiated. The Count *de Luna*, Ambaſſador of the King of *Spain*, made his Entry likewiſe with a numerous Train of Prelates, going between the Ambaſſadors of the Emperor and the King of *France*. He was immediately viſited by the *French*, who told him, that they had Orders from the King their Maſter, and the Queen Regent, to communicate all Matters with him, and to ſecond him in every thing that might be for the Service of his Catholick Majeſty.

Reception of Cardinal Morone.

April 13. there was a General Congregation to receive Cardinal *Morone*. After his Breve was read, he made a Speech; in which he repreſented, That Wars, Seditions and other Evils, would certainly ceaſe, when once they had found out a way to appeaſe the Wrath of God, which was juſtly provoked by the Sins of Men; and had reſtored the antient Purity: That in order hereunto, the Pope, out of his Wiſdom, had called a Council compoſed of ſo many Perſons, eminent for Virtue and Learning: That the Cardinals of *Mantua* and *Seripandus* being Dead, his Holineſs had ſubſtituted him and Cardinal *Navagerius* in their Places: That he knowing his own Weakneſs, and the Greatneſs of the Charge, would willingly have been excuſed; but the neceſſity of obeying had overcome his Fear: That before he entred on it, he muſt wait upon the Emperor; but that he ſhould be back again in a few Days, to treat with the Fathers, of what might be for the Service of God, the Advantage of the Church, and the Salvation of the People: That he brought Two Things to the Council; One was a Teſtimony of the ardent Deſire of the Pope, ſolidly to confirm the Doctrine of the Faith, to reform Manners, to provide for the Neceſſities of Princes, and to ſettle Peace and Union, even with the contrary Party, as far as may be done without prejudicing the Dignity of the Holy See: The other was, an Exact Obedience to his Holineſſes Orders. Laſtly, he prayed the Fathers to deveſt themſelves of their particular Paſſions, which gave Offence to Chriſtendom; and to lay aſide uſeleſs Queſtions, that they might apply themſelves to neceſſary ones.

Two Days after, Cardinal *Morone* ſet out for *Inſpruck*. He wiſhed he could have ſeen the Cardinal of *Lorrain* before he went; but he having met with Cardinal *Navaggiero* at *Venice*, and got out of him a good part of Cardinal *Morone*'s Inſtructions, was afraid that when that Cardinal ſhould communicate to him what he had to treat with the Emperor, either all or in part, that it might bring him under ſome Engagement. For that Reaſon he did not come back to *Trent* till *April* 20. and the ſame Day he received the News of the Peace, which was made in *France*, to the Advantage of the Catholicks. The Articles were drawn up in the *Iſle of Beeves* near *Orleans*: They ſet forth, That the Lords, who had *High Juſtice*, ſhould have publick Preaching in their Eſtates: That Others, who had *Mean and Low-Juſtice*, ſhould have private Preaching only in their own Houſes, for themſelves and Families; provided that the Places where they lived; held immediately of the King: That in all Cities, where there was a *Preſidial Bench*, there might be Sermons in the Suburbs: (*i*) That every Man ſhould be at Liberty in his own Houſe, without being diſturbed or moleſted in Matters of Conſcience: That the Exerciſe of Calviniſm ſhould be continued in Cities where it had been free before the Peace: That Eccleſiaſticks ſhould re-enter upon all the Churches which had been uſurped from them, but without pretending to any Reparation of the Waſt which had been made in them: That there ſhould be no Exerciſe of the New Religion in the City and Provoſtſhip of *Paris*; but that thoſe that had Houſes there, might return and enjoy their particular Eſtates Peaceably, without being moleſted about their Conſciences: That all private Men ſhould re-enter upon their Eſtates, Honours and Employments, all Sentences to the contrary, and Executions made ſince *Henry* II's Death to that Time, to the contrary notwithſtanding: That the King ſhould declare, That the Prince of *Condé*, and all his Adherents, had done nothing but with a good Intention, and for his Service: that all Priſoners of War or Juſtice, taken upon the Account of Religion, ſhould be ſet at Liberty without paying any Thing: That there ſhould be a General Amneſty, with a Prohibition to both Parties mutually to offend each other. Theſe Articles were made upon *March* 18. and next Day the King iſſued out Letters Patents, in which he ſet forth, That ſince God had for ſome Years laſt paſt ſuffer'd his Kingdom to be afflicted with Seditions and Troubles on the Account of Religion, and with infinite numbers of Murthers, Devaſtations and Profanations, which ſtill continue; and that he himſelf had experienced that War is not a Remedy for the Diſeaſes of his State: He was reſolved to re-unite his Subjects by a good Peace; hoping that Time and the holding of a Holy and Free or General National Council, would produce ſome good Eſtabliſhment. The Articles concerning Religion, and ſome others relating to the State, were inſerted into theſe Letters, which were verified in Parliament, *March* 25. and publiſhed *March* 27.

Peace in France, between the Catholicks and Hugonots.

About this time, *Pedro Soto*, a Dominican, a Man eſteemed for his Piety and his Learning, fell Sick, and Three Hours before his Death, Dictated and Sign'd a Letter to the Pope, in which he declared, by way of Confeſſion, his Sentiments upon the Matters debated in the Council; and conjured his Holineſs to conſent, that the Inſtitution and Reſidence of Biſhops might be declared to be of Divine Right. His Letter was ſent to the Pope; but there was a Copy left in the Hands of *Lewis Soto*, his Companion, who gave out ſeveral other Copies to his Friends. Every Man reaſon'd at *Trent* upon theſe Copies, which were ſpread abroad: Some laid great ſtreſs upon the Teſtimony given by a Doctor of an exemplary Converſation, a little before his Death: Others ſaid, that *Soto* did not write of his own Head, but at the Inſtigation of the Archbiſhop of *Braga*. Thoſe that held Reſidence to be of Divine Right, laid great wait upon this Letter.

Death and Confeſſion of Faith of Soto.

April 21. A General Congregation was held to fix the Prorogation of the Seſſion, which was to have been held next Day. The Two Legates propoſed to Prorogue it till *June* 3. The Cardinal of *Lorrain* was of a contrary Opinion, and ſaid that all Chriſtendom was already Scandalized at thoſe frequent Prorogations,

Indiction of Seſſion put off to the 20th of May.

[(*i*) The Lords of the *High Juſtice*, (*Seigneurs haut Juſticiers*) are thoſe who have Power of Life and Death upon their Eſtates in all Caſes below High Treaſon. *Mean* and *Low-Juſtice*, are inferior Juriſdictions and Privileges granted to ſome Lordſhips, which vary in ſeveral Provinces, according to the reſpective Cuſtoms of thoſe Provinces. *Preſidial Benches* are Courts below Parliaments; which in ſome Caſes are Sovereign, ſo as to ſuffer no Appeal from them. *Preſidial Courts* are uſually held in Cities, in which there are no *Parliaments*, which are what, in *France*, they call *Sovereign Courts*.]

and would be more ſo, if a Day were aſſigned on which they would certainly not hold a Seſſion: That of ſo many Matters as had been propoſed, and treated of, concerning Reſidence, and concerning the Sacraments of Order and Marriage, nothing having been hitherto decided, he did not think it proper to determine the Day, but to ſtay till the 26th of *May* before they fixed it, becauſe they might then appoint a Day as Matters ſhould go: That if they would not loſe Time, they might give their Opinions of the Abuſes which related to the Sacrament of Order, whilſt they ſtaid for Cardinal *Morone*, who without doubt, would bring ample Inſtructions, by which they might put an End to Controverſies, and finiſh the Council in Two or Three Months. His Advice was follow'd by Cardinal *Madruccio*, and ſo many Prelates, that it was order'd that the Day of the Seſſion ſhould be fixed upon the 20th of *May*. The Legates were mortified to ſee the Cardinal of *Lorrain*'s Propoſition followed rather then their own, and believ'd that that prejudiced the Decree, *Proponentibus Legatis*.

Envoy from Cardinal of Lorrain *to the Emperor.*

The Cardinal of *Lorrain* ſent Monſieur *de Villemur* to the Emperor, to carry him the Opinions of the *French* Doctors, upon the Articles which his Imperial Majeſty cauſed to be debated; and to repreſent to him, that it would be neceſſary, in order to forward the Affairs of the Council, that his Imperial Majeſty ſhould ſpeak roundly to Cardinal *Morone*, and let him perceive that he deſired to ſee good Reſolutions taken for the Glory of God; and that it was very important that his Majeſty ſhould not remove far from the Council, that ſo every Man might be kept to his Duty, and that Liberty might be preſerved in the Council. *Villemur* was likewiſe order'd to preſent to the Emperor a Copy of the *Edict of Pacification*, and a Copy of the Letter of *Mary Stuart*, Queen of *Scotland*, in which ſhe ſent Word to the Cardinal of *Lorrain*, That notwithſtanding all the Conſpiracies which were hatched againſt her Perſon, ſhe would Live and Die in the Catholick Religion.

Difficulties concerning the Decree of Reformation, relating to the Sacrament of Order.

April 24. the Two Legates, that they might do ſomething whilſt they waited for the Return of Cardinal *Morone*, communicated to the Ambaſſadors the Decrees which they formed concerning the Abuſes relating to the Sacrament of *Order*; and upon the 29th they gave them to the Fathers. The Firſt Decree, concerning the Election of Biſhops, did not pleaſe the Ambaſſadors; becauſe it reſtrained the nomination of their Maſters. They all therefore laboured to have it corrected, or quite omitted. The Count *de Luna* ſaid, he did not ſee what that Chapter ſerved for; and the Imperialiſts declared, That if there was a Decree made concerning the Election of Biſhops, there ought alſo to be another concerning the Election of Cardinals and Popes.

Entry of Cardinal Navaggiéro *into* Trent.

April 19. in the Evening, Cardinal *Navagerius* entred *incognito* into *Trent*, to avoid Ceremonies.

Emperor's Letter.

In the beginning of *May*, the Emperor wrote to the Cardinal of *Lorrain*, to tell him that Cardinal *Morone*'s Propoſition requiring mature Deliberation, he could not yet give him a poſitive Anſwer; but in proper Time and Place, he would give ſuch a one as ſhould make it appear, that all his Actions had the common good of *Chriſtendom* in view: That notwithſtanding the preſſing Neceſſities of his other Dominions, he would ſtay at *Inſpruck*, as long as there ſhould be any hope of Good that might accrue from the Council, if it were only to maintain its Liberty.

French *Divines withdraw from the Council.*

The *French*, who knew that the King had ſent the Sieur *d'Alegre* to the Pope, the Sieur *de Birague* to the Emperor, and *D'Oiſel*, a Counſellor of State, to the King of *Spain*; to deſire the Council might be removed to ſome City in *Germany*, at the Sollicitation of the Prince of *Condé*, began to concern themſelves no longer with the Buſineſs of the Council; and the Divines ſent by the King, ſeeing that their Penſions were not paid, and that they wanted Money, all went away, except Two *Benedictines*, *John de Chartogne*, and *John Verdun*, (who were maintained by their Order) and *F. Hugonis*, a *Franciſcan*.

Letters of the Queen of Scotland.

May 10. there was a Congregation to read the Letters of *Mary Stuart*, Queen of *Scotland*, who declared, That ſhe ſubmitted to the Council; and promiſed, That as ſoon as ſhe was in Poſſeſſion of the Crown of *England*, which belong'd to her, ſhe would bring back the Two Kingdoms to the Obedience of the Holy See. When theſe Letters were read, the Cardinal of *Lorrain* made a Speech to excuſe that Princeſs for not ſending Ambaſſadors or Biſhops to the Council, ſaying, the

Reaſon,

Reaſon was, becauſe her Subjects were Hereticks; but that, for her ſelf, ſhe would never forſake the True Religion. The Promoter made Anſwer, in the Name of the Council, full of Thanks to that Queen.

Congregation aſſigned for May. 14.

The Cardinal of *Lorrain* having receiv'd Intelligence from the *French* Ambaſſador at *Rome*, That the Pope looked upon him as the Head of a Party; had ſent his Secretary, *Philip Muſſet*, to make his Apologies to His Holineſs. This Secretary brought back a Letter from the Pope about this Time; in which he told him, That he was perſwaded of his good Intentions; and was content that the Decrees concerning Order ſhould be laid aſide, that they might ſet to the Buſineſs of Reformation. The Cardinal of *Lorrain* having ſhew'd this Letter to Cardinal *Simoneta*, that they might take joint Meaſures about managing their Buſineſs; *Simoneta*, who had contrary Orders from the Pope, told him, Nothing could be done about Reformation till Cardinal *Morone* came. This made the Cardinal of *Lorrain* believe the Pope was not for Reformation: For which Reaſon, he began to complain loudly; ſaying, The Council had no Liberty; and that they not only waited for the Deciſion of the leaſt Things from *Rome*, but that the Fathers themſelves, much leſs Cardinal *Madruccio* and he, were not thought worthy to know what was order'd at *Rome*, that ſo they might at leaſt conform themſelves to His Holineſs's Will. The Legates ſeeing that theſe Complaints of the Cardinal of *Lorrain* made Impreſſions upon Mens Minds, appointed a Congregation upon *May* 14. to treat of Abuſes relating to the Sacrament of Order, without ſtaying for Cardinal *Morone*.

Cardinal of Lorrain's *Speech, concerning the Article about the Election of Biſhops.*

In that Congregation the Cardinal of *Lorrain* gave his Opinion concerning the Article about the Election of Biſhops, which was afterwards ſuppreſs'd; and ſpake very largely of the Abuſes therein committed: And that he might inveigh the more freely againſt thoſe of the Court of *Rome*, he began with *France*, and did not even ſpare the King: For, ſpeaking of the *Concordat*, he ſaid, That *Leo* X. and *Francis* I. divided the Collation of the Benefices of the Kingdom between themſelves, which belong'd to the Chapters: He ſhew'd, That it neither belong'd to the King to name Biſhops, nor to Cardinals to hold Biſhopricks: He blam'd the laſt Agreement made in *France* with the *Hugonots*: And then leaving *France*, he ſaid, That *Rome* was the Fountain from whence all Abuſes ſprang: That no Cardinal was without a Biſhoprick, tho' it was incompatible: That this Cuſtom of Commendams, Unions for Life, and Adminiſtrations, by Virtue whereof Men held ſeveral Benefices againſt all Juſtice, under Pretence that they were but One, was a direct mocking of God. He cited that Paſſage of St. *Paul* ſeveral times; *Be not deceived, God is not mocked; whatſoever a Man ſoweth, that ſhall he alſo reap.* Then he fell upon Diſpenſations, and condemned them as Things that took away the Strength of all Laws. In ſhort, he ſpake upon ſo many Abuſes, and with ſo great Heat, that he alone took up the whole Congregation. Cardinal *Simoneta* was ſo angry at his Speech, that he ſcrupled not to ſay, That the Cardinal of *Lorrain* talk'd like the *Lutherans*; and that it were to be wiſhed, that he had not at leaſt ſome of their Notions in his Heart. This angred the Cardinal of *Lorrain* ſo much, that he complained about it to the Pope.

Emperor's Anſwer brought by Cardinal Morone.

During theſe Diſputes, the Emperor ſent back Cardinal *Morone* with his Anſwer in Writing, drawn up in General Terms: "That he would defend the Authority "of the Pope againſt Hereticks whenſoever there ſhould be Occaſion: That he "would ſtay at *Inſpruck*, without going any farther: That the Council ought not "to be tranſlated, without the Conſent of the Kings of *France* and *Spain*: That as "to his Coronation, that ought firſt to be propoſed in a Dyet, for fear of giving "Umbrage to the *Germans*: That as to the Manner of managing Buſineſs in the "Council, he required Two Things; That the Reformation ſhould be made at "*Trent*, and that every Man ſhould propoſe there what he thought neceſſary; "And that they ſhould begin to labour upon the Articles which he and the *French* "had preſented.

Seſſion Prorogued.

Cardinal *Morone* came back from *Inſpruck* to *Trent*, *May* 17. 1563. The Legates ſet themſelves immediately to treat of the Day of the Seſſion together, which was to be determin'd upon the 20th Inſtant: But Matters not being yet ready, and it not being known when they would, it was reſolved in the Congregation of the 19th, to ſtay till *June* 20. till the Day of the Seſſion was fixed.

Before I come to ſpeak of what paſs'd in the Congregation of *May* 21. in which the Count *de Luna* was receiv'd as Ambaſſador from the King of *Spain*, it will not

be amiſs to give an Account how that Ambaſſador obtained that he might ſit out of his Place, that ſo he might not ſit below the *French* Ambaſſadors, notwithſtanding all the Oppoſition which they made.

Diſputes between the French *and* Spaniſh *Ambaſſadors, about Precedence.*

Monſieur *de Lanſac* had Orders, in his Inſtructions, not to ſuffer any thing to be done in the Council, or elſewhere, to prejudice the Precedence of the Ambaſſadors of *France* above thoſe of *Spain*; or to ſuffer that Right to be ſtruck at in the leaſt, or in any manner to be called in Queſtion; And in caſe ſo juſt a Thing was refuſed him, to proteſt againſt the Council as Null; to declare, That *France* would not receive its Decrees in any manner; to go away immediately, and to carry along with him all the *French* Biſhops. With this it was that *Lanſac* began his Negotiation; giving, by that Means, Uneaſineſs to the Legates. The Marquis of *Peſcara*, who was then at *Trent*, but who did not ſtay there long, declared to the Legates, That he would not be contented with the Place which ſhould be given him immediately after the Ambaſſadors of *France*: But then he gave them alſo to underſtand, That he would not obſtinately perſiſt in demanding Precedence; and that he would conſent to have ſome Expedient found out. The Legates, who were affraid that this Diſpute might cauſe a great Diſorder, were of Opinion, that the Pope ſhould make a Decree, That the Ambaſſadors ſhould not appear at Congregations or at Seſſions, unleſs they were expreſly invited by a Serjeant of the Council's; and that the Ambaſſador who ſhould go without being invited, ſhould be obliged to give Place to thoſe that were invited: And that ſince it was beſides exceedingly for the Reputation of the Council, as well as of the Ambaſſadors, that they ſhould be all named in the Acts, as well abſent as preſent; that they ſhould be named in the Order in which they came to *Trent*. But the *French* rejected all theſe Overtures, as well as all others, which might make their Right appear queſtionable, or which might leave any room for a Diſpute.

Cardinal *Borromeé*, Firſt Miniſter to *Pius* IV. made ſome other Propoſitions; but the *French* Ambaſſadors ſtood firm: And, on the other ſide, the King of *Spain* would not ſuffer the Count *de Luna*, whom he had named Ambaſſador in the room of the Marquis of *Peſcara*, to go to *Trent*, till his Place was fixed, as well in the Congregations as in the Seſſions. The Pope propoſed, That, to avoid all Diſputes which he foreſaw would infallibly ariſe, they might do as they did at *Rome*, where the *Spaniſh* Ambaſſador was never at any Ceremonies at which the *French* Ambaſſador had a Mind to be preſent; or elſe, That the ſame Ambaſſador might do the Emperor's Buſineſs and the King of *Spain*'s too. But this Overture not being liked by the *Spaniards*; and the Emperor not thinking it proper to give a Commiſſion to the Count *de Luna*, becauſe *Germany* and *Spain* had different Intereſts to carry on at *Trent*; they were forced to think of other Methods, eſpecially ſince the King of *Spain* refuſed likewiſe to ſend a Prelate who might take his Place among the other Eccleſiaſtick Ambaſſadors. The Pope preſs'd the Legates continually to labour after an Accommodation; but forbad them to ſpeak to *Lanſac* before the next Seſſion, leſt it ſhould be diſturbed or retarded: For tho' it was his Intereſt not to do any thing, without the *French* Miniſters would join in it, or that might prejudice the King their Maſter, as well in Matters of Petition as of Poſſeſſion; yet he knew they were ſo nice in this Affair, that they would never ſuffer the leaſt Propoſition of Accommodation to be made about it. This is what the Pope wrote in general to the Legates: But in a particular Diſpatch to the Cardinal of *Mantua*, he took notice, that *Franciſco de Vargas*, Ambaſſador from *Spain*, told him, in Confidence, and as a great Secret, That his Maſter, the King of *Spain*, wrote to him, That rather than diſturb or break the Council, he would chooſe to order his Ambaſſador to ſit the laſt in the Council; but with a Proteſtation, That it was his Intention, that this Pious Complaiſance ſhould not prejudice his Rights or Pretenſions. *Vargas* deſired the Pope to make a Secret of this to the Legates, leſt they ſhould grow more negligent in labouring after the Accommodation which they hoped to make with the *French*. But *Pius* IV. had not Diſcretion enough to make a Secret of a Matter, which, as he thought, would mightily facilitate the Progreſs of the Council, which was not a little retarded by ſuch ſort of Diſputes.

When the Legates had receiv'd theſe Letters, they invited the *French* Ambaſſadors to come to them; and they laid before them how much it imported *Chriſtendom* that the Council ſhould be continued and finiſhed: That the Offices of the Miniſters of the Two Crowns were neceſſary in order thereunto: That conſequently

quently it was as neceſſary that the *French* ſhould do for the King of *Spain*, who was Brother-in-law to their King, all that lay in them; provided it was without prejudicing the Dignity of the King their Maſter. They propoſed at the ſame Time Two Expedients, either of which would preſerve their Place immediately after the Emperor's Ambaſſadors: One was, That the *Spaniſh* Ambaſſador ſhould have a Seat in the midſt of the Hall, over-againſt the Legates, in the ſame Place where the *Portugueze* Ambaſſadors ſat in *Julius* III's Time, upon the Account of their Conteſt with the Emperor *Ferdinand*'s Ambaſſadors who repreſented him as King of *Hungary*: The Other was, That the Count *de Luna* ſhould have a Place upon the Eccleſiaſtical Bench, after the Emperor's Ambaſſador, who was an Archbiſhop. The *French* Ambaſſadors replied, They had no Propoſitions to make or to receive: That the Diſorder proceeded only from thoſe who deſired to make Innovations; and that, to prevent it, the ſureſt Way was, to leave Things as they had been for ſeveral Ages: That this was the Order which they had from the King their Maſter, who commanded them to be gone, and to carry with them the *French* Biſhops, if the leaſt Innovation were made: That they did not accuſe King *Philip* as the Author of all theſe Innovations, but ſome ambitious, reſtleſs Men, who were Enemies to Peace: That they were well perſwaded of the good Intentions of the King of *Spain*: That they knew that Prince would be ſo far from being willing to do a Prejudice to the King his Brother-in-law, during his Minority, that he would be always ready to aſſiſt him with all his Forces againſt the Rebels: That *France* could not be too ſenſible of this Friendſhip; but that the Laws of Gratitude did not oblige the King to make a Breach upon his own Dignity.

The Cardinal of *Mantua* remonſtrated, That as long as they had their Place continued to them, they ought not to oppoſe the Satisfaction of another, at leaſt if their Intentions towards the Council were good. The Ambaſſadors replied, That they ſhould be very glad to contribute to the Satisfaction of Others, provided it did no Injury to the Honour of their own Prince: That all theſe Propoſitions came from the *Spaniards*, who had no other Deſign, but to render that doubtful and problematical, which it imported the Dignity of the Crown of *France* to have ſettled as a certain Thing; which was, That the Firſt Place after the Emperor is due to His Moſt Chriſtian Majeſty; and that they ought not to be accuſed, nor ſo much as ſuſpected of ill Will towards the Council, becauſe they deſired to keep themſelves in their old Poſſeſſions, and would not agree to any Innovation. Then the Cardinal of *Mantua*, who knew the Secret, and was willing to conclude ſomething which might be more advantagious to the King of *Spain* than the obliging of his Ambaſſador to take Place after the King of *France*, ask'd the *French* Ambaſſadors, What they would ſay, if the *Spaniſh* Ambaſſador would ſit below all the reſt; and whether, in that Caſe, they would force him to take a more honourable Place than he gave himſelf? The Ambaſſadors of *France*, who were ſurpriz'd at ſo extraordinary a Queſtion, ſaid, They would think of it. The Legates deſired them to think upon it ſeriouſly: And in the mean time they endeavoured to get over the Cardinal of *Lorrain*, that he might work the Ambaſſadors to be more eaſie.

The Cardinal told them immediately, That the Ambaſſadors ought to know their own Orders: That they were obliged to obey them, and to keep to the Ancient Cuſtom: And that they ought to addreſs themſelves to the Court, if they would find out any Expedient. *Lanſac*, writing to the *French* Ambaſſador at *Rome*, concerning this Matter, ſcrupled not to tell him, That Things would never go otherwiſe: And whereas there was a Report ſpread at that Time, That *Lewis d'Avila*, the *Spaniſh* Ambaſſador, had Orders to preſs the Pope to give the King his Maſter the Title of *Emperor of the Indies*; *Lanſac* added in his Letter, That the *Spaniards* ought not to fancy, that by this new Title King *Philip* would acquire a new Right which ſhould oblige the *Emperor of Gaul* to give him Place.

When the Pope knew what paſs'd in the Firſt Conference, he wrote to the Legates, That the Anſwer of the *French* did not at all ſurprize him; and that he believ'd before, that the Methods which he had propoſed would not ſucceed; but then he thought likewiſe, that he ought to do whatſoever lay in his Power: That he had nothing more to ſay, but only, That if the *Spaniards* would proteſt, the Legates muſt receive their Proteſtations. This happen'd towards the End of the Year 1562: And much about the ſame Time, King *Philip* wrote to the Pope, That in the preſent Conjuncture he would not too much mind Precedence, becauſe in the

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Poſt in which God had placed him, theſe vain Thoughts gave him no Diſturbance; but that he would think only upon what related to the Service of God, and the Good of the Church. The Extract of this Letter was communicated to the Ambaſſadors, who immediately ſent away *Lancelot*, Advocate of the Council, to the Count *de Luna*, who was with the Emperor at the Diet at *Augsbourg*, to invite him to come to *Trent*. The Count made anſwer, That he could not come till he was aſſured that the Rank they intended to give him ſhould be agreeable to his Honour; that is to ſay, that he ſhould have the Firſt Place after the Emperor's Ambaſſador, or elſe the Firſt Place among the Eccleſiaſtick Ambaſſadors; becauſe the Second Place there was taken by the Ambaſſador of *Ferdinand*, as King of *Hungary*. The Legates knew very well, that the *French* would abſolutely refuſe the Firſt Propoſal; and ſo they were willing to oblige the Cardinal of *Lorrain* to get the Second accepted: But that the Cardinal rejected likewiſe, and ſaid, That the Place of the Eccleſiaſticks being more honourable than that of the Laity, this would only redouble the Honours which they pretended to do to the *Spaniards*. There was alſo another Difficulty; namely, that *John de Morvilliers*, Biſhop of *Orleans*, who in *Lanſac*'s Abſence did the Buſineſs of Firſt Ambaſſador, being a Church-man, the Miniſters of *France* had a Place upon both Benches; ſo that the *Spaniſh* Miniſter could ſit upon neither, without giving Place to the Others. The Legates therefore came back to their Firſt Propoſition; namely, to give the *Spaniards* that Place which had formerly been given to the *Portuguezes*, over-againſt the Legates. The Cardinal of *Lorrain*, either out of Prejudice, or for ſome other Reaſon, was of Opinion, That ſince the Place which the *French* Ambaſſadors always had, immediately after the Emperor's Ambaſſador, was preſerved to them, that they ought to make no Oppoſition. But the Ambaſſadors talk'd quite otherwiſe: They ſaid, It was their Intention and their Duty to preſerve to the King their Maſter the Firſt Rank after the Emperor's, in ſuch a manner, that it might appear viſibly to all the World, and that no Man might diſpute it with him; as might be done, if the *Spaniſh* Ambaſſador had any other Place aſſigned him, beſides the ordinary one, which is that which immediately follows the *French* Ambaſſadors: That they had no Orders to accept of any other Offers; and if they had not Satisfaction in that Point, they would order all the *French* Prelates to withdraw, upon Pain of Diſobedience, and Seizure of their Temporalties. The Legates fancying that a vigorous Oppoſition would at laſt overcome the Conſtancy of the *French*, told them, That their Obſtinacy and Stiffneſs being unreaſonable, they would ſuffer it to go no farther; but they would give the *Spaniſh* Ambaſſador the Place they had deſigned for him. The *French* Ambaſſadors were the more vexed at this, becauſe they fancy'd the Legates intended to give the *Spaniſh* Ambaſſador an extraordinary Place in the Seſſions, as well as in the Congregations; becauſe there the Seats were ſo diſpoſed, that it was poſſible for the *Spaniſh* Ambaſſador to have the moſt honourable Place. This they ſuppoſed the Legates did on Purpoſe, that *France* might be ſo ſenſibly affronted, that it ſhould be obliged to re-call its Ambaſſadors and Biſhops, and thereby give an Occaſion to a Diſſolution of the Council. For which Reaſon, that this Diſpute might not draw a Rupture between the Two Crowns after it, at a Time when *France* was not willing to provoke *Spain*, the *French* Ambaſſadors reſolved to bring the Legates under a Neceſſity of breaking with them firſt; and ſo ſent away an Expreſs to Court, where that whole Matter was referred back to the Cardinal of *Lorrain*. That Cardinal thereupon told the Legates, That he could think of no other Expedient, but that of the *Spaniſh* Ambaſſador's yielding, or abſenting with a Proteſtation. Then he added, That, in his Opinion, the *Spaniſh* Miniſter might have a Seat aſſigned him in the Congregations, over-againſt the Legates; but not amongſt the Rank of the Ambaſſadors, near the Secretary of the Council; that ſo it might not be thought, that that Place was aſſigned him by the Aſſembly, or by the Order of the Preſidents; which might give Occaſion to new Pretenſions. But this was only the Cardinal's Private Opinion: For after he had conferred with the *French* Ambaſſadors, he told the Legates, That the Ambaſſadors thought, that, during the King's Minority, the Miniſters could not conſent to the leaſt Alteration which might prejudice that Poſſeſſion which *France* had, of preceding all the other Kings of *Chriſtendom* in every Place: That what was done at *Trent*, would be of the greater Conſequence; becauſe the Eyes of all Mankind would be fixed upon what was done in an Oecumenical Council: That the Services which the Kings of

France

France had done to the Holy See, would not ſuffer it to do them leſs Honour in this, than had been done in former Councils: That the *Spaniſh* Ambaſſador ought to take no other Place but the ordinary one, juſt after the *French* Ambaſſador: That even if he took the loweſt Place of all, yet that might call the Right of the King their Maſter in Queſtion: That conſequently this would be to do him a Prejudice, which would oblige them to be gone: That the War which the King ſuſtain'd againſt the *Hugonots*, for the Love of the Church and of Religion, ought to induce the Fathers to maintain the King of *France* in his Right of Precedency, in Imitation of the Senate of *Venice*, which maintain'd him in the Poſſeſſion of his Right. The Legates were the more ſurprized with this Diſcourſe, becauſe the King of *Spain* had made the Pope believe, that the Offers which he had to make to the Court of *France*, would oblige them to ſend other Orders to their Ambaſſadors. During theſe Conteſts, *Claudio Quinnones*, Count *de Luna*, Ambaſſador of *Spain*, arrived at *Trent*. In a Conference which he had with the Legates upon this Matter, they acquainted him with the Cardinal of *Lorrain*'s Overture, of giving him a Place by himſelf; and they adviſed him to acquieſce in it, becauſe ſuch a Place did not take away his Right: And that tho' the *French* Ambaſſadors ſhould oppoſe it, yet there might be Ways found out to bring them over, by the Means of the Cardinal of *Lorrain*; to whom the Queen had referred that Matter, as they had been informed. Hereupon the Count *de Luna* publickly declared, That if he could not obtain the Precedence of the *French* Ambaſſador, he would be contented to be placed over-againſt him, or on any other Side that the *French* Ambaſſador ſhould chooſe. He declared alſo, That he would make no Difficulty of taking any other Place which the Legates would aſſign him, provided it did not appear that he yielded to the Ambaſſador of *France*: But if they would not give him ſuch a Place as he could with Honour accept of, he would purſue his Orders, and withdraw. The Truth is, he had ſuch Orders: For tho' *Philip* had written to the Pope, as has been obſerved already, That he would not amuſe himſelf with theſe Vanities, nor puſh forward his Pretenſions; yet either thoſe Declarations were not ſincere, or he alter'd his Mind afterwards. In the mean time, the Legates conſidering that the Preſence of the *Spaniſh* Ambaſſador added great Luſtre to the Council, and that it was ever more neceſſary than the *French* Ambaſſadors, becauſe of the great Number of Prelates, who were Subjects, Creatures, or Dependents upon the King of *Spain*, reſolved upon what had been propoſed concerning the Place, and ſent Word of it to the Pope. The Cardinal of *Lorrain* wrote likewiſe to Queen *Catherine de Medicis*, to know her Intentions in this Matter. She anſwer'd, That ſhe loved the King of *Spain*, her Son, tenderly: For ſo ſhe called him, tho' he was but her Son-in-law: And that ſhe was deſirous, not only to preſerve his Honour, but alſo to augment it if ſhe could: That if he were in Poſſeſſion of the Precedence, ſhe would never ſo much as think of conteſting it with him; but that it was certain, that the *French* Ambaſſadors have always had, in all Councils, a Place immediately after the Emperor's, and particularly before the *Spaniſh* Ambaſſadors: That in the Council of *Conſtance*, the Illuſtrious *John Gerſon*, Ambaſſador from *France*, had the Firſt Place; and after him, *Raimund Floch*, Count *de Cardonna*, Ambaſſador from *Alfonſo* King of *Caſtile*: And that in the Council of the *Lateran*, held under *Leo* X. tho' *Ferdinand* poſſeſs'd the ſame Kingdoms in *Spain* which *Philip* now poſſeſſes, *Jerome de Vic*, his Ambaſſador, always gave Place to *Lewis de Solieres*, Ambaſſador of *Lewis* XII. That, during the King's Minority, the Queen could make no Innovations to the Prejudice of the King her Son, and againſt the Honour of the Nation. When the Cardinal of *Lorrain* receiv'd this Anſwer, he went to wait upon the Emperor at *Inſpruck*, to deſire him to bring the Count *de Luna* to yield this Matter; aſſuring him, That after that, the *French* Ambaſſadors ſhould pay him all the Honours which he could deſire from them. The Emperor told him, That he would not meddle with theſe Pretenſions, nor conſtitute himſelf a Judge of the Rights of the Two Kings: But that the Cardinal ought to remember, that he himſelf had propoſed to have a particular Place aſſigned to the *Spaniſh* Ambaſſador; believing that that could bring no Prejudice to the Ambaſſadors, as long as they kept their own: That he could wiſh, that the Ambaſſadors would amicably agree together, without intereſſing the Kings their Maſters with the Matter; towards which, he deſired the Cardinal of *Lorrain* to uſe his utmoſt Endeavours.

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The Pope, to whom the Legates had written, as we have ſaid already, had the ſame Conſideration for *Spain* that they had; and believing that he could not offend *Philip*, without doing a conſiderable Injury to the Affairs of the Council, he reſolved to give him ſome Satisfaction. That the Legates therefore might have more Authority and Courage to execute his Orders, he ſent them Word, That the King of *Spain* preſs'd him exceedingly, and thought it ſtrange that they ſhould defer ſo long to give his Ambaſſador a Place, both in the Congregations and in the Seſſions: That he thought it reaſonable, that they ſhould have ſome Conſideration for ſo great a Monarch; and that they ſhould find out ſome Way to ſatisfie him, without prejudicing the Intereſt of either ſide: That the Place which he had mark'd out in the Draught which he ſent them, was, in his Opinion, honourable and proper; and that he did not ſee that the *French* could have any Reaſon to complain: That this was his Intention: That this they were to execute with their uſual Dexterity; and if they found any Oppoſition, they ſhould let thoſe Proteſt that had a Mind to it; provided his Orders were executed, wherein they were not to fail. Cardinal *Borromeé* ſent a particular Letter in Cypher, wherein he ſaid, That the Pope would have this Matter kept ſecret till the Time of Execution, that the *French* might be ſurprized: That perhaps they would not be contented; but then they muſt let them proteſt, and withdraw too, if they had a Mind: For the Legates were commanded to execute theſe Orders in every Point. Beſides this general Letter to the Legates, there was a particular one ſent to Cardinal *Morone* by Cardinal *Borromeé*; wherein he was told, as a great Secret, That *d'Avila* and *Vargas*, the *Spaniſh* Ambaſſadors, had put a Paper into the Pope's Hands, ſigned and ſealed by them both, with their own Seals; wherein they promiſed him, in the Name of the King their Maſter, That he would employ all his Forces, his States, and even his own Perſon, for the Defence and Augmentation of the Authority of the Pope, of the Holy See, and of the Catholick Faith: That the Pope was willing Cardinal *Morone* ſhould know this Particular, that by that he might judge, that it was not without Cauſe that His Holineſs labour'd to give Satisfaction to the King of *Spain*. But before they came to that, the Legates were willing to make another Attempt upon the Minds of the *French* Ambaſſadors, to diſpoſe them to give the Count *de Luna* a Place by himſelf. They let them know, by the Cardinal of *Lorrain*, That this Place by himſelf, which they deſired for the Count *de Luna*, was only in the Congregations, which were not Publick Actions; but that they would diſpoſe the Count to ſtay away in the Seſſions. This was the Colour which was given to the acquieſcing of the *French* Ambaſſadors: But the Truth is, the Cardinal of *Lorrain* did not ſufficiently manage the Honour and Intereſt of the King his Maſter; and ſo obliged the Ambaſſadors to conſent that the *Spaniſh* Ambaſſador ſhould have a Place aſſigned him by himſelf. And ſo, in the Congregation of *May* 21. the Count *de Luna* having read his Letters of Credence, and his Powers, dated *Oct.* 20. 1562.

Count de Luna's Speech in the Congregation, when he was firſt receiv'd.

ſpake in theſe Words: "I am willing to receive, for the preſent, the Place which "is given me; but with a Proteſtation, That I do not deſign that my Moderation, "and the Regard which I have for the Deliberations of this Holy Council, ſhall "in any meaſure prejudice the Dignity, and Majeſty, and Right of the Catholick "King, my Prince, or his Deſcendents; or hinder their having, for the Future, "here, or in any other Place, all their Claims entire: I intend therefore to reſerve, "and do actually reſerve, for every other Place and Time, the Rights of my King "and his Deſcendents; which Rights he may purſue and defend hereafter, as much "as if I had from this Moment, the Place which I pretend to be my due." Then he demanded that his Proteſtation might be regiſter'd in the Acts of the Council; that no Edition of the Acts might be made, in which this Declaration was not inſerted at full length; and that they would give him an Authentick Act of it. The

Proteſtation of the French Ambaſſadors.

French Ambaſſadors proteſted in their Turn, That theirs was the Firſt Place after the Emperor's, and the ſame which their Predeceſſors enjoy'd in all Times: That this might be proved by the Hiſtory of the Council of *Lateran*, which was held under *Leo* X. in which *Lewis de Solieres*, Ambaſſador from *Francis* I. took Place of *Jerome de Vic*, the *Spaniſh* Ambaſſador; and *John Gerſon*, in the Council of *Conſtance*, above *Raimond Floch*, Count *de Cardonna*: That if the Place which the Count *de Luna* poſſeſſes could be prejudicial to them, it would alſo be ſo againſt the Emperor's Ambaſſadors: That the *Spaniards* would alſo diſpute Precedence with them, if they ſhould once obtain it of the *French*: That the Fathers therefore, who repreſented

ſented the Univerſal Church, ought to call down every Man to his own Place, as it is in the Goſpel, *Give this Man Place*: But that ſince the Fathers and the Emperor's Ambaſſadors ſuffer'd themſelves to go into this Innovation, though it was their Intereſt as much as of the *French*, who were willing to preſerve their antient Place, They, truſting in the Sincerity of his Catholick Majeſty, and in the Alliance of the Two Crowns, demanded nothing more for the preſent, but that the Fathers ſhould declare, That what the Count *de Luna* had done, could not in any Meaſure prejudice the Immemorial Poſſeſſion of his moſt Chriſtian Majeſty, and that their Anſwer might be inſerted in the Acts of the Council.

Peter Fontidonius, [or as it is in *Spaniſh*, *Pedro de Fuentiduenna*] made a Speech in the Name of the Count *de Luna*, the Subſtance whereof is this. "That the Council being now near an End, the Catholick King ſent that Miniſter to aſſure the Fathers, that he was ready to do for the Council all that the Emperor *Martian* did for that of *Chalcedon*, That is to ſay, to defend the Truth taught in its Decrees, to appeaſe Tumults, and to bring that Council, which his Father *Charles* V. protected in its Birth and Progreſs, even ſo far as to undertake dangerous Wars on its Account, to a happy Concluſion; and of which the Emperor *Ferdinand*, his Uncle, was now the Principal Support: That his King had omitted no part of the Duty of a Catholick Prince to call them together: That he had ſent to it his Biſhops, and the moſt conſiderable Divines in *Spain*: That he had preſerved Religion in that Kingdom, by ſtopping up all the Avenues of the Pirenees againſt Hereſy: That by his Care, he had hindred the Penetrating of that Plague into the Heart of the *Weſt-Indies*, and prevented the Stifling of the Firſt Seeds of the Chriſtian Religion, which began to ſpring up amongſt thoſe People: That it was by this Prince's Induſtry, that Faith and Purity of Doctrine Flouriſht in *Spain*; ſo that the Church had wherewith to comfort it ſelf, under the Affliction of ſeeing other Provinces infected with Hereſy, whilſt *Spain* was perfectly Sound, and capable of affording to it a Sheet-Anchor amidſt all theſe Shipwrecks. Would to God, *ſaid he*, That other Princes had imitated the Severity of King *Philip* againſt Hereticks; the Church would then have been delivered from an Abyſs of Evils, and the Fathers from the Trouble of calling a Council. He ſaid the King of *Spain* married the Queen of *England*, only in hopes to reduce that Iſland to the Obedience of the Church; he mention'd the Succours that had been lately ſent to the King of *France*, who had obtained a Noble Victory over the *Hugonots* by the Valour of the *Spaniards*, though their Number was but ſmall. He ſaid *Philip* expected of the Council, that they ſhould eſtabliſh Sound Doctrine, and reform Mens Manners. He commended the Fathers, that they would never treat of the one without the other; he told them his Prince deſired them carefully to examine the Demand of thoſe Men, who having more Zeal than Prudence, were for yielding ſomething to the Enemies of Religion, to bring them back. He inveighed againſt thoſe that ſaid, the Proteſtants ought to be won with Sweetneſs; ſaying, They had to do with People, who were neither gained by Benefits nor Mercy. He exhorted the Fathers to demonſtrate, That the Majeſty of the Church concerned them more than the Satisfaction of thoſe that were gone aſtray; the Church having always been accuſtomed to repreſs the Boldneſs of its Enemies, and even to refuſe them what might have been honourably granted. He conjured them, in his Maſter's Name, to lay aſide Superfluous Queſtions; and ſaid, That as they were met to cure the Evils which tormented *Chriſtendom*, ſo if they did not bring that to Effect, Poſterity would lay the Fault upon themſelves alone; and would have Reaſon to ſay, They could have done better if they would. He ended with commending the Count *de Luna* and his Anceſtors."

Fontidonius's Speech in the Name of the Count de Luna.

He was anſwer'd, That under the Grief which the common Calamities cauſed to the Fathers, it was a great Comfort to them to hear the Piety of the Catholick King, and his Reſolution to maintain their Decrees, commended: That the Emperor and Chriſtian Princes having the ſame Intentions, the Fathers would on their Parts endeavour perfectly to Correſpond to their Deſires; as indeed they were led to do by their own Inclinations, and by the Exhortations of the Pope: That even ſince they met, they have never ceaſed to labour after Reformation of Manners, and the Explication of the Catholick Doctrine: That they thank'd his Catholick Majeſty for his Zeal for Religion, for his Good Will towards them, as

Anſwer of the Council.

alſo for ſending ſuch an Ambaſſador as the Count *de Luna*, from whom they expected much Aſſiſtance.

The Speech of the *Spaniſh* Doctor diſpleaſed all the Ambaſſadors; their Maſters being in ſome meaſure blamed for not imitating the Conduct of the King of *Spain*, and for not ſhewing the ſame Reſolution in executing the Decrees of the Council againſt Hereticks with Rigour: And when they complained of it to the Count *de Luna*, he told them, he was as angry at thoſe Words as they; nay, that he had commanded *Fontidonius* to ſuppreſs them; and that he would Puniſh him for his Diſobedience.

Interview between the Cardinals of Lorrain *and* Ferrara.

The Pope, who was ſenſible that the Cardinal of *Lorrain* might be diſcontented upon the account of his Country, becauſe he ſo eaſily conſented that the Count *de Luna* had a Place aſſigned him by himſelf, was deſirous to win him over; and knowing that he was to meet the Cardinal of *Ferrara*, who came back from his Legation, he gave Orders immediately to *Viſconti*, Biſhop of *Vintimiglia*, to prevent the Cardinal of *Lorrain*, and to go with all expedition to meet the Cardinal of *Ferrara*, and inform him of the State of the Council, and how he ought to treat with the Cardinal of *Lorrain*, in order to bring him entirely into the Intereſts of the Court of *Rome*, or engage him to retire from the Council. *Viſconti* executed his Commiſſion, and ſaw the Cardinal of *Ferrara* before the Cardinal of *Lorrain* met him. *May* 24. the Two Cardinals met at *Oſtia* in the *Veroneſe*, and the Cardinal of *Ferrara* gave *Lorrain* a particular Account of the Affairs of *France*, and of the Houſe of *Guiſe*, ſince the Duke's and his Brother the Grand Prior's Deaths, and remonſtrated to him, that his Family wanted his Preſence. He told him alſo, That now the Peace was made with the *Hugonots* in *France* the Reformation would not produce the good Effects which Men had promiſed to themſelves. But the Cardinal of *Lorrain*, who thought himſelf bound in Honour not to leave the Council, complained that Cardinal *Morone* had not communicated any thing with him of his Negotiation with the Emperor: That his Imperial Majeſty had done him the Honour to write to him; and that he was ſo well with the Count *de Luna*, that he had reaſon to hope he ſhould get the Reſidence of Biſhops declared to be of Divine Right; which was what the *French* very paſſionately deſired. By this Anſwer, the Cardinal of *Ferrara* found there was nothing to be expected of the Cardinal of *Lorrain*, and acquainted Cardinal *Morone* therewith, who, to ſoften that Cardinal, made him a viſit upon his return to *Trent*, in his Pontifical Habit, with the Croſs carried before him, and followed by a great number of Biſhops. After the Firſt Compliments, Cardinal *Morone* deſired him to Adviſe, Command and Act, as if he were One of of the Legates; adding, That the Pope deſired a Reformation, and had ſent them Twenty Four very vigorous Articles: That his Holineſs deſigned alſo that the Demands of the Imperialiſts and *French* ſhould be propoſed, excepting thoſe that concerned the Court of *Rome*, which he intended to reform himſelf, that he might maintain the Authority of the Holy Apoſtolical See: But the Cardinal of *Lorrain*, who was afraid that Cardinal *Morone* intended to throw ſome part of the Envy upon him, or elſe render him ſuſpected to the *Spaniards*, anſwer'd, That he had not Strength ſufficient to bear the Weight of the Legation: That it would be ſufficient for him to give his Opinion as an Archbiſhop: That he commended the Zeal which the Pope ſhew'd for the Reformation of other Churches; but then his Holineſs ought not to take it ill, if Biſhops alſo exhibited a like number of Articles, to reform the Cardinals and the Court of *Rome*: That the Apoſtolical See deſerved all manner of Reſpect; but then under that pretence it ought not to ſuffer Abuſes. Cardinal *Morone* was not well ſatisfied with that Anſwer, and found that Art muſt be uſed till their Affairs were in a better Poſture.

Charles IX's Letter to the Council.

At the ſame Time the Preſident *Birague* arrived at *Trent*, and *June* 2. he was received in the Congregation; at which the Ambaſſadors who were inferior to *France*, did not aſſiſt, becauſe they would not yield to a Miniſter who had not the Title of Embaſſador. He preſented Letters from *Charles* IX. dated *April* 15. which ſet forth, "That the Civil Wars kindled in his Kingdom upon the account of Re-
"ligion, and all that had been done to remedy it by the Force of his Arms, and
"the Arms of his Allies, had been uſeleſs; ſince, by an unſearchable Secret of the
"Judgments of God, nothing had happen'd but Murthers, Plundering of Cities and
"Churches, Deaths of Princes, Lords and great Captains, and Thouſands of o-
"ther Calamities: That having therefore found that Force of Arms was not the

"way

"way to awe Mens Minds, which are only won by Perſwaſions, he was con-
"ſtrained to come to an Agreement with the *Hugonots*; not in order to ſuffer the
"Eſtabliſhment of a new Religion in his Kingdom, but that when Arms were
"laid down, he might with leſs Contradiction come at a General Re-union of
"all his Subjects in the ſame Religion: That he expected this Good from the
"Mercy of God, and that ſerious Reformation which the Fathers of the Council
"intended to make: And that having many Things to repreſent to them, he ſent
"Monſieur *René Birague*, Preſident of the Supream Council for Matters beyond
"the Mountains, to them for that purpoſe.

Birague's Speech to the Council.

When theſe Letters were read, *Birague* made a Speech, in which he at large ſet forth the Diviſions, Wars, and miſerable Eſtate of *France*; eſpecially ſince the taking of the *Conſtable*, and the Death of the Duke of *Guiſe*, who were as it were the Two Arms of their Prince. He made a long Juſtification of the Peace made with the *Hugonots*, and ſaid, it was of very great advantage to the *Catholicks*: That neither his Majeſty nor his Council ever intended to ſuffer a *new* Religion to be eſtabliſh'd, but only to re-unite both Parties amicably in the *old*, by the ways which his Anceſtors uſed; who knew that the exerciſe of Two Religions could not be of long continuance in any State. He added, That his Majeſty hoped for Succeſs by the ſingular Favour of Heaven, and the Support of this Council, which is a Remedy, that has been in all Times employed for the healing of ſuch ſort of Evils as thoſe are which now afflict *Chriſtendom*. He pray'd the Fathers to Second the good Intentions of his King, by an exact Reformation, by re-eſtabliſhing the Church in its Primitive Purity, and by pacifying the Differences in Religion: Promiſing that the King would always be a Catholick, fixed and devoted to the Holy See, after the Example of his Anceſtors. He concluded with ſaying, That *France* expected from the Goodneſs and Prudence of the Fathers, that they ſhould Pity its Evils, and ſhould take pains to remedy them.

Birague had Orders in his Inſtructions, to demand that the Council ſhould be removed to a Place, to which the Proteſtants might have free Acceſs; becauſe they ſtill ſuſpected *Trent*, notwithſtanding the Safe Conducts of the Pope and Council, and deſired a City in which the Emperor could be able to protect them: But he ſaid nothing of that Article, by the Advice of the Cardinal of *Lorrain* and the *French* Ambaſſadors, who did not think it proper to mention it, and look'd upon that Order as revoked by Letters written ſince his coming away.

Councils Anſwer to Birague.

The Legates had already order'd the Promoter to make anſwer, That the Fathers pitied the Calamities of *France*, and prayed, That ſince the neceſſity of Affairs had conſtrained the King to make Peace with the *Hugonots*, in order thereby to procure a General Re-eſtabliſhment of Religion in his Dominions, he would be pleaſed, for the Service of God, not to defer the Execution of ſo good a Deſign. But when they ſhow'd this Anſwer to the Cardinal of *Lorrain*, before they went into the Congregation, that Cardinal being very uneaſy at the Agreement which was made with the *Hugonots*, becauſe of the particular Intereſts of his Family, told them, That he did not think it convenient for the Council to approve of an Agreement, of which they ought rather to complain, as being prejudicial to the Faith; and conſequently that it was better to take Time to prepare an Anſwer, as had been uſually done in important Caſes. Hereupon the Legates alter'd their Opinions, and order'd the Promoter to tell *Birague*, That the Things which he had ſaid, required to be maturely conſider'd, and therefore the Council would anſwer him in due Time and Place. The Ambaſſadors took it ill in the Cardinal of *Lorrain*, that he hindred the Legates from approving, as they ought to have done the Actions of the King their Maſter; whereas if they had not been diſpoſed to have done it, he ought to have perſwaded, nay forced them to it: However they would not, for ſeveral Reaſons, write to Court about it; leaving it to *Lanſac*, who was juſt a going, to report the Matter.

Speech of the Biſhop of Niſmes, concerning Annats.

The Time of the Seſſion now drawing on, there were ſeveral Congregations held; in the Firſt of which, the Biſhop of *Niſmes* falling upon the Abuſes in the Matter of Order, fell upon the Annats, and ſaid, That he did not deny but all Churches ought to contribute towards the Pope's Expences; but he could not approve of Annats: That it would be very well if they paid the Twentieth part of their Revenues, and that too at the End of the Year, and not before they had their Bulls, as had been uſual: That ſince the Court of *Rome* was to be maintain'd

out of the Contributions of every Church, it was likewiſe juſt that theſe Churches ſhould receive ſome Profit thereby, and not ſuffer as they did by the Pope's Officers; and that the Fathers ought to give the Pope notice to provide about it: Then he ſpake of the Ordination of Prieſts, which was practiſed at *Rome*, ſaying, That it was againſt all Canons and Decrees; ſo that they ought to make a Decree, That if thoſe that were ordained at *Rome* ſhould be incapable, the Biſhops might ſuſpend them, without hindring their Proceedings by Appeals, or by any other way.

Diſpute about Titular Biſhops that had no Dioceſes.

In the next Congregation, the Biſhop of *Guadix* ſpake very long when he gave his Opinion upon the Four Articles concerning Abuſes in matter of Order; in which it was ſaid, That in order to remedy the great Scandals which perpetually aroſe from Titular Biſhops who had no Dioceſes, there ſhould be no more made without very urgent Occaſions: And that even then, before they were created, the Pope ſhould allow them wherewithal to ſubſiſt and ſupport their Dignity. He made a kind of an Invective againſt that ſort of Ordination, ſaying, That Epiſcopacy requires a Dioceſe, as an Eſſential Thing: That Biſhop and Church are Correlatives, and that the one cannot be without the other; ſo that it cannot be ſaid, without Contradiction, that there is any Reaſon for making Titular Biſhops: He maintain'd that their Ordination was a Humane Invention, *Figmenta Humana*; that he could not ſee one ſingle Foot-ſtep of it in all Antiquity, where Biſhops who quitted their Biſhopricks, or were deprived, never paſt for ſuch, no more than a Man was look'd upon to be Married who had never a Wife: This he confirmed by the ancient Canoniſts, who ſay, That Ordinations made by thoſe that have left their Biſhopricks, are null; and conſequently to make Titular Biſhops, was to alter the Inſtitution of Jeſus Chriſt and his Apoſtles.

Simon Nigri, Biſhop of *Serzano* in *Tuſcany*, maintained on the contrary, that it was convenient for the Church that there ſhould be Titular Biſhops. He began with ſaying, That there were Two Things to be conſider'd in a Biſhop, Order and Juriſdiction: That by Order Biſhops become only Miniſters of the Sacraments of Confirmation and Order, and that if they have a Power of making ſeveral Conſecrations and Bleſſings which are forbidden to Prieſts, it is only by an Eccleſiaſtical Ordinance; but that it is Juriſdiction which gives them a part in the Government of the Church: That *Titulars* having only Power of Order, there was no neceſſity for their having a Church: That if formerly Biſhops were never conſecrated without having a Church aſſigned to them, it was, becauſe in thoſe Days they never conſecrated Deacons or Prieſts without a Title: That ſince it had been found to be for the Service of God, and the aggrandizing of the Church, that there ſhould be Prieſts without Titles, it was reckon'd likewiſe to be advantageous to the Service of God, and for the Good of the Church, that there ſhould be Biſhops without Dioceſes; becauſe theſe Biſhops were neceſſary to ſupply the default of Biſhops who were either abſent or employed in the Government, in Matters of State.

Seſſion fixed upon the 15th of July.

June 15. Cardinal *Morone* propoſed in the Congregation, That the Seſſion ſhould be fixed for *July* 15. The Biſhop of *Segovia*, who was ſeconded by ſome other Biſhops, ſaid, he did not ſee how the Difficulties concerning Hierarchy, Order, the Inſtitution of Biſhops, the Preeminence of the Pope, and Reſidence, could be reſolved in ſo ſhort a Time: That they had better decide theſe Matters Firſt, becauſe they could at any time aſſign a Day for the Seſſion when they pleaſed; whereas it would be diſhonourable to fix it, and then be forced to put it off afterwards: But the Majority were for holding the Seſſion upon the Fifteenth of *July*.

Lainez's *Speech.*

Next Day *Lainez* made a long Speech; and ſpeaking of Diſpenſations, he ſaid, That it had been very improperly aſſerted, that the diſpenſing Power is only Interpretative or Declarative, becauſe upon that Principle the Authority of a Doctor would be as great as that of a Biſhop: That to ſay, as ſome did, That the Pope's Diſpenſation could not diſingage him who was obliged before God, was to teach Men to prefer their own Conſciences to the Authority of the Church: That ſince Conſcience can err, and for the moſt part does err, if we truſt to it, this would precipitate Chriſtians into Dangers: That it cannot be denied that Jeſus Chriſt has an Authority of diſpenſing with all ſorts of Laws; and that the Pope, who is his Vicar, his Chief Officer and Lieutenant, has the ſame Tribunal; and con-

ſequently it muſt be confeſſed, that he has the ſame Authority: That this being the Power of the Church of *Rome*, it ought to be well conſider'd, that it is a Hereſy to take away its Privileges; becauſe that is to deny the Authority which Jeſus Chriſt has given it. Concerning the Reformation of the Church of *Rome*, he ſaid, That he that is Superior to all particular Churches, is ſo alſo to many of theſe Churches united together; and that if it belongs to the Court of *Rome* to Reform every one of thoſe Churches which have Biſhops in the Council, whereas none of thoſe can Reform the Church of *Rome*, becauſe the Diſciple is not greater then his Maſter, nor the Servant then his Lord, as our Saviour ſays; it neceſſarily follows that the Council has no Authority to attempt that Reformation: That many People looked upon ſome Things to be Abuſes, which when well examin'd, appeared to be neceſſary, or at leaſt uſeful: That thoſe who were for bringing back the Church of *Rome* to that Foot on which it ſtood in the Apoſtles times, neither knew, nor could diſtinguiſh between its Wants and its Neceſſities: That it being manifeſt that the Church was now become Rich, it would be very abſur'd to ſay, That the Providence of God gave it Riches, without ſuffering it to make uſe of them. Of Annats he ſaid, it was of Divine Right that the People ſhould pay Tithes and Firſt-fruits to Churchmen; ſo the Jews paid them to the Levites; and as they paid the Tenth to the High Prieſt, ſo ought Churchmen to pay it likewiſe to the Pope: That Tithes are the Revenues of Benefices, and Annats are the Tenths of Tithes.

The *French* and *Spaniards* believ'd that this Father ſpake by Order, or at leaſt with Leave, of the Legates; and this they gather'd from the Honours which they paid him, by commanding him to come into the middle of the Audience to ſpeak, and alſo to ſit down, though the other Generals of Orders never ſtirred out of their Places, and gave their Opinions ſtanding. When *F. Lainez* knew that the *French* were angry at his Speech, he ſent *Torres* and *Cavillon*, his Companions, to the Cardinal of *Lorrain*, to aſſure him, That he had no Deſign of offending him or the *French* Biſhops, but only to reprehend the Opinions of ſome Doctors of the Faculty of Divinity of *Paris*, which were not agreeable to the Doctrine of the Church. This excuſe was made to the Cardinal of *Lorrain* before ſeveral *French* Biſhops, who were met at that Cardinal's: They thought it was impertinent; and *John de Verdun*, a *Benedictine*, deſired the Cardinal of *Lorrain* to give him leave to ſhew that the Doctrine of the Faculty of Divinity of *Paris* was Orthodox, and that of the Jeſuit new and unheard of; aſſuring him, That he would ſpeak with all the Modeſty and Circumſpection poſſible: *Hugonis* offer'd alſo to prove that the Propoſition which *Lainez* laid down, That the Popes Tribunal is the ſame with Jeſus Chriſt's, is Impious and Scandalous, equalling the Mortal to the Immortal, and a fallible Judgment to that of God. But the Cardinal of *Lorrain* remonſtrated, That if they could gain that no Decrees ſhould be publiſh'd which might open a Door to this Doctrine, it would be a great Thing: That this was the only Thing which they ought to drive at; and that the eaſieſt way to obtain it, would be to paſs over thoſe Propoſitions in Silence, that they might be forgotten; whereas if they were attacked, it might do ſome Prejudice to the Truth.

Decrees of Reſidence and Inſtitution of Biſhops drawn up.

In the mean time the Legates drew up the Two Chapters of Inſtitution and Reſidence of Biſhops, in ſuch General Terms, that they pleaſed both Parties and even the Cardinal of *Lorrain*. Then they began to treat of the Reformation of Cardinals; but they did nothing in that, becauſe moſt of thoſe who were at *Trent* choſe rather to have this Reformation made by the Pope, for fear leſt whilſt they gave their Opinions, they might let ſomething fall which might hinder them from ever getting a Cardinal's Hat.

Diſpute between the Ambaſſadors of France and Spain, about Precedence.

The Count *de Luna*, who was not content with the Place which had been given him in the Congregations, as has been ſaid already, was willing to know where he ſhould ſit at Church when *Maſs* was ſaid upon ſolemn Feſtivals: This raiſed a greater Difficulty than the former; ſo that the Legates could not bring the Miniſters of the Two Crowns to an Agreement, what Pains ſoever they took. The *Spaniſh* Miniſters would conſent to nothing which ſhew'd the leaſt Inequality; and the *French* Miniſters could not bear that they ſhould talk of an Equality. This new Diſpute obliged the Legates to deſire the Pope to give them Orders what they ſhould do; and in caſe he would upon this Occaſion be favourable to *Spain* again, that he ſhould give them ſuch preciſe Inſtructions as might ſerve to juſtify them.

D'Avila

D'Avila and *Vargas*, preſſed the Pope likewiſe at *Rome* to Favour *Spain*; ſo that the Pope ſeeing his Firſt Order had been ſo well executed, that it had as yet cauſed no Diſturbance, and hoping that his Second would have the ſame Succeſs, wrote them Word, That the *Spaniſh* Ambaſſadors preſt him to fix the Place which the Count *de Luna* ſhould have upon ſolemn *Maſſes*, wherein he could not deny him, ſince after he had aſſigned him a Place, there was a neceſſity of doing the ſame as to the *Peace* and the *Incenſe*, unleſs they would ſuffer the Count *de Luna* to withdraw: That conſidering the King of *Spain* was the Principal Support of the Catholick Faith, he deſired the Legates ſo to order it, that at the ſame time that the *Peace* (*k*) and the *Incenſe* was preſented to the *French* Ambaſſador, another Prieſt or Eccleſiaſtical Miniſter ſhould do the ſame to the *Spaniſh* Ambaſſador, and that it ſhould be ſo dextrouſly managed, that nothing ſhould be perceived till juſt at the moment of Execution. He ſent Word alſo, That he intended to have theſe Orders executed, let what will happen; but ſtill without prejudicing the Right of either Party.

Cardinal *Borromée* ſent Two Letters beſides, in one of which, he mightily recommended Secreſy, ordering this to be communicated by the Legates to none but the Count. The Addreſs with which this Order was to be executed, and the Choice of the Miniſters who were to be employed, were ſet down in this Letter. In the other he ſays, the Pope would not be well pleaſed if the Legates did now as they did formerly, when they executed the Firſt Order, when they declared that his Holineſs acted as he did out of his own Motion; but he would have them give out at the moment when the Thing was to be put in Execution, That the Pope did it at the Requeſt of the King of *Spain*, that the Count *de Luna* might be kept from going away; and that this was the Reaſon why the Pope, who ſaw how things went in *France*, was not willing to loſe or hazard *Spain*. The Legates communicated their Order to the Count *de Luna*, upon *June* 22. when he was juſt going to take Horſe to wait upon the Emperor at *Inſpruck*. The Count told them he was ſatisfied, and he did not believe the *French* would ſtruggle much about it; however, that the Legates might without diſcovering the Secret get *Draskowitz*, one of the Emperor's Ambaſſadors, to propoſe the Offer of Two *Peaces* and Two *Incenſes*, as if it were a Thought of his Maſter's. *Draskowitz* therefore mention'd it to the Cardinal of *Lorrain*, that he might try to make them agree to it; and when he ſaw the Cardinal uneaſy at it, he propoſed another Expedient, which was, That upon St. *Peter*'s Day, neither of them ſhould have the *Peace* and *Incenſe*, as had been done to the Ambaſſadors of *Portugal* and *Hungary*, under *Julius* III. But neither did the Cardinal of *Lorrain* like this Expedient: Whereupon *Draskowitz* deſired him to ſpeak freely, not as Miniſter of *France*, but as a Cardinal, and one Zealous for the publick Good, and to tell him what he thought could and ought to be done. The Cardinal of *Lorrain* made him Two Propoſitions. *I.* That the *Spaniſh* Ambaſſador ſhould not come to the Church till towards the End of the *Maſs*, when the Ceremonies of the *Peace* and *Incenſe* were over. *II.* That the *Peace* ſhould not be preſented to the Count *de Luna* till it had been preſented to all the Ambaſſadors. The laſt Place, ſays he, cannot be in the leaſt prejudicial to the *Spaniſh* Ambaſſador, becauſe when he ſits out of his Place, it muſt be kept for him, unleſs he has wrong done him, ſince the *Imperial* and *French* Ambaſſadors never ſcrupled receiving the *Peace* and *Incenſe* after the Miniſters of *Poland* and *Savoy*, who ſat upon the Eccleſiaſtical Bench. But neither was *Draskowitz* better ſatisfied with theſe Overtures, than the Cardinal of *Lorrain* was with thoſe that were made to him; ſo that when he gave the Legates an Account of his Commiſſion, he ſpake of it as a deſperate Thing. The Count *de Luna* came back from *Inſpruck* upon the 27th, but ſo late that he could not ſpeak with the Legates that Night; wherefore he went to them next Morning, and underſtood from them what had paſt between *Draskowitz* and the Cardinal of *Lorrain*. They told him they were ready to execute the Pope's Orders. The Count accepted of their Offer, and ſaid he did not believe the *French* would make a noiſe if they were ſurprized, and much leſs when the Thing was once over, becauſe they would not have the World believe that the

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[(*k*) The *Peace* is the Patten with the Hoſt upon it, which the Prieſt gives the People to kiſs. It is called the *Peace*, becauſe when the Prieſt gives it to any Body, he ſays *Pax Tecum*. i. e. *Peace be with you*. In the middle Ages, *Pacem dare*, was uſed for kiſſing by a Prieſt or Biſhop by way of Benediction. See *Du Cange*'s *Gloſſary*. *v. Pax*]

Spaniards

Spaniards had got any Advantage over them, or that they had neglected to oppoſe it; but that they would be very glad to have it thought, that nothing paſt there to their Prejudice.

Upon St. *Peter*'s Day, the Ambaſſadors and a very great number of Biſhops being met at the Legates to go along with them to Church; before they ſet out, it was wiſper'd about, That the *Spaniſh* Ambaſſador intended to come, and bring along with him ſome Prelates of his own Nation. Upon this notice, the Legates gave ſecret Orders to the Maſter of the Ceremonies, to order a Seat to be carried into the Veſtry, and to command Two ſtrange Prieſts to be there, to preſent the *Peace* at the ſame time to the Two Ambaſſadors. The *French* Ambaſſadors did not perceive this Order which was given at the Legates; but they had hardly taken their Places in the Church, when they ſaw the *Spaniſh* Ambaſſador come in, and that a Violet-velvet Chair was brought for him out of the Veſtry, and placed between Cardinal *Madruccio* and the Firſt Patriarch; and almoſt in the ſame Inſtant the Count *de Luna* went and ſat down upon it. The *French* Ambaſſadors were exceedingly amazed; and the Cardinal of *Lorrain* changed Colour, and demanded, with ſome Alteration, what Innovation is this, what is the meaning of this new Place? He complained alſo to the Legates, and particularly that they had made a Secret to him of the Pope's Order. The *French* Ambaſſadors alſo complained loudly at the Honour which was done to the Count *de Luna* in prejudice of *France*, and that without hearing him or the *French* Ambaſſadors or without their having appealed to them. This Debate laſted till the Goſpel was done, though *Muglitius* and *Draskowitz*, who as Firſt Eccleſiaſtical Ambaſſadors ſat next the Legates, made ſeveral Offers to try to pacify their Minds. But when they were going to the Sermon, which was Preach'd in the Chapel upon Solemn Days, the Legates retired into the Veſtry with the Cardinals of *Lorrain* and *Madruccio*, follow'd by the *Imperial* and *Poliſh* Ambaſſadors, and called in Monſieur *du Ferrier*, who went in with the Archbiſhop of *Sens*: The Cardinal of *Lorrain* deſired alſo the Archbiſhop of *Granada* to be preſent. Cardinal *Morone* ſhew'd them the Pope's Breve, in which his Holineſs commanded, that the Count *de Luna* ſhould have a Place in Chapels and Congregations, and that there ſhould be Two *Peaces* and Two *Cenſers*. The *French* replied, they asked for no Equality, but for Precedence, which, if it was not preſerved to them, they would proteſt and withdraw. The Cardinal of *Lorrain*, who ſat juſt by the Legates, ſeconding the Complaints of the Ambaſſadors, ſaid, they had Orders to Appeal to the Council, and to proteſt againſt Pope *Pius* IV. who, the *French* ſaid, was not a lawful Pope, becauſe he was Simonically elected; and that the Queen had Letters of the Pope's, which plainly proved it.

When this Firſt Heat was over, which made no Impreſſion, the *French* ſaid, That even though the Pope were Canonically elected, they would Appeal from him as from a Tyrannical Pope, who deſerved to be depoſed for his Notorious Injuſtice, in diſpoſſeſſing a Minor King of a Right which he had enjoy'd for ſeveral Ages without Diſpute, and this too without being heard: And that *France* would ſeparate from the See of *Rome*, till they had put in a Juſter Pope. The Cardinal of *Lorrain* ſaid beſides, That the *French* Biſhops would go away, and take Order in their own Kingdom concerning Religion, as ſhould be judged convenient either by a National Synod or otherwiſe. The Legates told them, That ſince they had conſented that the Count *de Luna* ſhould ſit out of the Rank of Ambaſſadors, they did not ſee why they could not ſuffer the *Peace* and the *Incenſe* to be given him alſo in an extraordinary manner. The *French* replied, they could not ſuffer that Equality to be made between the Ambaſſadors of *France* and *Spain*; and that if the *Peace* and the *Incenſe* were preſented to both at the ſame time, it would put the *Spaniards* in Poſſeſſion of the Precedence; for let it be done how it would, it would give them a Title. The Legates therefore, to get quit of this Perplexity, deſired the Archbiſhop of *Granada* to ask the Count *de Luna*, whether he would be willing to have the Ceremonies of the *Peace* and *Incenſe* omitted, acquainting him at the ſame Time, That they were ready to execute the Pope's Orders, if he abſolutely deſired it. The Count conſented that it ſhould not be done that Time, reſerving to himſelf a Power to cauſe thoſe Orders which they had received from the Pope, to be executed when there ſhould be a more favourable Opportunity. The *French* Ambaſſadors did very unwillingy conſent that the *Peace* and *Incenſe* ſhould

ſhould not be preſented; but then conſidering, That if they ſhould be obſtinate, they might force the Legates to execute their Orders, and ſo at leaſt in Fact they ſhould loſe a Thing, the Right to which they would by any means preſerve; and might break with the Pope, which perhaps would not be for the Intereſt of the King their Maſter, they demanded that the Ceremonies might not be performed not only to the Ambaſſadors, but alſo to the Legates. This the Legates granted very willingly, becauſe they were not willing to have it ſaid, That they had been the cauſe or the occaſion that a Scandal happen'd. As ſoon as *Maſs* was ſaid, the *Spaniſh* Ambaſſador roſe up and went out, even before the Legates Croſs began to move.

That Day the Ambaſſadors went to the Legates, ſome as Parties, ſome as Mediators. The Legates told them all, That being preſt by the *Spaniſh* Ambaſſador, they could no longer defer the executing of the Pope's Orders; and in Fact, Cardinal *Simoneta* ſent for *Gabriel Paleotti*, Auditor of the *Rota*, and order'd him to draw up a Draught of an Anſwer to the Proteſtation which the *French* Ambaſſadors might poſſibly make. *Paleotti* told him, That he thought it was neither for the Service of God, nor of the Pope, to kindle a Fire that perhaps would be with great difficulty quench'd: That all the Prelates were extreamly alarmed at the Apprehenſion which they had of the Schiſm of *France*, and that the *Poliſh* Ambaſſador declared, that *Poland* would infallibly follow the Example of *France*. Cardinal *Simoneta* replied, That the Orders of *Rome* were ſo preciſe and poſitive, that they gave the Legates no Liberty of deliberating. *Paleotti* anſwer'd plainly, That he reſolved not to contribute to any thing which might cauſe the Ruine of the Church: That he did not conſider the Pope's Commandment, but God's, who expreſly forbids the giving any Occaſion to an apparent Schiſm in the Church: That all the Lawyers unanimouſly declared that a Command has no Force, when Changes ariſe in its Execution, which the Superior could not foreſee. When *Paleotti* was gone, *Simoneta* ſent for *Buon-Compagno*, who was of the ſame Opinion; and ſo was Cardinal *Navagerius*; ſo that all the Legates reſolved to ſend an Expreſs to the Pope, to repreſent to him all theſe Difficulties, and ſent him away upon the Firſt of *July*: But that in the mean Time they might bring Mens Minds to ſome Temper, they made a very great Secret of that Diſpatch. They wrote therefore to the Pope, That this Buſineſs was very ill reſented, not only by the Parties concerned, but by the *Portugueze*, and even by ſome *Spaniards*; who ſaid, It was not reaſonable to diſpoſſeſs a Minor King of his Ancient Poſſeſſion unheard: That *Ferdinand*, *Philip*'s Uncle, would not do it in his Court; nor would the Pope do it in his own, where he could do it with more Liberty than in the Council: That Notice had been given them, that after the next Day was over, the *French* Ambaſſadors intended to declare, that that Liberty and Security which the Pope had ſo often promiſed them, were not to be found in the Council; ſince, without the Advice of the Fathers, or ſounding their Opinions, he had imperiouſly, of his own Head, and by his ſingle Authority, made an Innovation in prejudice of the Eldeſt Son of the Church, who had been owned as ſuch for ſeveral Ages, and had cauſed him to be cruelly affronted in the Face of the whole Council, to which he had ſent his Ambaſſadors and Prelates: That the *French* had a Proteſtation ready for next *Sunday*, when they intended, as they had already threatned the Legates, to ſpeak with very little Reſpect of the Pope and Papacy; whilſt they intended to treat the King of *Spain*, and his Ambaſſador, with great Civility; and ſo would lay all the Load upon the Pope, and then immediately withdraw: That they declared they would proceed againſt him, as againſt a *Simoniac* and a *Schiſmatick*, and cauſe him to be depoſed; wherein they knew all the North would ſecond *France*: That among the Prelates who were at *Trent*, ſome were malicious enough to believe that the Pope would make uſe of this Means to break the Council, that ſo he might not be obliged to take any Pains about Reformation: That conſequently it behoved His Holineſs to conſider, whether it was proper to defer the Execution of an Order, from whence ſo great Scandal might ariſe, which they did not themſelves foreſee, when they deſired him to let them know his Pleaſure, at a Time when they did not think that the Execution of it could be accompanied with ſo many Difficulties. The Cardinal of *Lorrain* alſo ſent an Expreſs to the Pope, and wrote to him with extream Boldneſs, even ſo far as to tell him, That if it had not been for the great Prudence and Piety of the Count *de Luna*, and for the Moderation of the Miniſters

niſters of *France*; the Feſtival of St. *Peter* had, by the Legates Management, become the moſt fatal and moſt unfortunate Day that had ever been ſeen in *Chriſtendom*: That the Rank which he held in the Church, and his Zeal for the Publick Good, obliged him to give His Holineſs notice, That if his Order had been executed, the *French* Ambaſſadors would have declared, That ſince he abandon'd the Office of a Father, to aſſume that of a Judge, by giving Sentence without hearing the Party that was moſt concerned; they would not only not acquieſce in it, but they would take Order about their own Affairs, by addreſſing to the Council, or ſome other Way, as they ſhould judge to be moſt expedient: That His Holineſs could not be ignorant, that the Reſentment of great Princes, who know they have Wrong done them, makes them loſe all manner of Conſideration and Reſpect: And this he deſired the Pope to reflect upon. In the ſame Letter he reproached the Pope for telling him, by his Secretary *Muſſot*, That he put ſo great Confidence in him, that he would have his Legates impart every Thing to him which was handled in the Council; and yet he commanded his Legates, under Pain of Diſobedience, to conceal from him even the Affairs of *France*, which were properly his own; and eſpecially this, in which he might have been able to have done him more Service than in any other Matter whatſoever.

When the Legates had ſealed their Letters, they added One to Cardinal *Borromée*; to whom they ſent Word, That they had receiv'd Intelligence, that the Count *de Luna* was reſolved to have the Pope's Orders executed next *Sunday*: And that the Emperor's Miniſters, who condemned the Obſtinacy with which the *French* Ambaſſadors rejected their Expedient, had declared for the Count: That that Miniſter perceiving, that the Offices which he had cauſed to be done with the Cardinal of *Lorrain*, had [illegible] to no Purpoſe, intended that Day to cauſe Three Biſhops to acquaint him, That he was reſolved to have the Orders from *Rome* executed: And that he had Reaſon to complain of the Coldneſs of the Legates; that ſo this Complaint might ſerve for a Juſtification for them, as well as for the Pope, who, as the Count ſaid, did not act herein of his own Motion, but at the Inſtance of the King of *Spain*, his Maſter, whatſoever the *French* were willing to have believ'd on the contrary: And that the ſame Biſhops were to add, That the Count had heard ſay, that the *French* intended to Proteſt; but that he could not believe it, or that the Cardinal of *Lorrain* would ſuffer it, even tho' the Ambaſſadors had a Mind to it: However, that if ſuch a Thing ſhould happen, he would Proteſt alſo for his Part, and would anſwer any diſreſpectful Language which they might uſe againſt the Pope, in ſuch a manner as ſhould make all the World know, that the King his Maſter would not endure the Reſpect which was due to the Common Father to be loſt: That the King of *France* would himſelf reſent it very highly, and would be very angry at thoſe who ſhould cauſe a Separation in the Church: And that tho' the *French* ſhould go away from *Trent*, yet the Council would ſtill continue and ſubſiſt. The Concluſion of this Letter was, That all this Proceeding did not leſſen the Perplexity they were in; and that they prayed God to aſſiſt them, by his Grace, whilſt they labour'd to diſpoſe the Parties to an Accommodation.

The Truth is, the Count *de Luna* had got over ſeveral Prelates who were well affected to *Spain*, who had offer'd him to do all that lay in their Power to maintain the King's Honour and the Pope's Authority: But then there were ſome *Spaniards* on the other ſide, who, being wiſer and more reſolute than the reſt, acquainted him, That he ought ſeriouſly to reflect upon the King's Orders, That he ought not to break the Council: And plainly told him, That they would one Day accuſe him before the King for breaking them.

Paleotti, Auditor of the *Rota*, wrote himſelf alſo to Cardinal *Borromée*, and ſent him Word, That upon St. *Peter*'s Day there was great Danger of a Schiſm, becauſe of the Precedence between the Ambaſſadors of *France* and *Spain*: That he could not diſſemble the extream Trouble which he felt in hearing what Blame was laid upon the Pope for meddling with an Affair of that Importance, and for doing ſo great an Injury to a Minor King: That it was believ'd he intended, by that, to break the Council.

Whilſt the Couriers were upon their Way to *Rome*, the Count *de Luna* preſs'd the Legates to give him Satisfaction, by executing the Pope's poſitive Orders next *Sunday*. The Legates thereupon conſulted the Fathers of the Council, who being for the moſt part inclined to Peace, ſaid, They ought to wait for new Orders from

the Pope: That the Firſt Orders indeed ſet forth, That the Legates ought not to mind the Threatnings of the *French*, even tho' they ſhould go away from *Trent*; but then they mention'd nothing of the Caſe of the Probability of a Schiſm: That it was to be preſumed, that if His Holineſs had foreſeen, that, upon his Orders, the *French* would ſeparate from the Church, as they threaten'd to do, he would not have ſent ſuch punctual Ones. And indeed the Pope, in his Anſwer to the Legates, ſent Word, That if there was a Probability of a Schiſm, they ought by any Means to avoid it, and lay aſide Points of Honour; as all the Laws and Holy Canons ordain: That it was his Opinion, that there was no Innovation in what he had order'd the Legates; and that it was not his Intention that it ſhould become a Cuſtom afterwards; but that they ſhould gain Time, and endeavour to bring Things to ſome Temper: However, that they ſhould offer to make the Council Judge of this Difference, That if the *French* accepted it, and the Count rejected it, then he would do it in his own Wrong, and the Pope would be diſingaged: That ever ſince he came to the Papacy, the *Spaniards* had conſtantly perſecuted him, and threatned that their King would re-call his Ambaſſadors from *Rome* and *Trent*, if the Pope did not do what he deſired: That when he ſaw, that for ſo ſmall a Matter he ran the Hazard of loſing the Friendſhip of ſo powerful and ſo good a King, whilſt the *French* failed in their Duty towards God, by the Peace which they made with Hereticks; and by their Edicts, which permitted Sermons in deſpite of the Catholicks; as alſo by their alienating of the Goods of the Church, without his Conſent, and even againſt his Will; he thought he was obliged to ſend thoſe Firſt Orders, that he might not ſee himſelf forſaken, without Friends, and without Support: That he believed it would be executed without Noiſe, as the Count *de Luna* had made him hope: But now ſeeing there was Danger of a Schiſm, tho' he was fully perſwaded, that even without that, the *French* were ſufficiently diſpoſed to do it, yet he would not give them any Opportunity or Handle; and conſequently that they might defer the Execution of his Orders; only keeping ſecret what he had now given them Leave to do, about ſuperceding the Firſt Orders, till a Way could be found to reconcile the Parties; leaving it however to the Diſcretion of the Legates, to publiſh it when they thought it proper.

The Pope alſo anſwer'd the Cardinal of *Lorrain*'s Letter; thanking him for his Zeal and Affection, and telling him, That he could not expect any thing elſe from him, who was one of the principal Members of the Holy See: That he was very glad they had come to an Agreement about the Precedence: That what he had order'd his Legates, about the Two *Peaces* and the Two *Cenſers*, was not done with any Deſign to prejudice or offend either ſide; but that his Secretary would acquaint him with the Reaſons which led him to act as he did: That if the King of *France* acted as a good Son, he might be aſſured of his acting as a good Father: That what had been told him, of the Legates being forbidden, under Pain of Diſobedience, to ſhew him their Orders, was not true, but a down-right Calumny; and that, on the contrary, the Legates had always been directed to honour and eſteem him, and to communicate to him all their Affairs.

When the Legates had receiv'd the Pope's Anſwer, they kept the Orders which he ſent them very Private, and ſought how to ſoften the Minds of the *French*; being apprehenſive of their ſeparating from the Church, and having notice of the Proteſtation which *Du Ferrier* had drawn up, and of a very ſharp Speech which he intended to make, in caſe the Legates executed the Pope's Firſt Orders. During this Perplexity they held ſeveral Congregations, that they might know what the Fathers thought, and find out ſome Method of Accommodation. There were ſeveral Lawyers, who were Counſel to the Legates, who in theſe Congregations did not approve of the Pope's Firſt Orders; and affirmed, that this was purely a Lay Matter; and ſo the Pope neither could nor ought to decide it, but upon Cognizance of the Cauſe, and even after a voluntary Submiſſion of Both Parties.

The Emperor's Ambaſſadors, ſeeing the general Diſpoſition of the Council was favourable to the *French*, and that they were blamed for ſhewing too much Partiality, went to the Legates, and declared, That they did not meddle with this Matter as Parties, but as Mediators; and that they would act as ſuch with the Count *de Luna*, if any Expedient could be found. The Legates looked upon this Declaration as a Means to come at ſome Accommodation; and accordingly ſollicited the Emperor's Ambaſſadors to bring the Count *de Luna* not to ſhew ſo much Heat,

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in demanding to have the Pope's Firſt Orders executed, but to be willing to liſten to ſuch Propoſitions as might be made him; ſuch as theſe: That the ſame Order might be obſerved in the Seſſions as was upon St. *Peter's* Day: That upon other Solemn Days the Ambaſſadors of *France* and *Spain* might agree between themſelves, which of the Two ſhould be at the Ceremonies. Upon this Foot it was pretended that they might make ſo good an Accommodation, that no Diſorder could ariſe; and that in the mean time they ſhould write to the Two Kings, to ſee if there could be any Way found to make a fixed Regulation about it. The Emperor's Ambaſſadors promiſed the Legates to ſpeak to the *Spaniſh* Ambaſſador; which they did: But then conſidering the Diſpoſition which the *French* were in, the Legates thought it would be very difficult to make that Propoſition to them: So they reſolved not to make it themſelves, but to employ the Cardinal of *Lorrain* about it; flattering him, with ſaying, That if he could get the *French* Ambaſſadors to conſent to it, he would do a great Piece of Service to the Pope; whoſe Support, and Good Will, it was his Intereſt to ſeek after, in the preſent Poſture of the Affairs of his Family in *France*, which was fallen from that high Degree of Fortune and Greatneſs which it enjoy'd before the Peace was made with the Hereticks, the Chief of whom were ſworn Enemies to his Family. The Cardinal of *Lorrain* ſuffer'd himſelf to be won by theſe Speeches of the Legates; and ſo he diſpoſed, or, to ſay better, forced the Ambaſſadors to conſent to this Accommodation: To which alſo, the Archbiſhop of *Granada* obliged the *Spaniſh* Ambaſſador to acquieſce; remonſtrating to him, That he would thereby obtain all that he could pretend to: Firſt, Becauſe he did not yield to the *French* Ambaſſador: Secondly, Becauſe they gave him an honourable Place in all Aſſemblies, which ſhew'd a Concurrence between the Two Crowns.

Du Ferrier's Diſcourſe concerning the Conteſt about Place

The Legates were extreamly pleas'd at this Accommodation; eſpecially when they ſaw, by the Copies of the Speech which *Du Ferrier* intended to ſpeak the Day of the Proteſtation, which had been diſperſed about, to what Extremity the *French* had carried it; and how the Pope was there treated. In that Diſcourſe which was Printed, *Du Ferrier* ſaid, "That the Council being called at the Inſtance of *Fran-*
"*cis* I. and *Charles* IX. the Ambaſſadors of *France* were troubled that they were
"conſtrained either to retire, or to ſuffer the Dignity of their Prince to be af-
"fronted: That his Rank was known by all that had read the Hiſtories of the
"Church of *Rome*; and that the Acts of Councils were Evidences of the Pla-
"ces which his Predeceſſors had held: That in former General Councils, the Am-
"baſſadors of His Catholick Majeſty had always gone after thoſe of the Moſt
"Chriſtian King: That ſince that, Men offer'd at making an Innovation, which
"did not proceed from the Fathers of the Council, who would never have di-
"ſturbed any Prince in his Poſſeſſion, if they had been free; nor from the King
"of *Spain*, who was ſo nearly join'd in Friendſhip and Relation with their Maſter;
"but from the Father of all Chriſtians, who had given his Eldeſt Son a Stone in-
"ſtead of Bread; and inſtead of a Fiſh, a Serpent, the Bite whereof had wounded
"the King and the *Gallican* Church at once: That *Pius* IV. ſow'd Diſcord and Di-
"ſturbance between Kings who lived in Peace; changing, by Force and Injuſtice,
"the Order of the Seſſion of the Ambaſſadors, which had been obſerved in all
"Ages, and lately in the Councils of *Conſtance* and *Baſil*, that he might ſhew him-
"ſelf ſuperior to the Council: That it was not in his Power to break the Friend-
"ſhip of the Two Kings, nor aboliſh the Doctrine of the Councils of *Conſtance* and
"*Baſil*, which give the Councils the Superiority: That St. *Peter* never meddled
"with Worldly Concerns; but that *Pius*, inſtead of imitating him, pretended to
"regulate the Honours and Prerogatives of Kings: That Divine, Humane, and
"Civil Laws, always made a Diſtinction of the Eldeſt Son, whilſt the Fathers
"were alive, and after they were dead; but that *Pius* refuſed to prefer the Eldeſt
"of all Kings before thoſe, who were not born till many Ages after him: That
"God, for *David's* ſake, would not leſſen the Dignity of *Solomon*: That *Pius*, with-
"out reflecting upon the Benefactions of *Pepin*, *Charles*, and *Ludovicus Pius*, and
"their Deſcendants, pretended by his Decree to take away the Prerogatives of the
"Succeſſor of thoſe great Kings: That, againſt all the Laws of God and Man,
"their King was condemned, without hearing of his Cauſe: That he robbed him
"of the Rank which he had poſſeſs'd for ſo many Ages, and at once oppreſs'd the
"Fatherleſs and the Widow: That the Ancient Popes never did any thing without

" the Approbation of General Councils, when any were held; and that *Pius*, on " the contrary, was for diſplacing the Ambaſſadors of an Infant King, and uncited; " and Ambaſſadors too, who were not ſent to him but to the Council, without " conſulting with the Fathers who repreſented the Univerſal Church: That he did " not command the Legates to keep their Orders ſecret upon Pain of Excommuni- " cation, but only, that the *French* might have no Way to help themſelves: That " the Fathers might judge, whether theſe were the Actions of St. *Peter* and of " other Pontiffs; and whether the Ambaſſadors of *France* were not obliged to leave " a Place, where *Pius* left no Authority to the Laws, nor Liberty to the Fathers, " to whom nothing was propoſed but what came from *Rome*: That they had a Ve- " neration for the Apoſtolick See, the Sovereign Pontiff, and the Holy *Roman* " Church; but they proteſted againſt *Pius*, whom they did not own as Vicar of " Jeſus Chriſt: That they ſhould always bear a great Reſpect to the Fathers at " *Trent*; but that ſince all the Decrees which are made there, rather come from " *Pius* than from the Council, *France* would never receive them as Decrees of a " General Council. Laſt of all, he commanded, in the King's Name, the Biſhops " and Divines, his Subjects, to withdraw, in order to return when God ſhall have " reſtored to General Councils their Ancient and Full Liberty, and to his King " the Place which belonged to him.

Articles of the Inſtitution of Biſhops, and of the Authority of the Pope omitted.

The Difference between the Ambaſſadors of *France* and *Spain* being thus adjuſted, the Legates thought of nothing now but holding the Seſſion, the Time of which drew nigh; and, to avoid Debates, they propoſed to the Cardinal of *Lorrain*, to omit the Articles of the Inſtitution of Biſhops, and the Authority of the Pope. This the Cardinal of *Lorrain* not only conſented to, but alſo aſſured the Legates, that the *French* did not demand to have thoſe Two Articles decided; and promiſed to make the *Spaniards* deſiſt from the Purſuit which they had hitherto made. At the ſame time the Emperor's Ambaſſadors receiv'd Orders from His Imperial Majeſty, ſo to manage it, that the Pope's Authority might not be mention'd in the Council; leſt, if any thing ſhould be determin'd too much in Favour of him, it might make an Accommodation with the Proteſtants more difficult.

The Legates were very well pleaſed with this Order of the Emperor's, as alſo with the Promiſes of the Cardinal of *Lorrain*, who in Truth kept his Word with them; for he ſo well knew how to manage the *Spaniards*, by repreſenting to them, That they ought not in Conſcience to be the Cauſes of Evil, by a too vehement purſuit after a Good which they knew they could never obtain: That it was enough that they hindred the Miſchief which others would have done the Truth, by eſtabliſhing falſe Opinions: That if they could not do all that they deſired, they ought to hope, that, by the Aſſiſtance of God, they ſhould make more Progreſs afterwards: That none but the Archbiſhop of *Granada* and the Biſhop of *Segovia* ſtood firm, who were poſitive for having Inſtitution and Reſidence of Biſhops to be decided, to be of Divine Right.

Lively Anſwer of Danez.

July 9. General Congregations began; in one of which, the Biſhop of *Verdun*, *Nicholas Pſalme* a *Benedictin*, happen'd, in giving his Opinion, to ſay ſomething very ſharp againſt the Court of *Rome*. Thereupon *Sebaſtian Vanzius*, Biſhop of *Orvieto*, turning towards ſome of his Brethren, ſaid, *Nimium Cantavit Gallus*; upon which *Peter Danez*, Biſhop of *Lavaur* replied aloud, *Utinam ad hujus Galli cantum reſipiſceret Petrus & fleret amare*, which was ſo lively, ſo juſt, and ſo ready a Repartee, That it ſurprized the whole Aſſembly.

Laſt General Congregation before the Seſſion.

The Eve before the Seſſion, there was a General Congregation. Cardinal *Morone* asked the Fathers, If they were willing that the Cardinals ſhould be mention'd, and particularly their Age, in the Chapters of Reſidence, and of a proper Age wherein to be ordained. Few Fathers were for it, moſt of them ſaying, That ſince the Hat was ſeldom given to any Young Men, unleſs they were Princes, it was needleſs to make a Decree about it, ſince it is not an Abuſe to give the Hat to Young Princes, becauſe they do Honour to the Dignity of Cardinals when they accept of it. After that, the Decrees were read, which were agreed to by the Majority; and it was concluded, that the Seſſion ſhould be celebrated next Day. *Morone* thank'd the Fathers who had allowed of the Decrees, and conjured the reſt to join with them. He deſired the Count *de Luna* to uſe his Credit with the Prelates of his own Nation, to perſwade them to conſent. In talking with that Miniſter after the Congregation was over, he promiſed him, That if they would once conſent,

ſent, that the Papal Power ſhould be explained according to the Form of the Council of *Florence*, the Inſtitution of Biſhops ſhould be declared to be of Divine Right. That Evening, the *Spaniards* being met at the Count *de Luna*'s, after ſeveral Diſcourſes, reſolved to agree to them all, relying upon the Promiſe of the Legates.

July 15. The Fathers went very early to the Cathedral Church with the uſual Ceremonies: The Biſhop of *Paris* ſaid *Maſs*, and the Biſhop of *Aliſa*, or *Cittadi-Caſtello*, Preached. The *French* were offended that he named the King of *Spain* before the King of *France* in his Sermon: The *Poles* alſo thought themſelves injured that their King was named after the King of *Portugal*; and the *Venetians* murmered that he ſet the Duke of *Savoy* above them. He inſinuated alſo in his Sermon, that the Council was a Continuation of that which was held under *Paul* III. and *Julius* III. At this the Imperialiſts and *French* ſeemed to be very much diſcontented; however, none of the Miniſters ſtirred at that time, becauſe they would not diſturb the Ceremony; but next day the Ambaſſadors of *France*, *Poland* and *Venice*, prayed the Legates to hinder the Printing of the Biſhop of *Aliſa*'s Sermon, and not to ſuffer it to be inſerted into the Acts of the Council. When the *Maſs* and the other Prayers were finiſhed, they read the Bulls of the Legation of the Cardinals *Morone* and *Navaggiero*; the Letters of Credence of the King of *Poland*'s Ambaſſadors, and of the Duke of *Savoy*'s Ambaſſador; the Letters of the Queen of *Scots*, with the Credentials of the Count de *Luna*: And then the following Decrees were read. *Opening of Seſſion* XXIII.

CHAP. I. Sacrifice and Prieſthood are by the Order of God ſo united, that we find them in the Old and in the New Law. Since therefore the Catholick Church has received in the New Teſtament, by the Inſtitution of Jeſus Chriſt our Lord, the viſible Sacrifice of the Euchariſt; we are obliged to acknowledge that there is in the ſame Church a new, viſible and outward Prieſthood, into which the old one has been tranſlated: The Holy Scriptures alſo ſhew us, what the Tradition of the Catholick Church has always taught, That this Prieſthood was inſtituted by the ſame our Lord and Saviour, and that he has given his Apoſtles, and their Succeſſors in the Prieſthood, a Power of conſecrating, offering and adminiſtrating his Body and Blood, as alſo of remitting and retaining Sins. *Chapters of Seſſion* XXIII.

CHAP. II. Now ſince the Function of ſo Holy a Prieſthood is a matter wholly Divine, to the end that it might be performed with more Dignity and Reſpect, it was thought adviſable, That for the good Order of the Church, which is wiſe in all its Conduct, there ſhould be ſeveral and different Orders of Miniſters, whoſe Duty it ſhould be to ſerve at the Altar; that ſo, as it were by ſteps, thoſe who have firſt received the Clerical Tonſure, ſhould afterwards aſcend by the leſſer to the greater Orders: for the Holy Scriptures do not only mention Prieſts, but they ſpeak alſo very plainly of Deacons, and do very directly tell us what is principally to be regarded in their Ordination. We ſee alſo, that from the beginning of the Church, the Names of the following Orders were in uſe, as well as the Functions proper to every one of them; namely, The Orders of *Subdeacon*, *Acolyth*, *Exorciſt*, *Reader* and *Porter*, though in different Degrees; for the Fathers and Holy Councils Place the *Subdeaconſhip* among the greater Orders, and yet they very often ſpeak of other leſſer ones.

CHAP. III. It being evident by the Teſtimony of the Holy Scriptures, the Tradition of the Apoſtles, and the unanimous Conſent of the Fathers, that by virtue of that Holy Ordination, which is performed by outward Words and Signs, Grace is conferred; No Man ought to doubt, that *Order* is truly and properly one of the Seven Sacraments of the Holy Church: For the Apoſtle ſays, *I put thee in Remembrance, that thou ſtir up the Gift of God which is in thee, by the putting on of my Hands; For God hath not given us the Spirit of Fear, but of Power, and of Love, and of a ſound Mind.* 2 Tim. 1. 6, 7.

CHAP. IV. Now ſince in the *Sacrament of Order*, as well as in *Baptiſm* and *Confirmation*, there is a Character imprinted, which can neither be blotted out, nor taken away: The Holy Council does with Reaſon condemn the Opinion of thoſe that maintain, That the Prieſts of the New Teſtament have only a Temporary Power; and that after they have been once rightly ordained, they can become Laymen again, if they ceaſe to exerciſe the Miniſtry of the Word of God: If any one alſo will aſſert, That all Chriſtians without Diſtinction are Prieſts of the New Teſtament, or that they have all in themſelves an equal Spiritual Power; he ſeems only to confound the Eccleſiaſtical Hierarchy, which is compared to an *Army with Banners*; as if againſt St. *Paul*'s Doctrine, all were Apoſtles, all Prophets, all Evangeliſts, all Paſtors, or all Doctors. Cant. 6. 4.

Doctors. The Holy Council therefore declares, That, beſides the other Eccleſiaſtical Degrees, Biſhops, who ſucceded into the Place of the Apoſtles, principally belong to this *Hierarchical Order*; That they are appointed by the Holy Ghoſt to govern the Church of God, according to the ſame Apoſtle; That they are Superior to Prieſts, and confer the Sacrament of Confirmation, ordain the Miniſters of the Church, and can exerciſe ſeveral other Functions, which thoſe of an inferior Order have no Power to exerciſe. The Holy Council teacheth beſides, That towards the Ordination of Biſhops, Prieſts and other Orders, the Conſent, Vocation or Authority of the People, or of any other Secular Magiſtrate or Power whatſoever, is by no means ſo required, as that without it the Ordination ſhall be made null; but on the contrary it declares; That thoſe, who being choſen and ſettled by the People only, or by any other Secular Power or Magiſtrate, attempt to exerciſe theſe Offices, and that thoſe who of themſelves raſhly undertake to do it, ought not to be eſteemed as true Miniſters of the Church; but ought to be looked be looked upon as Thieves and Robbers, who did not enter in at the Gate. This is what the Holy Council has thought fit to acquaint faithful Chriſtians with in general, concerning the *Sacrament of Order*: It is reſolved alſo, to condemn whatſoever is contrary hereunto, by particular Canons, in the manner following; that ſo all Men, by the aſſiſtance of our Lord Jeſus Chriſt, making uſe of the Rule of Faith, may more eaſily know and keep the Truth of the Catholick Faith, in the midſt of the Darkneſs of ſo great numbers of Errors. The Canons follow.

Canons of Seſſion XXIII.

Canon. *I. If any one ſays, There is no viſible and outward Prieſthood in the New Teſtament, or that there is not a certain Power of conſecrating and offering the true Body, and the true Blood of our Lord, and of remitting and retaining Sins; but that it is only an Office, and a bare Miniſtry of Preaching the Goſpel, or that thoſe who do not Preach are in no wiſe Prieſts:* Let him be Anathema.

Can. *II. If any one ſays, That, beſides the Prieſthood, there are no other greater and leſſer Orders in the Catholick Church, by which, as by certain ſteps, Men go up to the Prieſthood:* Let him be Anathema.

Can. *III. If any one ſays, That Order or Holy Ordination is not truly and properly a Sacrament, inſtituted by our Lord Jeſus Chriſt, or that it is a human Contrivance invented by Men who were ignorant of Eccleſiaſtical Affairs, or that it is only a particular Rite of chooſing Miniſters of the Word of God and of Sacraments:* Let him be Anathema.

Can. *IV. If any one ſays, That the Holy Ghoſt is not given by Holy Ordination, and conſequently that Biſhops pronounce thoſe Words,* Receive ye Holy Ghoſt, *in vain; or that by the ſame Ordination there is no Character imprinted; or that he, who has been once a Prieſt, can again become a Layman:* Let him be Anathema.

Can. *V. If any one ſays, That the Holy Unction which the Church uſes in Holy Ordination, is not only not requiſite, but ought to be deſpiſed, and is pernicious as well as the other Ceremonies of Order:* Let him be Anathema.

Can. *VI. If any one ſays, That in the Catholick Church there is no Hierarchy eſtabliſhed by the Order of God, compoſed of Biſhops, Prieſts, and Miniſters:* Let him be Anathema.

Can. *VII. If any one ſays, That Biſhops are not ſuperior to Prieſts, or have no Power to confer Confirmation and Orders; or that the Power which they have is common to them with the Prieſts; or that the Orders which they confer without the Conſent or Vocation of the People, or of the Secular Power, are null; or that thoſe who are neither lawfully ordained nor ſent by the Eccleſiaſtical or Canonical Power, but come from another Place, are however lawful Miniſters of the Word of God, and Sacraments:* Let him be Anathema.

Can. *VIII. If any one ſays, That Biſhops, appointed by the Authority of the Pope, are not true and lawful Biſhops, but that it is a human Invention:* Let him be Anathema.

The ſame Holy Council of *Trent*, going on with the matter of Reformation, has reſolved to Decree, and by theſe preſents does Decree as followeth.

Decree of Reformation of Seſſion XXIII *concerning Reſidence.*

CHAP. I. All thoſe who have the Care of Souls, being obliged by a Divine Command to know their Sheep, to offer Sacrifices for them, and to feed them with the Preaching of the Word of God, by the adminiſtrating of Sacraments, and by the example of all ſorts of good Works; as alſo to have a Paternal Care of the Poor, and of all other afflicted Perſons, and to apply themſelves inceſſantly to all other Paſtoral Duties: And it not being poſſible that thoſe ſhould perform and fulfill theſe Duties, who neither are with, nor

nor watch over their Flocks, but forſake them as Hirelings: The Holy Council admoniſhes and exhorts them, That they, being mindful of God's Command, and being themſelves an Example to their Flocks, may govern and feed them in Judgment and Truth: And leſt thoſe Things which have formerly been holily and uſefully ordained under *Paul* III. of happy Memory, concerning Reſidence, ſhould be wreſted to a Senſe very different from the Mind of the Holy Council, as if, by virtue of that Decree, Men might be abſent Five whole Months together: The Holy Council perſuant thereunto does declare, That all thoſe, who by any Names or Titles are entruſted with the Government of Patriarchal, Primatical, Metropolitical or Cathedral Churches of any ſort, even though they be Cardinals of the Holy Roman Church, are obliged to Perſonal Reſidence in their Churches and Dioceſes, and there to ſatisfy all the Duties of their Charge, and in no caſe to be abſent from them, but upon the following Cauſes and Conditions. For ſince Chriſtian Charity, urgent Neceſſity, due Obedience, and the manifeſt advantage of the Church and State, do ſometimes require and exact that ſome ſhould be abſent; the ſame Holy Synod does in theſe Caſes decree, That ſuch lawful Cauſes of Abſence ſhall be allowed in Writing by our moſt Holy Father, or the Metropolitan, or, in his Abſence, by the moſt ancient reſiding Suffragans in the Province; who alſo ſhall be obliged to ſignifie his Approbation of his Metropolitan's Abſence, unleſs when ſuch Abſence ſhall happen upon the account of ſome Office and Employment which is annexed to the Biſhopricks themſelves: For theſe Cauſes are evident to all the World, and ſometimes ſuddain, ſo that there will be no need of giving notice about them to the Metropolitan, who alſo will judge himſelf in a Provincial Council of the permiſſion granted by himſelf or his Suffragans, and take care that no Man abuſe this Liberty; and that thoſe that ſhall offend, ſhall be puniſhed as the Canons ſhall require.

Now as to thoſe who ſhall be obliged to be Abſent, they ſhall take care ſo to provide for their Flocks before they leave them, that they may ſuffer by their Abſence as little as is poſſible: But ſince thoſe who are abſent but a little while, are not in the Senſe of the ancient Canons look'd upon as abſent, becauſe they are quickly to return again; therefore the Holy Council wills and intends, That, ſetting aſide the abovementioned Caſes, this Abſence ſhall never exceed Two or Three Months at fartheſt in one Year, whether they be reckoned at once, or by Pieces; and that here too, regard ſhall be had, that it be for a juſt or reaſonable Cauſe, and that the Flock ſuffers no damage by it; which the Holy Council leaves to the Conſciences of the Abſentees, hoping they will fear God, and have a regard to Religion, ſince all Men's Hearts are open before God, and they are obliged, at their own Perils, not to do the Work of the Lord negligently; adviſing them in the mean time, and exhorting them in the Lord, never to be abſent from their Cathedral Churches during the Seaſons of *Advent* and *Lent*, nor upon the Feſtival Days of *Chriſtmas*, *Eaſter*, *Whitſunday*, and of the *Holy Sacrament*; at which Times particularly, the Sheep ought to be refreſhed and comforted in the Lord by their Paſtors Preſence, unleſs their Epiſcopal Duties call them to ſome other part of their Dioceſes.

If any one therefore, which God grant may never happen, ſhall be abſent contrary to the diſpoſition of this Decree, the Holy Council, beſides the other Penalties enacted and renewed under P. *Paul* III. againſt Non-Reſidents, and beſides the guilt of Mortal Sin ſo incurred, declareth, That he hath no Propriety in the Revenues which ſhall be due during his Abſence, and that, even without any ſubſequent Declaration, he cannot with a ſafe Conſcience detain them, but is obliged to lay them out upon the Fabrick of the Churches, or the Poor of the Place, which is to be done in his Default by his Eccleſiaſtical Superior, with expreſs Prohibition to make or paſs any Agreement or Compoſition, which in theſe Caſes, is uſually called, a Convention for Profits ill received; by means whereof, all, or ſome part of thoſe Profits, may be remitted, and Privileges granted to any College or Fabrick whatſoever, to the contrary notwithſtanding.

The ſame Holy Council alſo declareth and ordaineth, That all theſe ſame Things, ſo far as they relate to Guilt, loſs of Profits or Penalties, ought to take Place as to the inferior Clergy, and all others who poſſeſs any Eccleſiaſtical Benefice whatſoever, having cure of Souls; but however in ſuch manner, That if any of them ſhall at any time be abſent upon any Account, of which the Biſhop ſhall be informed, and ſhall approve beforehand, they ſhall be obliged to put a capable Vicar in their Place, who ſhall be approved of by the Ordinary, to whom they ſhall allow a reaſonable and ſufficient Salary.

Salary. This Permiſſion of Abſence ſhall be given in Writing, and *Gratis*, and ſhall not be granted for more than Two Months, unleſs it be for ſome important Reaſon.

And if, when they are cited to appear, though not Perſonally, they ſhall be contumacious; the Holy Council willeth and declareth, That Ordinaries ſhall be at their Liberty to compell them, and to proceed againſt them by Eccleſiaſtical Cenſures, Sequeſtration and Subſtraction of Profits, and by other legal Methods, even as far as Deprivation; nor ſhall the Execution of this Decree be ſuſpended by any Privilege whatſoever, Permiſſion, Right of being a Menial Servant, or Exemption, though upon the account of any manner of Benefice, or by any Agreement or Statute, though confirm'd by an Oath, or any other Authority, or even by an immemorial Cuſtom, which in that Caſe ought rather to be look'd upon as an Abuſe; nor by any Appeals or Prohibitions even of the Court of *Rome*, or by virtue of the Conſtitution of Pope *Eugenius*.

Laſt of all, the Holy Council ordains, That both this Decree, and that made under *Paul* III. ſhall be publiſh'd in Provincial and Epiſcopal Councils; wiſhing extreamly, That Things ſo nearly concerning the Paſtoral Care, and the good of Souls, were often repeated, and deeply engraven in the Minds of all Mankind; that ſo, through God's Aſſiſtance, they may never hereafter be aboliſhed through the injury of Time, the forgetfulneſs of Men, or for want of Uſe.

Of the Conſecration of Biſhops.

CHAP. II. Thoſe that ſhall be ſet over Cathedral or Superior Churches, whatſoever their Names or Titles be, even though they ſhould be Cardinals of the Holy *Roman* Church, ſhall be obliged, if they be not conſecrated in Three Months, to reſtore the Profits they ſhall have received; and if they ſhall neglect to have it done for Three Months more, they ſhall be deprived of their Churches, *ipſo jure*. If the Ceremony of their Conſecration be not performed in the Court of *Rome*, it ſhall be done in that very Church to which they ſhall be promoted, or in the ſame Province, if it can be done conveniently.

Of Ordinations.

CHAP. III. Biſhops ſhall conſer Orders themſelves; and if they ſhall be hindred by Sickneſs, they ſhall give no Letters Diſmiſſory to any under their own Charge, to be ordained by any other Biſhops, unleſs they have been examined and approved.

CHAP. IV. Thoſe that have not received the Sacrament of Confirmation, and been inſtructed in the Rudiments of the Faith, ſhall not be received to the firſt Tonſure; nor thoſe that cannot Write and Read, and of whom there is not a probable conjecture that they did not chooſe this ſort of Life fraudulently to withdraw themſelves from the Secular Juriſdiction, but to render faithful Service unto God.

CHAP. V. Thoſe that ſhall offer themſelves to go into the leſſer Orders, ſhall have a Teſtimonial from their Pariſh-Prieſt, or the Maſter of the School with whom they have been Educated; and for thoſe that ſhall aim at the greater Orders, they ſhall go a Month before their Ordination to the Biſhop, who ſhall give a Commiſſion to the Pariſh-Prieſt, or any other whom he ſhall judge moſt convenient to ſet up their Names publickly in the Church, with their Deſire to go into Orders, and to inform himſelf by Perſons of Credit, of their Birth, Age, Good Life and Manners; and he ſhall tranſmit Letters Teſtimonial, containing the Inquiſition which he has made, to the Biſhop as ſoon as poſſible.

CHAP. VI. No *tonſured* Clerk, though he has received the Four leſſer Orders, can hold any Benefice before he be Fourteen Years of Age; nor can he enjoy the Privilege of Juriſdiction, unleſs he have ſome Eccleſiaſtical Benefice, or ſerves in ſome Church by the Biſhop's Order, and ſo wears the Clerical Habit and the Tonſure, or Lives in ſome Eccleſiaſtical Seminary, or in ſome School or Univerſity by the Biſhops leave, as it were, in the way to receive the greater Orders.

As to the Married Clergy, the Conſtitution of *Boniface* VIII. beginning *Clerici qui cum uxore*, ſhall be obſerved; provided that theſe ſame Clerks, who are appointed by the Biſhop for any Service or Function in any Church, do actually ſerve in it, and perform their Functions in their Clerical Habit and Tonſure; any Privilege or Cuſtom, though it be immemorial in favour of any Perſon whatſoever, to the contrary notwithſtanding.

CHAP. VII. The Holy Council, purſuant to the ancient Canons, doth ordain, That when any Biſhop ſhall reſolve to confer Orders, he ſhall cauſe all thoſe who ſhall have a mind to engage in that Sacred Miniſtry, to be ſummoned to the City upon the Wedneſday foregoing, or what other Day he ſhall think good; and there, being aſſiſted with ſome Presbyters and other prudent Perſons verſed in Sacred Letters, and of experience in the Conſtitutions of the Church, ſhall carefully and exactly examine

examine into the Family, Perſon, Age, Education, Manners, Doctrine and Faith of all thoſe who are then to be ordained.

CHAP. VIII. Holy Orders ſhall be publickly conferred at the Times appointed by the Law, and in the Cathedral Church, in the Preſence of the Canons, who ſhall be called in for that purpoſe; and if the Ceremony be performed in any other part of the Dioceſe, the Principal Church ſhall always be choſen for that purpoſe, and the Clergy of the Place ſhall be always preſent: Every Man ſhall be ordained by his own Biſhop, and if any Man deſires to be ordained by another, he ſhall not have leave under any pretence of a general or ſpecial Reſcript, or of any Privilege whatſoever, to be Ordained even at the appointed times, unleſs his Ordinary ſhall firſt give a Teſtimonial of his Probity and Manners; otherwiſe the Perſon that ſhall have ordained him, ſhall be ſuſpended from giving Orders for One Year; and the Perſon ordained from exerciſing the Orders which he ſhall have received, for as long time as his own Ordinary ſhall judge convenient.

CHAP IX No Biſhop ſhall give Orders to any Officer of his Houſe, if he is not of his Dioceſe, unleſs he has lived with him Three Years, and at the ſame time he ſhall be obliged to provide him really, and without Fraud, with ſome Benefice; any Cuſtom, even immemorial, to the contrary notwithſtanding.

CHAP. X. No Abbats for the future, or other exempted Perſons of whatſoever Nature, who are ſettled within any Dioceſe, even though they be ſaid to be of no Dioceſe, but exempted, ſhall be allowed to confer the Tonſure, or the leſſer Orders to any Man who is not a Regular, and under their own Juriſdiction. The ſame Abbats or exempted Perſons, be they Colleges or Chapters, even of Cathedral Churches, ſhall give no Letters Dimiſſory to any Secular Eccleſiaſticks to be ordained by others: But the Biſhops, in whoſe Dioceſes they ſhall be, ſhall ordain all the Secular Clergy, obſerving every thing which is contained in the Decrees of this Council; all Preſcriptions, Privileges and Cuſtoms, even immemorial, to the contrary notwithſtanding. The Holy Council alſo ordaineth, That the Penalties enacted againſt thoſe, who, during the vacany of an Epiſcopal See, ſhall obtain Letters Dimiſſory from the Chapter, againſt the Decree of this Holy Council made under *Paul* III. ſhall be in force alſo againſt thoſe who ſhall get like Letters Dimiſſory, not from the Chapter, but from any other Perſon whatſoever, who ſhall pretend to ſucceed in the Place of the Chapter to the Epiſcopal Juriſdiction, during the vacancy of the See; and thoſe who ſhall give ſuch Letters Dimiſſory againſt the form of this Decree, ſhall be *ipſo jure* ſuſpended *ab Officio & Beneficio* for one whole Year.

CHAP. XI. Leſſer Orders ſhall be given to none but thoſe that underſtand the *Latin* Tongue at leaſt, obſerving between each Order the proper Diſtances of Time, which they call *Interſtices*, unleſs the Biſhop ſhall think it adviſable to act otherwiſe; that ſo they may be better inſtructed in the Importance of that Profeſſion. They ſhall alſo, according to the Direction of the Biſhop, employ themſelves in every Office and Function of their Order in the Church where they ſhall be ſettled, unleſs perhaps they be abſent upon the account of their Studies; and thus they ſhall aſcend gradually, that ſo, with Age, they may grow in Virtue and Knowledge; of which they ſhall give certain Proofs, by their good Behaviour, their Conſtancy in the Service of the Church, the Reſpect and Deference which they ſhall ſtill pay in greater Degrees to Presbyters, and thoſe in Superior Orders, and by a more frequent receiving the Body of our Lord: And as theſe leſſer Orders open a way to the Higheſt Degrees, and the moſt Sacred Myſteries; ſo no Man ſhall be admitted to them, unleſs he ſhall give Reaſon to hope that his capacity will one Day make him worthy of the greater Orders; nor ſhall any Man be promoted to Sacred Orders, until he has been a full Year admitted to the laſt Degree of the leſſer Orders, unleſs the neceſſity and intereſt of the Church ſhall otherwiſe require; of which, the Biſhop is to be the Judge.

CHAP. XII. No Man ſhall be ordained Subdeacon for the future before he be XXII Years old; nor Deacon before he is XXIII; nor Prieſt before he is XXV. The Biſhops however ought to know, That every Man, who is of that Age, ought not therefore to be put into Orders; but thoſe only that are worthy, and whoſe approved Behaviour is inſtead of a riper Age. The Regulars alſo ſhall not be ordained under that Age, nor without a like Examination by the Biſhop; all Privileges to the contrary being null, and of none Effect.

CHAP. XIII. Thoſe that ſhall be ordained Subdeacons and Deacons, muſt have a good Report, and have approved themſelves well in the leſſer Orders, and be ſufficiently inſtructed in Letters, and in whatſoever relates to the Functions of the Order

which they deſire; they muſt promiſe alſo, That they hope to contain by God's Aſſiſtance; That they will actually do their Duty in that Church to which they ſhall be ſent; and they ought to know, That it will be extreamly decent for them upon Sundays, and other ſolemn Days when they ſerve at the Altar, to receive the Holy Sacrament. Thoſe that are already Subdeacons, ought not be advanced to any higher Orders, till they have exerciſed the Functions of that Order for one whole Year at leaſt, unleſs the Biſhop ſhall think it adviſable to act otherwiſe. Two Holy Orders ſhall not be conferred upon the ſame Day, not even to Regulars, any Privileges or Indults to the contrary notwithſtanding.

CHAP. XIV. Thoſe who, having given Evidences of their Piety and Fidelity in the precedent Functions, are raiſed to the Order of Prieſthood, ought in the firſt Place to have a good Report; and then to have ſerved a full Year in the Office of Deacons, unleſs the Biſhop ſhall think it neceſſary for the Intereſt and Advantage of the Church to proceed otherwiſe; they ought alſo, upon a diligent Examination, to be found capable of teaching the People what is neceſſary for the Salvation of all Mankind, and of adminiſtring the Sacraments; They ought alſo to be ſo eminent for Piety and ſtrictneſs of Life, that a ſhining Example of good Works and ſuitable Inſtructions may be expected from them: The Biſhops ſhall ſee that they Celebrate the *Maſs* at leaſt upon Sundays and great Feſtivals; and if they have Cure of Souls, ſo often as ſhall be conſiſtent with their Duty: Thoſe that ſhall be promoted *per Saltum*, i. e. without receiving the Inferior Orders, provided they have not performed the Functions of thoſe leſſer Orders, may be diſpenſed with by the Biſhop for Juſt and Lawful Cauſes.

CHAP. XV. Though Prieſts at their Ordination receive a Power of abſolving from Sins, yet the Holy Council ordaineth, That no Prieſt, though he be a Regular, ſhall hear the Confeſſions of Seculars, though they be Prieſts; nor ſhall be capable of doing it, unleſs he has an actual Parochial Benefice; or, if when the Biſhop ſhall think it neceſſary, they ſhall be judged capable by Examination or otherwiſe, and ſhall have the Biſhops Approbation, which alſo ſhall be given *Gratis*; all Privileges and Cuſtoms, even immemorial, to the contrary notwithſtanding.

CHAP. XVI. Since no Man ought to be put into Orders, who is not looked upon by his Biſhop to be uſeful or neceſſary to his Church; the Holy Council, purſuant to the Sixth Canon of the Council of *Chalcedon*, decreeth, That no Man ſhall be ordained for the future, that ſhall not immediately be put into the Service of that Church or Place of Devotion, for whoſe neceſſity and advantage he was ordained, and there do his Duty, and not wander about from Place to Place: And if he ſhall leave the Place aſſigned him, without a Licence from his Biſhop, he ſhall be ſuſpended from his Office. No ſtrange Clergyman ſhall be received by any Biſhop to celebrate the Divine Myſteries, or to adminiſter the Sacraments, unleſs he brings Letters of Recommendation from his Ordinary.

CHAP. XVII. That the Functions of the Holy Orders, from that of *Deacon* down to that of *Porter*; which from the Apoſtles Times have been received with Edification in the Church, the Exerciſe of which has for ſome time been intermitted in ſeveral Places, may be revived according to the Holy Canons, and may not be traduced by Hereticks as uſeleſs: The Holy Council being very deſirous to reſtore that ancient Cuſtom, ordaineth, That thoſe Functions ſhall not for the future be perform'd by any Perſons that are not actually in thoſe Orders; and it exhorteth all and every the Governors of Churches in the Lord, and commandeth them to take care as far as they conveniently can, That in the Cathedral, Collegial and Parochial Churches in their Dioceſes, where the number of the People, and the Revenue of the Churches will allow, ſome part of the Revenue of the ſimple Benefices, or of what belongs to the Fabrick of the Church, if it be ſufficient, or both, be ſet apart as a Salary for thoſe that ſhall perform thoſe Functions; and if they ſhall be negligent, they may be puniſhed at the Diſcretion of the Ordinary, with the loſs of part of their Wages, or even of all: And if there ſhould not be enough unmarried Clergy to perform the Functions of the Four leſſer Orders, married Men may be ſubſtituted in their Places if they have lived well, and are capable of doing the Duty, provided they have not been twice married, and wear the Tonſure and the Clerical Habit in the Church.

CHAP. XVIII. Since young People are eaſily carried away with the Pleaſures and Diverſions of the World, if they be not well inſtructed; and ſince it is not poſſible, without the ſingular and powerful Protection of Almighty God, for them to perſevere in Eccleſiaſtical Diſcipline, if they be not formed to Piety and Religion from their

their tendereſt Years, before vitious Habits entirely poſſeſs them: The Holy Council ordaineth, That all Cathedral, Metropolitical, and Churches Superior to theſe, according to their Abilities and the Extent of their Dioceſes, ſhall be obliged to maintain and breed up Piouſly, and to inſtruct in Eccleſiaſtical Diſcipline, a certain number of the Children of their City and Dioceſe, or Province, if the Place will not afford enough, in ſome College which the Biſhop ſhall chooſe near the Churches themſelves, or in ſome Place which ſhall be convenient for that purpoſe.

None ſhall be taken into this College, that is not at leaſt 12 Years old, born in Lawful Marriage, that can Read and Write tolerably well, and whoſe Temper and good Inclinations do not promiſe that he will be a proper Perſon to ſpend his Life in the Service of the Church. The Holy Council would have the Children of the Poor chiefly choſen; but however not excluding the Rich, provided they be maintained at their own Expence, and teſtify a Willingneſs to ſerve God and the Church.

Theſe Children the Biſhop ſhall divide into as many Claſſes as he ſhall think good, according to their Number, Age, and Progreſs in Eccleſiaſtical Diſciplines, and ſhall employ ſome of them in the Service of the Church, as he ſhall judge convenient; and ſhall keep others there to be inſtructed in the College, ſtill taking care to put others in the room of thoſe whom he takes out, that ſo this College may be a perpetual Seminary of Miniſters for the Service of God.

And that they may be the more eaſily brought up in the Eccleſiaſtical Diſcipline, they ſhall immediately upon their Entrance, and always afterwards, wear the Tonſure and the Clerical Habit: They ſhall there learn Grammar, Singing, the Eccleſiaſtical Calendar, and all that relates to good Learning; they ſhall apply themſelves to the Study of the Scriptures, of Eccleſiaſtical Books, of the Homilies of the Saints, of what relates to the Adminiſtration of the Sacraments, and eſpecially of what ſhall be thought proper for them to learn, to make them capable to hear Confeſſions, and, in a Word, of all the Ceremonies and Uſages of the Church: The Biſhop alſo ſhall take care, that they aſſiſt every Day at the Holy Sacrifice of the *Maſs*; That they confeſs at leaſt once a Month, and receive the Body of our Lord Jeſus Chriſt whenſoever their Confeſſor ſhall think it convenient; and that they be aſſiſtant upon all Holidays upon the Service of the Cathedral Church, or of the other Churches of the Place.

All theſe things, and whatſoever elſe ſhall be neceſſary and convenient for this purpoſe, ſhall be regulated by the Biſhop, aſſiſted with the Advice of Two, the moſt ancient and moſt experienced of his Canons; whom the Biſhop ſhall chooſe as the Holy Ghoſt ſhall direct. By their frequent Viſitations of theſe Colleges, they ſhall take care, that what they have once eſtabliſhed, ſhall always be obſerved. Thoſe that are perverſe and incorrigible, and that diſſeminate evil Principles, they ſhall ſeverely puniſh, even by expulſion if need ſhall be; and removing all Impediments, they ſhall diligently take care of whatſoever ſhall in their Opinions be uſeful to preſerve and increaſe ſo Pious and Holy an Inſtitution. And becauſe it will be neceſſary to raiſe a Fond for the Building of this College, for the Salaries of Tutors and Servants, for the maintenance of the Youth, and for all other Expences; beſides what is already ſet apart in ſome Churches, and ſome other Places, for the inſtruction and maintenance of Youth, which, by this Decree, is appointed to be applied to this Seminary under the ſame Care of the Biſhop: The ſame Biſhops, by the Advice of Two of their Chapter, one of whom ſhall be choſen by the Biſhop, the other by the Chapter; and of Two other Clergymen of the City, one of whom likewiſe ſhall be named by the Biſhop, the other by the Clergy of the City; ſhall ſet aſide a certain Part or Portion of the Revenues of the Epiſcopal and Capitular Demeſnes, and of all Dignities, Parſonages, Offices, Prebends, Portions, Abbeys and Priories, even Regular, of any Order, Nature or Quality whatſoever; and of Hoſpitals conferred either in Title or Adminiſtration, according to the Conſtitution of the Council of *Vienna*, beginning *Quia contingit*; and of all manner of Benefices, Regulars as well as others, under whatſoever Patronage they be, yea though they be exempt; and alſo of thoſe which are in no Dioceſe, or are annexed to other Churches, Monaſteries, Hoſpitals or other Places of Devotion, which may pretend to be exempt; as alſo from the Fabricks of Churches and other Places, and from all other Eccleſiaſtical Revenues, even of other Colleges, provided however, that in ſuch Colleges, there be no actual Seminaries of Scholars or Maſters who are ſet aſide for the publick Good of the Church: For theſe, the Holy Council willeth and intendeth ſhould be exempt, unleſs it be with relation to the ſuperfluous Revenues which they may have left, after having creditably maintained their own Seminaries, Communities

or Confraternities, which, in ſome Places are called Schools; as alſo of the Revenues of all Monaſteries, excepting Mendicants, and of all Tithes poſſeſs'd by the Laity upon whatſoever account, out of which Eccleſiaſtical Subſidies are uſually paid, or by Military Men of whatſoever Order or Inſtitution, excepting only the Brethren of St. *John* of *Jeruſalem*, and ſome Part and Portion ariſing out of all theſe Revenues, ſhall be applied and incorporated into the ſame College: Some ſimple Benefices alſo, of what Quality and Dignity ſoever they be, as alſo Donatives, or Preſtimonial Portions, as they are called, even before they ſhall become vacant, but without doing any prejudice to the Service of God, or the Rights of thoſe that poſſeſs them, may be joined and united to this College; and theſe things ſhall take Place, though the Benefices be reſerved and appropriated to other Uſes; nor ſhall ſuch Unions and Applications be ſuſpended, or any way hindred by any Reſignation of theſe Benefices which may be made, or by any other way; but let the Vacancy be what it will, though made in the Court of *Rome*, they ſhall obtain their Effect, any Conſtitution to the contrary notwithſtanding.

The Biſhop of the Place may by Eccleſiaſtical Cenſures and other legal Methods, and even by Appealing, if he thinks it convenient, to the Secular Arm for help, conſtrain to the payment of their Part and Portion of the Contribution, the Poſſeſſors of Benefices, Dignities, Parſonages, and of all and ſingular the abovementioned Revenues, not only for what relates to themſelves, but alſo for the ſhare of the Contributions, which ought to be paid by the Penſions which they are obliged to pay out of their Benefices, only allowing them a Power, to ſtop, *prorata*, ſo much out of thoſe Penſions, as they are obliged thus to pay out; all Privileges, Exemptions, even ſuch as ſeem to require a ſpecial Derogation, Cuſtoms even immemorial, Appeals or Allegations whatſoever, which may be urged in Barr of the execution of this Decree, to the contrary notwithſtanding: But yet when theſe Unions ſhall obtain their Effect, or that by any other means the Seminary ſhall be totally or in part endowed, then the Portion out of every Benefice, which ſhall be ſet aſide and incorporated by the Biſhop in the manner aboveſaid, ſhall be remitted, either totally or in part, as the State of Things ſhall require

But if the Prelates of Cathedral Churches, and other Superiors, ſhould neglect to eſtabliſh and maintain theſe Seminaries, or refuſe to pay their Portion, the Archbiſhop ought ſharply to admoniſh the Biſhop, and the Provincial Council ought to reprimand the Archbiſhop and the other Superiors, and oblige them to ſee that all that is abovementioned be put in Execution; and particularly to take care that this Holy and Pious Work be put forward as ſoon as poſſible, and whereſoever it can be effected. For the Accounts of the Revenues of this Seminary, the Biſhop ſhall receive them once a Year, in the Preſence of the Two Deputies of the Chapter, and the Two others of the Clergy of the City.

Moreover, That theſe Schools may be erected with as little Expenſe as poſſible, the Council ordaineth, That the Biſhops, Archbiſhops, Primates, and other Ordinaries of Places, ſhall oblige and compell all that poſſeſs *Scholaſtical Dignities* (a), and all others that hold any Places or Prebends, to which an Obligation of Reading or Teaching is annexed, to teach thoſe that are to be inſtructed in thoſe Schools, by themſelves if they are capable, or elſe by proper Deputies, to be choſen by themſelves, and approved by their Ordinary, and this under the Penalty of taking away of their Revenues. And if the Perſon whom they ſhall chooſe, ſhall not be thought worthy by the Biſhop, they muſt name ſome Body, without leaving room for an Appeal; and if they ſhall neglect to do it, the Biſhop ſhall do it without them.

The Biſhop alſo ſhall preſcribe what they ſhall teach: And for the future all theſe *Scholaſtical* Offices and Dignities ſhall be given only to Doctors, or Maſters, or Licentiates in Divinity, or in the Canon Law, or to other Perſons who can do the Duty themſelves; otherwiſe the Proviſion ſhall be null and void, all Privileges and Cuſtoms whatſoever, even immemorial, to the contrary notwithſtanding.

And if the Churches be ſo poor in any Province, that no Colleges can be ſettled in them; then the Provincial Council, or the Metropolitan, with Two of his oldeſt Suffragans, ſhall take care to erect in the Metropolitical Church, or in ſome other Church in the Province that ſhall be more convenient, one or more Colleges, out of the Re-

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[(a) *Scholaſtical Dignities* (*Scholaſteriæ*) are thoſe that have the Office of teaching in any Cathedral or Collegiate Church annexed to them, *Virtute Officii*.]

venue

venue of Two or more Churches, as he ſhall ſee convenient; in which the Children of thoſe Churches may be educated. On the contrary, in Churches which have large Dioceſes, the Biſhop may erect one or more Seminaries in the ſame Dioceſe, as he ſhall ſee convenient, but ſo as to be entirely dependant upon that which ſhall be erected and ſetled in the Epiſcopal City.

Laſt of all, if upon account of theſe Unions, or the Taxes, Aſſignments and Incorporations of theſe Portions, or upon any other account whatſoever, any Difficulty ſhall ariſe, which may hinder or diſturb the raiſing or ſetling of any Seminary, the Biſhop with the above-named Deputies, or the Provincial Synod, according to the cuſtom of the Country, may, Regard being had to the Quality of Churches and Benefices, Regulate and Order all and every things which ſhall ſeem to be neceſſary and convenient for the happy progreſs of the Seminary, to Moderate alſo and Augment as occaſion ſhall require.

The next Seſſion was appointed to be upon *September* the 16*th*.

The Decree concerning Reſidence did not paſs unanimouſly; Eleven Prelats demanded ſome Correction or Addition to be made to it; and *Campegius* openly contradicted it.

CHAP. XX.

The Hiſtory of the Congregations of the Council of Trent, *from Seſſion* XXIII, *to Seſſion* XXIV. *Decrees and Canons of that Seſſion.*

THE Pope and Legats were extreamly pleaſed to ſee a happy end of the foregoing Seſſion, and they looked upon it as a Preſage of the end of the Council, which was that they longed for. The Legats therefore, to haſten Matters, propoſed to give the Articles of Faith which were left, concerning Indulgences, Invocation of Saints, Worſhipping of Images, and Purgatory, to Ten Divines; namely, *Lainez* and *Salmeron* for the Pope, Two for *France*, (and there were not many more left) Two for *Spain*, Two for *Portugal*, and Two Generals of Orders, who might give in their Report to the general Congregation of Fathers, of what they had determin'd among themſelves, without being obliged to hear the Diſputes of the Divines, as they had done formerly. The Count *de Luna*, who was ſuſpected to have a Deſign of keeping the Council ſtill on foot, oppoſed this Propoſition, and demanded that the Proteſtants might be once more invited to come to the Council. The Legats ſent word of this to the Pope, the King of *Spain*, and the Emperor, that they might remove the Impediments which that Miniſter put to the Concluſion of the Council. The Pope complained of it to the King of *Spain*'s Ambaſſadors at *Rome*; and wrote to his Nuncio in *Spain*, to complain of it likewiſe to his Catholick Majeſty. In the mean time the Count *de Luna* ſollicited the Ambaſſadors of the other Princes at *Trent* to join with him, to prevent precipitating of Deliberations, and to deſire that Matters of Diſcipline might alſo be committed to an equal number of Perſons choſen out of every Nation to be examined.

New way of examining Queſtions put in practiſe.

Impediments put by the Count de Luna to the Concluſion of the Council.

Du Ferrier and his Collegue, the *French* Ambaſſadors, who were diſcontented at what paſs'd laſt Seſſion, went to the Legats and complained; 1. That there were no *Cenſings*, nor any *Peace* given at the Maſs. 2 That the Proteſtation againſt the Place, which was given to the Count *de Luna*, was not read at the Seſſion. To the Firſt, the Legats replied, That having agreed with the Cardinal of *Lorrain* about what was done, they were ſurprized to ſee the Ambaſſadors of *France* complain. For the Second, they excuſed themſelves, ſaying, That ſince the Count *de Luna* did not demand his Proteſtation to be read, they did not think it adviſable to read the Proteſtation of the *French* Ambaſſadors which came after it; and they gave both of them leave to Print their Proteſtations along with the Seſſion.

Comp'aints of the French Ambaſſadors.

All this while, the whole care of the Pope and of Cardinal *Boromée* was to put the Council into a condition of being quickly ended. To bring this about, they order'd the Legats to join with the Cardinal of *Lorrain* and the *French*, who laboured for a Concluſion; and to haſten every thing as much as ever they cou'd, without waiting any longer for Anſwers from *Rome*.

Eagerneſs of the Pope to conclude the Council.

July 12. The Canons relating to Marriage were propoſed, which paſs'd readily with a very few Exceptions; only the Canon concerning Divorces upon the ſcore of Adultery

Difficulties concerning the Canons of Marriage.

tery met with ſome difficulty, becauſe it was queſtion'd whether it ought to be made with an *Anathema*. The *Anathema*, was put in then, but the Canon was changed afterwards.

Demand of diſannulling Marriages of the Sons of the Family.

The Biſhop of *Cortona*, Ambaſſador from *Florence*, was received in the Congregation which was held in the morning *July* 24. In that, in the afternoon, the *French* Ambaſſadors deſired, that Marriages contracted by the Children of the Family who are in their Parents Power, without their Conſent, might be declared null. The ſame Day the Deputies gave in to the Fathers of the Council, Memorials of Abuſes to be reformed relating to Matrimony.

Diſputes and Opinions concerning Clandeſtine Marriages.

The Queſtions relating to Marriage in General were eaſily decided, and the Canons and Decrees were drawn up in the Congregations, which were held till the end of *July*. The Queſtion which occaſioned moſt difficulty and diſpute, was that which related to Clandeſtine Marriages, concerning which, Men's Opinions were divided. CXXXVI. according to *F. Paul*, or CXLIV. according to *Palavicini*, were for declaring them null; the others were of a contrary Opinion. Cardinals, *Hoſius* and *Simoneta*, were of the latter Opinion. *Morone* did not declare, and ſeveral Biſhops ſpake very ambiguoſly. It was debated whether they ſhould make a Decree like a Definition of Faith, or barely as a Law; and it was long diſputed whether this Queſtion included any Dogme, or was only a matter of Diſcipline. The Decree was drawn up ſeveral times. In the firſt Draught it was ſet thus, *That for the future, Marriages contracted without Three Witneſſes, ſhould be declared null, as the Council declares them to be by its Decree: That it declares alſo Marriages contracted by the Sons of the Family before they are* 18 *Years old, and the Daughters before they are* 16, *without the conſent of their Parents, null.* Auguſt 17. this Decree was drawn up in the following Words.

The Holy Council ordaineth, That all Perſons who ſhall hereafter contract Marriages or Eſpouſals without the Preſence of Three Witneſſes, ſhall be incapacitated to contract ſuch Marriages or Eſpouſals, and that all that they ſhall do towards it ſhall be null; as the Council declares it to be by this Decree.

The Cardinal of *Lorraine*, who gave his Opinion firſt, *July* 24. declared for condemning the Opinion of *Calvin*, who taught, That the Bond of Marriage was diſſolved, either by difference of Religion, or by the wilful Abſence of the Wife, or becauſe the married People could not live together. His Propoſition was approved at that time by 40 Biſhops, and accepted afterwards. He ſaid beſides that, he wiſhed they would put into the Decree, That beſides the other Solemnities, the Bleſſing of the Prieſt might be neceſſary to make the Marriage a Sacrament; and that ſince the Hereticks deſired that their Miniſters might bleſs their Marriages, it was much more reaſonable that this ſhould be practiſed in the Catholick Church, where there are true Miniſters and true Prieſts. He added, that Marriages contracted by Children without the conſent of their Fathers ought alſo to be declared null, as it was ſet down in the Decree; only putting *Patrum* inſtead of *Parentum* (*b*) This Law he ſaid was conformable to the Law of Nature, and the Civil Law, which in this particular did not contradict the Epiſcopal and Synodical Conſtitutions.

Cardinal *Madrucci* was of a contrary Opinion. He ſaid, he did not ſee what neceſſity there was for the Church to alter a Practice which had been in uſe for ſo many Ages; that the Abuſes ought to be reformed, by forbidding, under very ſevere Penalties, ſuch Caſes as render'd theſe Marriages miſchievous.

John de Treviſa, Patriarch of *Venice*, not only went into this Notion, but aſſerted, That the Church had no Power to diſannull ſuch Marriages, becauſe it could not make void a Sacrament, which had both Matter and Form; That the Eſſence of the Sacrament of Marriage conſiſted only in mutual Conſent; That the Sacramental Quality could not be taken away where ſuch Conſent was had: And that it was contrary to natural Right, for the Marriage of Two Perſons who were of age to have Children to depend upon the Fathers Will.

[(*b*) It is juſt the contrary in the Text; *En mettant neanmoins le nom de Parentum, plutôt que celui de Patrum.* But *Palavicini*'s Words (from whom our Author takes this Speech of the Cardinal *de Lorrain*) ſhew, that he ſet this down in haſte. *Unum in hac parte Decreti mutandum propoſuit nimirum cum hæc auctoritas utriq; Parenti tribuenda non eſſet, loco vocis* Parentum *diceretur potius* Patrum. Palav. Hiſt. Conc. Trid. lib. XXII. cap. 4. ſect. 6.]

On

On the contrary, the Archbiſhop of *Granada* ſaid, That ſince the Church had a Power to make void contracted and valid Marriages, ſuch as that between a Believer and an Unbeliever; by a ſtronger Reaſon, it had much more Right over Marriages to be contracted; that it was certain it might throw in diſſolving Impediments between Perſons that were at Liberty to contract before, as it had already eſtabliſh'd that of Spiritual Affinity: That though Pennance was a Sacrament, yet the Church took off the Efficacy from Abſolution, if it was adminiſtred by a Prieſt that wanted Power, ſo that there was no doubt but the Church might make ſuch a Law; and the Queſtion now was only to enquire, whether it were proper to make it.

Caſtagna, Biſhop of *Roſſano*, without examining whether the Church had Power or not to make ſuch a Law, declared, That it was not convenient to make it, leſt Hereticks might take occaſion to deſtroy the Sacraments; and becauſe it had not been practiſed in former Ages, though they had the ſame Reaſons of doing it. As to the Young People, he ſhew'd that the Son of a Family, who is out of the Land, cannot have his Fathers Conſent; and conſequently if he be forbidden to marry till he can obtain it, he will be expoſed to a manifeſt hazard of falling into Uncleanneſs.

Foſcararo, Biſhop of *Modena*, oppoſed this: He ſaid, there is no Queſtion but the Bodies of Men make a part of the Commonwealth, and conſequently are ſubject to its Laws: That before Marriage was advanced to the Dignity of a Sacrament, the Commonwealth had Power over the Contract; that its being raiſed to be a Sacrament, could do no prejudice to the Publick, nor could the Right and Power which it has of making Laws for the common good be taken away; that the neceſſity of making ſuch a Law was evident; and that it ought to be added, that the Preſence of the Prieſt is neceſſary.

The Biſhop of *Almeria* ſaid, That Clandeſtine Marriages ought to be declared null: That the Church, by this Decree, made void no Sacraments; but only put in an Impediment which would prevent ſuch Marriages from becoming Sacraments: He was not for declaring the Preſence of the Prieſt to be neceſſary, nor for requiring the Witneſſes to be worthy of Credit, becauſe thereby the validity of the Sacrament might be called in Queſtion.

Martinus Rithovius, Biſhop of *Ipres*, ſaid, That the Deciſions of Councils ought to be built upon certain Foundations: That it was not certain that the Council had a Power of making Clandeſtine Marriages void: That ſeveral Divines, and ſeveral Prelates denied it; and that thoſe that affirmed it went upon different grounds; conſequently that the thing was obſcure and doubtful: That before a Council defined any thing, Men ought to be well agreed. Then he produced ſeveral Reaſons to obviate the Inconveniences which occur in ſuch ſorts of Marriages, and ſhew'd yet a greater diſlike to the Decree, whereby they would take away from the Sons of a Family a Power of marrying without the conſent of their Parents, ſaying, That this was a Means of expoſing them to live in Libertiniſm.

Conſtantinus Bonellus, Biſhop of *Città di Caſtello*, gave in his Opinion in Writing; in which he affirmed, That the Church had a Power of making Clandeſtine Marriages null, by making void the conſent of the Parties out of a legal Preſumption, that there was no ſuch conſent upon ſuch Occaſions; however he was for making no new Laws about it, becauſe it might give Men opportunity of thinking that the ancient Laws and Uſages were to be blamed. For the Prohibition of the Children of a Family from marrying without the conſent of their Parents, he ſaid it was contrary to the Law of God: That Fathers and Maſters had no Power over the Uſe of Sacraments: That Clandeſtine Marriages, and thoſe of Sons of Families, were oftentimes not only not null, but in themſelves lawful; as, I. *If a Daughter was hindred, by the violence of her Parents, from contracting Matrimony in the Face of the Holy Church.* II. *If Princes ſhould command rich Parents, not to marry their Daughters without their Conſent.* III. *If a Young Woman ſhould be corrupted with Promiſe of Marriage.*

Sebaſtianus Vanzius, Biſhop of *Orvieto*, diſapproved of thoſe Words in the Decree, in which it was ſaid, That the Church had always forbidden Clandeſtine Marriages under grievous Penalties; affirming, That all the Penalties which the Canons inflicted, were, as to the celebrating Prieſts, Deprivation from performing the Functions of the Prieſthood; as to the Children, an incapacity to enter into Orders; and as to the Contracters, Deprivation from their Benefices. He queſtion'd alſo whether the Church had Power to void a Clandeſtine Marriage when it was conſummated, becauſe it could not diſſolve any Marriage that was not conſummated.

Laſtly,

Laſtly, he affirmed, That tho' the Church had a Power of making ſuch a Law, yet there was no need of doing it. Concerning the Marriages of Children of the Family contracted without the Father's Conſent, he ſaid, That the Reſpect due to Parents made them indecent; but that they were not null: And he quoted a Paſſage out of the Diet of *Augsbourg* in 1548. which does not approve of the Opinion of thoſe who are for declaring the Marriage of the Children of a Family Contracted without their Parents Conſent, null.

Gonzales de Mendoza Biſhop of *Salamanca*, who went upon quite contrary Principles, ſaid, That Man being a political Animal, it was fit that all his Actions ſhould be ſubject to the Civil Power, and directed to the common Good; that Marriage was a civil Contract, and ſo ſubject to the Civil Power: And that as it was a *Chriſtian* Contract, and the Matter of a Sacrament, it was ſubject to the Eccleſiaſtical Power: That as Men's Alienation of their own Eſtates, even in a lawful way, is in ſome Caſes made void by Human Laws; ſo Bounds may likewiſe be put to the Power which Men have over their own Bodies, if the making uſe of that Power ſhould be prejudicial to the Commonwealth: That we plainly ſee what Prejudice Clandeſtine Marriages do to the Publick, ſince they cauſe infinite Diſorders and Law-ſuits, and are at preſent become ſo common, that all Perſons of Quality think it a Diſgrace to be Married any otherwiſe than clandeſtinely.

Francus Zamora, General of the Order of the Friars Minors, was of the ſame Opinion, and ſaid, That he had heard out of [*new*] *Spain*, that the new *Chriſtians*, under the ſhelter of theſe Clandeſtine Marriages, had 3 or 4 Wives.

Lainez oppoſed this Notion vehemently. He maintained, I. That Clandeſtine Marriages were not ſinful in their own Nature, becauſe our firſt Parents were Married in that manner; and the Moral Divines think, they are lawful upon ſome occaſions. II. That the Church never declared them void. III. That any Decrees to declare the Marriages of the Children of the Family null without the conſent of their Parents, would cauſe more Diſorders than they would remedy. IV. That it being at leaſt doutful whether the Church has a Power to make ſuch a Decree, its Authority ought not to be hazarded.

They Diſputed long upon this Subject; namely, upon Clandeſtine Marriages, from *July* 24. to the end of the Month; and upon the Marriages of the Chidren of the Family, from *Aug.* 11. to *Aug.* 13.

After many Debates, it was concluded, That this Article of Clandeſtine Mrrriages ſhould not be put into the Decree concerning Doctrine, but into that of Reformation. Inſtead of the neceſſity of Three Witneſſes, the Preſence of the Prieſt was put into the Decree; there was no more ſaid concerning the Marriages of the Children of the Family; and then the Decree was drawn up, being approved by CXXXIII Fathers of the Council, and oppoſed by LVI.

And that this Matter might be yet farther cleared, Divines of different Opinions were named to Diſpute againſt one another, before the Legats, Cardinals, Ambaſſadors and ſeveral Prelats. Thoſe that oppoſed the Decree, which declared Clandeſtine Marriages null, were, *Clemens Valenticus* a *Venetian* Dominican, Biſhop of *Juſtinople*; *Torrez*; *Salmeron* the Jeſuit; *John le Pelletier*, a Doctor of the *Sorbonne*; and an *Engliſh* Doctor: Thoſe that maintained it, were *Foriero*, a Dominican; *Diduco Païva* a *Portugueſe*; *Vigor* and *Dupré*, Doctors of the *Sorbonne*; and *Peter Fontidonius*, a Divine of *Salamanca*. They began their Conferences upon *Sept.* 13. which came to nothing; both of them ſtanding by their own Opinions, without coming to any Temper.

A Canon was alſo prepared, Anathematizing thoſe that ſaid, That Marriages, when Conſummated, were Diſſolved by Adultery: But the *Venetian* Ambaſſadors remonſtrated to the Council upon *Aug.* 12. that their Republick which poſſeſs'd the Iſlands of *Candy*, *Cyprus*, *Corfu*, *Zant* and *Cefalonia*, which were full of *Greeks*, who for ſeveral Ages allowed Men to put away their Wives in caſe of Adultery, and to Marry others, was obliged to hinder them from being Anathematized, and that therefore the Canon ought to be drawn up ſo, as not to touch them: They propoſed a Form, in which it was ſaid, That ſince the *Greeks* were not called, they were not comprehended in the Canon; but this was not approved: So inſtead of pronouncing an *Anathema* againſt thoſe that ſaid, That Marriages when Conſummated might be Diſſolved upon the account of Adultery, they pronounced an Anathema againſt thoſe that did ſay, *That the Church had erred, and does err, when it Teaches that the Marriage-Bond is not broken by Adultery.* This Form paſs'd, tho' the Biſhop of *Leon* oppoſed it.

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The other Articles of the Reformation of Abuſes relating to Marriage, did not meet with ſo many Difficulties. There was ſome Debate about the IX*th* Chapter, in which great Lords were forbidden to hinder their Subjects from Marrying. *William Caſſador* Biſhop of *Barcelona*, ſhew'd, that there were ſome Caſes in which Princes have a Right, and even Reaſon for the good of their States, to command or to forbid Marriages under certain Penalties. He was for having an Exception therefore made for lawful Cauſes. His Opinion did not paſs; but however, it prevented the putting in the Names of the Emperor, and of Kings, into that Chapter.

Memorials of Ambaſſadors, concerning Articles of Reformation.

The Legates had [formerly] preſented to the Ambaſſadors XXXVIII Articles of Reformation: The Imperialiſts upon *July* 13. gave in their Anſwer, firſt in Writing, ſetting forth, "That having read the Articles which were propos'd to them, they had "added Eight Articles for the preſent, ſaving to themſelves a Power of adding others: "That the Council ought to make a ſerious and unalterable Reformation of the Con "clave: That Eccleſiaſtical Revenues ought not to be alienated without a free and firm "Conſent of the Chapter, eſpecially in the Church of *Rome*: That Commendams and "Coadjutories with future Succeſſion ought to be aboliſhed: That Schools and Uni"verſities ſhould be Reformed: That Provincial Synods ſhould be required to Correct "the Statutes of all Chapters, and that thoſe Synods ſhould have a Power to Reform "Miſſals, Breviaries, Ceremonials, and Graduals: whereby, ſaid they, we deſire not "only the Reformation of thoſe of *Rome*, but alſo of thoſe of all other Churches: "That Seculars ſhould not be cited to *Rome* at the firſt inſtance: That Cauſes ſhould "not be called out of Secular Courts into Eccleſiaſtical ones, upon pretence of denial "of Juſtice, without firſt examining whether what the Petitioners ſets forth be true; "and that there ſhould be no Conſervators in Secular Cauſes.

Their *Obſervations* upon the Articles were very many; theſe were the moſt conſiderable: "That the Cardinals ſhould be taken out of all Nations, that ſo the Pope "might be choſen by Electors of every Country: That Regulations of Penſions, Re"ſervations and Regreſſes might extend backwards as well as forwards: That the "priviledge of Kiſſing the Goſpel [at Maſs] might not be taken from the Emperor, "and from Kings, whoſe Buſineſs it is to defend it: That it might be declared what "thoſe Secular Affairs, which were forbidden to Churchmen, were, that ſo they might "not contravene what had been already determined by the Decree concerning Reſi"dence: That in the Article of not charging Churchmen, the Caſe of a War againſt "*Turks*, and other Infidels, ſhould be excepted. Tho' theſe Propoſitions were hard enough, yet they did not ſo much diſturb the Legats, as the Fear they were under, that the Diet at *Vienna* ſhould make ſome extraordinary Demand to them, for changing the Ceremonies obſerved in the Church of *Rome*, or relaxing ſome Precepts which oblige only by poſitive Right.

Aug. 3. The *French* gave in alſo their *Remarks*, the Principal of which were, "That the number of Cardinals ſhould be reduced to XXIV; That they ſhould be "choſen out of all the States of Chriſtendom; That there ſhould be but Two out of "one Dioceſe, and not more than Eight of one Nation; that none ſhould be made till "they were Thirty Years old; That the Brethren, or Nephews of Pope or Cardinals, "ſhould not be made Cardinals as long as they live; That they ſhould be excluded "from Biſhopricks, in order to be always near the Pope; That ſince their Dignity was "equal, the Revenue of them all might be ſo too; That no Clerk might hold above "one Benefice; That the Diſtinction of ſimple Benefices, and Benefices with Cure "of compatible and incompatible ones, which was unknown before the Corruption of "Manners, might be ſuppreſs'd; That thoſe who had ſeveral Benefices, might in a limited time chooſe which they would keep; That Reſignations *in Favorem* might be entirely aboliſhed; That the Prohibition of conferring Benefices upon thoſe that do not "underſtand the Language, may not be ſufficient, ſince the Laws of *France* exclude all "Strangers, without exception, from the Charges and Benefices of the Kingdom; "That Criminal Cauſes of Biſhops may never be Try'd out of the Kingdom, becauſe "it is an ancient Priviledge of the Crown of *France*, That no Man can be Tried out "of its Juriſdiction, tho' it be with his own Conſent; That Biſhops may be reſtored to "a Power of Abſolving in all Caſes, without Exception; That in order to cut up all "Beneficiary Suits by the Roots, all Preventions, Reſignations *in favorem*, Mandates, "*Gratia Expectativa's*, and other unlawful ways of obtaining Benefices, may be aboliſhed; "That the Prohibition of Churchmens meddling with Secular Matters, may be explained in ſuch formal Terms, that they may abſtain from all Functions, which are nei-

"ther Sacred nor Ecclesiastical, not proper to their Character; That all Pensions "may be abolished, even those already granted; That in Causes relating to the Right "of Patronage in *France*, the ancient Custom of judging in the Possessor's Case, for "him that was last in Possession; and in the Petitioner's Case, for him that has a "lawful Title or a long Possession, may not be changed; That in all other Eccleſi- "astical Causes, there may be no Prejudice done to the Laws of *France*, which require "the Possessor's Cause to be Tried by Royal Judges, and the Petitioners by Ecclesiasti- "cal ones, but not out of the Kingdom; That none shall be Canons of Cathedrals "till they be Thirty five Years old; that they shall begin with the Reformation of the "Ecclesiastical Order, and publish the Decree the next Session; That what concerns "the Authority of Kings and Princes be left to the Session following; and that then "nothing shall be determined till what they have to propose in their Master's Name be "heard, to whom they have written upon that subject. But tho' they brought such nice Subjects upon the Board, yet they affected to tell all Mankind indifferently, that so it might be spread about, that they would not much insist upon any thing, but what belong'd to the Rights of the Kingdom.

The *Venetian* Ambassadors demanded, that the *Chapter of Patronages* might be drawn up in such Terms, as might not prejudice the Rights of their Republick. The Ambassadors of *Florence* and *Savoy* desired the same thing.

At the same time the Emperor's Ministers receiv'd an Order to contrive it so with the Legates, that when the Catalogue of Books should be reviewed, the *Recesses* of the Diets of the Empire, which *Paul* IV. had put among the prohibited Books, might not be named; and this Order was sent with some sharpness, the Emperor saying, "That it was very strange, that instead of meddling with the Affairs of the Church, the "Fathers should give Laws to *Germany*, and give the Nation, which was governed by "its own Diets, a Handle to separate from the Roman Church. To this they were answered, That the Archbishop of *Prague*, who was the Head of that Congregation, knew very well whether they had meddled with that Matter or no; that the Emperor ought to trust his own Ambassador, who would be seconded by them, and by the Pope himself, in every thing which would be agreeable to his Majesty.

Aug. 7. The Count *de Luna* presented his Memorial, setting forth, That he was very well content with all the Articles that were proposed, only desired to have some words changed, which he thought too obscure, or superfluous. He ran over most of the things that were for encreasing the Authority of the Bishops, in Terms which seemed rather to lessen than exalt it. He insisted upon the Reformation of the Conclave, and said, his Catholick Majesty desired it. He prayed also, that those Articles which related to the Secular Princes, might be remitted to another Session; and that when they had gone through the Points proposed, and given their Opinions upon them, the Legates would depute Fathers out of every Nation, to collect what they shou'd judge necessary for the Reformation of their own Countries, that so all might pass to the common satisfaction. Cardinal *Morone* reply'd, That they could not change the Order that was settled: Whereupon a great deal was said on both sides; the Count complaining of the Servitude the Council was under, and *Morone* maintaining, that no Man could say that he was debarred liberty of Speech. The Count added, That he could not forbear saying, There had been great Murmurings in the Council, that the particular Congregations which had been held the foregoing Days, were Meetings called together only to extort Mens Votes. The Legates replied, That when Opinions were divided, they were to hear the Truth, and to pacify Differences, that so the Decrees might be unanimously receiv'd. So far is right, answers the Count: But then, why are all the *Italians* called, and only Two or Three *Spaniards*, and as many *Frenchmen*, who do not go along with their own Companions? Because, said the Legates, Things ought to go in proportion, there being 150 *Italians* in the Council, whereas all those of other Nations are not above Threescore: which Reason the Count accepted of. When he was gone, he told the *Spanish* Bishops pleasantly, That by the beginning of the Legates Discourses, one would suppose that *nothing ought to be transacted Nationally*, whereas by the end of them it appeared, that *nothing was ever transacted otherwise*.

Next day, the Legates and the Cardinals held a Conference to examine the Ambassadors Reasons, and to put the Articles of Reformation into such a Form, as might be given in to the Fathers; as also to regulate the Order which they would have observed in speaking upon that Subject. The Cardinal of *Lorrain*, who minded nothing but the contenting of the Legates, pursuant to the last Orders which he receiv'd from

France,

France, to act in concert with the *French* Biſhops to ſupport the Papal Intereſts, was not for having ſo many things propoſed at a time, but only part of them: and that in order to haſten the Seſſion, they ſhould ſet aſide the Points which were difficult to be decided; taking only thoſe about which all the Fathers, or the generality of them, ſhould agree; but eſpecially that they ſhould beware of propoſing thoſe Articles at firſt, which the Ambaſſadors were not agreed about.

Accordingly the Legates having, with ſome Biſhops, examined the Ambaſſadors Propoſitions concerning Reformation, and having at their Requeſt ſtruck out Six of the Thirty eight Articles that were propoſed, they gave them upon *Aug.* 21. to the Fathers to debate. The Cardinal of *Lorrain* held diſtinct Congregations with the *French*, to get them receiv'd: This pleaſed the Legates much, not only becauſe they knew that that Cardinal aimed at the ſame thing with them, but alſo becauſe they longed to have the Articles fitted to the general Taſte, before they were debated in a general Congregation. The Archbiſhops of *Otranto* and *Tarentum*, and the Biſhop of *Parma*, were order'd to examine them at their own Houſes with their particular Friends, that they might contrive to give general Satisfaction. Theſe Meetings which were held ſeveral Days, one after another, made the *Spaniards* and the other *Italians* murmur becauſe they were not called; and they were very mutinous to have them pull'd down. The Archbiſhop of *Otranto* was told by the Count *de Luna*, when he went to pay him a Viſit, that their ſecret Congregations were ſo grievous to the good Men in the Council, that he could not avoid acquainting his Maſter with them; but he had much rather there were no occaſion of Complaint. That Archbiſhop replyed, That that Method was taken only to remove any of the Difficulties, before the general Congregations were held. At that very inſtant the Biſhop of *Iſchia* came to wait upon the Count from Cardinal *Morone*. The Count let him know likewiſe, That he was diſpleaſed at theſe Meetings, becauſe he believed they minded nothing but ſtarting of Difficulties, and ſetting ſome of the Articles aſide in order to haſten the Seſſion. However, the Legates, who choſe rather to content the Prelates than the Ambaſſadors, corrected the Decrees according to the Remarks which had been made in the Congregations.

Juſt as they were propoſing them to the Fathers, there came a Courier from the Emperor, with new Inſtructions; ſetting forth, That the Archbiſhop of *Prague* ſhould earneſtly deſire the Legates not to propoſe the Reformation of the Princes till they had an Anſwer from his Imperial Majeſty, which was alſo deſired by the Count *de Luna*. This perplexed the Legates extreamly, for they ſaw on one ſide the Emperor and the King of *Spain* diſcontented as well as the *French*, and the Fathers on the other, who unanimouſly deſired, that the Reformation might be done all at once. When they were met therefore at Cardinal *Navagenius*'s, who was Indiſpoſed, they propoſed, Whether the whole Reformation ſhould be Poſtponed, or only the Chapter of Princes to content their Ambaſſadors? The Cardinal of *Lorrain* was for Poſtponing only the Reformation of Princes; and this would willingly have been conſented to, had they not been afraid, that the Prelates ſhould think they would entirely lay it aſide, and to take an occaſion to cry out, both by themſelves and in the publick Congregations. It was reſolved however to ſatisfy the Ambaſſadors, and to Poſtpone the Reformation of Secular Men, and to remove all Umbrage from the Biſhops, to reſerve at leaſt half the other Articles, and thoſe the moſt important, and to take their Opinions upon the reſt, that ſo they might hold the Seſſions, tho' they had no reaſon to queſtion whether they could do it, becauſe of the Difficulties which they met with in the Matter of Clandeſtine Marriages.

Heads of Reformation propoſed.

Sept. 6. The Legates propoſed XXI Articles of Reformation, and declared that the Congregation ſhould meet after next day. *Simoneta* and his Confidents labour'd all they could to form theſe Decrees with ſo much Nicety, that the Court of *Rome* might receive little Damage, and that the World might be ſatisfied who demanded a Reformation; the Ambaſſadors who ſollicited it, and, which was of much more importance, the Biſhops, might be eaſy, without whoſe Conſent they could not cloſe the Council.

Theſe had all but one Aim, which was, to enlarge their Power; and That they hoped to do, if Three things paſs'd.

I. That they might *Nominate to Benefices with Cure*, whereby they ſhould have the Beneficiaries dependant upon them. This alſo would put down Reſervations, and the other Rights of the Roman Chancery, and was very prejudicial to that Court, becauſe it opened a way to deprive them of all Collations, and conſequently to take from them

one of their Nobleſt Privileges. They found therefore an Expedient, which was to retain the Reſervations, and to give the Biſhops a Faculty of collating to Cures when they pleaſed, under pretence of Examination. Accordingly the 18*th Chapter* was drawn up with that Precaution, as we ſee it; the Collation to Benefices being then given to Biſhops, without any leſſening the Profits of the Court of *Rome*.

II. That *Exemptions might be taken away*. The Biſhops had receiv'd a good deal of Satisfaction already in that matter; and the 11*th Chapter* was added, to ſupply the reſt. As for the *Exemption of Regulars*, the Biſhops fancy'd they might obtain Conteſts to have them aboliſh'd, or moderated at leaſt, that ſo the *Orders* might be ſubject to them in many things.

Conteſt about the Privileges of Regulars.

Ever ſince the beginning of the Year, a Congregation had been appointed at *Trent* for the Reformation of the Regulars; and this Congregation, in which the Generals of the Orders aſſiſted, had made ſome good Regulations, and that without contradiction: For as to what appeared outwardly, the Regulars deſired Reformation; and they thought it was for their advantage that rigorous Statutes, and conformable to their Rules, the Practiſe of which is ſometimes very different from the Letter, might be ſet down in Writing. But when it was put to the Queſtion, whether the Exemptions ſhould be moderated, and their Perſons ſubmitted at leaſt in part to the Biſhops; the Generals and all their Monks mutinied, and made Remonſtrances to the Ambaſſadors of their own Princes, of their uſefulneſs to the Publick; that if there were any Abuſes among them, they conſented to any Reformation, and would cauſe it to be obſerved in their Houſes, rather more rigorouſly than ſhould be decreed; but that to ſubmit their Convents to the Ordinaries, was quite to ſpoil their very form, becauſe the Prelates underſtood nothing of a Regular Life, nor of the Diſcipline which keeps it up. The Biſhops ſaid, That Privileges always tend to the detriment and tranſgreſſion of the Law, and that it was no Innovation to revoke them, it was only to recall them to their Juſt Eſtate. The Regulars replied, That their Exemptions were ſo ancient, that they could no longer be called a Privilege, but a common Right; that when the Monaſteries were ſubjected to the Biſhops, the Biſhops and their Canons lived ſuch Regular and Auſtere Lives, that they deſerved to Govern others; that if they would reſtore the ancient Uſage, they ought to do it throughout; that if the Biſhops would reſume the way of living in thoſe Times, the Regulars might return under their Directions; but that it was not juſt for the Biſhops to Govern them, till they were ſuch Men as the Maſters of a Regular Life ought to be.

The Ambaſſadors favoured the Monks, and the Legates protected them for the Pope's ſake, who would have believed himſelf to have loſt a powerful Aſſiſtance, if they had depended upon any body but him. Some likewiſe of the Biſhops thought their Reaſons very good. This Diſpute laſted ſeveral Days, and then ſunk by degrees; the Biſhops, who ſtarted it, diſcovering new Difficulties in it every Day.

Articles concerning the Reformation of the Secular Powers.

III. The Third Point was *Concerning the Secular Magiſtrates*, who, to preſerve their Temporal Authority, would not ſuffer the Biſhops to exerciſe that abſolute Empire which they deſired, not only over the Clergy, but alſo over the People. The Chapter of the *Reformation of Princes* which I mention'd already, and of which I ſhall ſay more in its place, was drawn up for that purpoſe. That, and ſome other Matters relating to it, had been reſerved to another Seſſion, becauſe of the Difficulties which they found in it, and which might have cauſed ſome delay. This the Biſhops looked upon as an Artifice. They complained, that when it was ſo neceſſary that the whole Church ſhould be Reformed, yet nothing was meddled with but the Abuſes of the Clergy. The Legates, to pacify them, let them ſee, that many other things were deferred, which ought to have been Treated of; and aſſured them, that theſe things were poſtponed, only that they might proceed more maturely; that it was neceſſary that the Celebration of the next Seſſion ſhould be facilitated, becauſe it was Preparatory to the following one, in which all that remained ſhould be diſpatched; and beſides, that it was neceſſary to hold it, that the Council might be ſpeedily finiſhed, which the Pope preſs'd in all his Letters.

Reception of the Ambaſſadors of the Knights of Maltha.

Martin Rojas, Ambaſſador from *Malta*, was receiv'd in the Congregation of the 7*th*. It had been deferr'd till that Day, becauſe of the oppoſition which the principal Biſhops made to his Precedence; ſaying, That it was not juſt that a Religious Order ſhould take place of the whole Body of Biſhops. But at laſt they conſented, that he ſhould be placed among the Ambaſſadors; only publiſhing in the Congregation, That this ſhou d not prejudice the Prelats Right, who pretended to Precedence. The Knight

Let

ſet forth, That his Great Maſter could not ſend him to Treat ſooner, becauſe of the Report which went abroad of the approach of the *Ottoman* Fleet, and of the Arch-Pirate *Dragut*. He conjured the Fathers to provide againſt the preſent Calamities of their Order, which was no idle Member of Chriſtendom, and to extirpate Hereſies; promiſing, that the Great Maſter and all his Knights ſhould ſpare neither Lives nor Fortunes in that Quarrel: He gave an Account of the Hiſtory of his Order, which he ſaid was founded near CCCC Years before *Godfry* of *Boulogne* went to the Conqueſt of the *Holy Land*. He mentioned the famous Exploits of his Predeceſſors, and ſaid, That if the preſent Knights did not do the like, it was becauſe they had been Robbed of a great part of their Eſtates, tho' their Iſland was the Bulwark of *Sicily*, and of all *Italy*, againſt the Irruptions of the *Barbarians*. Laſtly, he pray'd the Fathers to remember the Antiquity, Nobility, and the great Services of his Order, to cauſe the *Commanderies* uſurped upon them to be reſtored, and to confirm their Privileges. The Promoter replied, That the Council received the Great Maſter's Excuſes, and would have great regard to what he deſired. But tho' the Legates gave the Pope an account of it, yet all they could get was, That he would take care of it in due time and place.

Remarks made upon the XXI Artitles of Reformation.

In this and the following Congregations they gave their Opinions upon the XXI Articles of Reformation propoſed by the Legates; nothing paſs'd there very remarkable. It is good however always to ſet down the Principal Things, both for the connexion of the Hiſtory, and for the Underſtanding of what is farther to be ſaid.

Upon the *Firſt Chapter*, which ſet forth, That Men were under an Obligation to chooſe the worthieſt Men to be Biſhops, they fell upon the Difficulty already urged, That the Hands of Kings and of the Pope would be too much tied up, if their Nominations were reſtrained to one ſingle Perſon. The major part therefore were for ſaying, without making Compariſons, That Princes are obliged to provide their Churches with worthy Men. To this it was replied, That the Fathers had always uſed that way of ſpeaking, that the moſt Worthy ought to be Preferred; becauſe it was unjuſt to prefer a Man, tho' Worthy and Sufficient, to another of greater Merit. At laſt, theſe Two Opinions were reconcil'd, by uſing the words, *Worthy* and *More Worthy*, ſpeaking of the firſt in Poſitive Terms, and of the others in Comparative ones, that ſo the Nomination might be eſteemed free. The Decree therefore ſet forth, "That Men are obliged to "put in good and able Paſtors, and that he Sins mortally that does not chooſe thoſe that "are the worthieſt and the moſt uſeful for the Churches. Words which in their natural Senſe ſignify, That tho' Men are not ty'd up to one ſingle Perſon, yet they are obliged to chooſe out of them thoſe whom they ſhall judge the *moſt Worthy*, in compariſon with others.

Upon the *Third Chapter*, there was ſome difficulty concerning Archiepiſcopal Viſitations. The Archbiſhops would not bear any leſſening of their Authority, and alledged Canons and ancient Cuſtom; according to which, Suffragans ſwore Obedience to their Metropolitans, and received Correction from them. The Patriarch of *Venice* was one of the moſt Zealous to maintain this Right. The Biſhops on the contrary, eſpecially the *Neapolitans*, defended themſelves by Cuſtom, which made them all equal, letting aſide the Title. This Claſs being the moſt numerous, and being ſupported by the Legates, and the Creatures of the Pope, leſt the Metropolitans ſhould get too great Authority, and ſhould make uſe of that, to leſſen the Court of *Rome*, prevented the others from obtaining any farther Favour than a Power to Viſit in the Dioceſes of their Province, when the Cauſe was approved in the Provincial Synod. This they reckon'd as nothing; becauſe a Provincial Synod was always made up of ſeveral Biſhops againſt one Archbiſhop, and ſo they foreſaw that they ſhould never have an opportunity of Viſiting.

The *Sixth Chapter* related to the Exemptions of Canons from their Biſhops: This the *Spaniſh* Biſhops, and the Count *de Luna*, on their behalf concerned themſelves in; ſo there were divers Reſtrictions and Applications made at ſeveral times. But theſe the Biſhops were not content withal; ſo it was left to another Seſſion, as we ſhall ſay hereafter.

The *Thirteenth Chapter* decreed in general, That no Benefice ſhould be charged with a Penſion exceeding one Third of the Revenue, or the real Value, as had been practiſed at the time when theſe Penſions were introduced. But this did not pleaſe the Cardinal of *Lorrain*, ſome Benefices being ſo Rich, that one could not ſay they were charged, tho' they paid two Thirds; and others ſo Poor, that they could not bear any Penſion: From whence he concluded, that this Diſtribution was unjuſt, and that it would

would be better to forbid Penſions upon Biſhopricks that were not worth 1000 Crowns, and upon Benefices not worth above 300 Livres a Year, and only charge the reſt. This Opinion prevailed, and it pleaſed the Legates exceedingly, becauſe of the abſolute Liberty which it left the Pope over great Benefices. Thoſe that deſired ſome *Abatement* of the *Penſions* and *Reſervations* of Revenues already impoſed, and a Regulation of *Acceſſes* and *Regreſſes*, made very long Speeches: But the difficulty of the thing put a full ſtop to it all, to avoid the Confuſion which it was foreſeen this would occaſion; ſince many would have complained, that they would not have reſigned their Benefices without theſe Conditions; beſides thoſe who, to obtain theſe ſort of Graces, had compounded with the Apoſtolick Chamber, would have had great Reaſon of Complaint, if theſe Graces had been revoked without their being reimburſed, all Reſtitution being eſteemed impoſſible. At laſt, every one found it was too much to remedy future Evils, without minding what was paſs'd.

The *Fourteenth Chapter*, which forbad the Payment of any part of the Revenues for Collation, Proviſion, or Poſſeſſion of Benefices, pleaſed the *French* mightily, who ſaid this took away *Annates*. In truth, if one weighs the Words well, he cannot put any other Senſe upon them. But the Event ſufficiently ſhew'd, that the Court of *Rome* underſtood them otherwiſe.

Upon the *Seventeenth*, which forbids a Plurality of Benefices, and allows Men to have Two, in caſe One be not ſufficient; ſome demanded, that it ſhould be ſaid, Provided the two Benefices were not above a Day's Journey diſtant from each other, that ſo the Beneficiary might reſide ſometimes upon one, and ſometimes upon the other: But this they could not obtain, nor did they much inſiſt upon it, foreſeeing that neither this Decree, nor this whole Chapter, would be executed upon any but thoſe that were Poor.

Tho' the *Eighteenth* pleaſed them ſo far, as it gave the Biſhops a Right of providing Pariſh-Prieſts; yet the *French* were diſpleaſed at the Form of Examination, becauſe it did, ſeemingly at leaſt, too much reſtrain the Authority of the Biſhops. They ſaid, The concourſe of People that would offer themſelves to be examin'd, would give too great a Handle for Ambition; that anciently Benefices were conferred upon thoſe that ſhunned them; whereas this new Method would not only cauſe open ſolliciting for them, but Men now will even boaſt of their Merit.

Upon the *Nineteenth*, the Biſhop of *Conimbra* ſpake warmly againſt *Gratia Expectativa's*, ſaying, They tempted Men to deſire, and even procure other Mens Deaths. As for *Mental Reſervations*, he ſaid, They were pure Robberies; and after all, that it were better to leave the Collation of all Benefices to the Pope, than to uſe ſuch a Fraud, as that of laying weight upon a Thought never publiſhed, and which it may be preſumed never entred into Mens Heads, till after the Fact was over. *Simoneta* interrupted him, and ſaid, It was proper to reprehend Abuſes, when the Remedy was ſtill to be order'd; but when it was prepared, and ready to be applied, they were only to conſent to it without amuſing themſelves, without crying out ambitiouſly againſt the Evil.

King of France's Letter, concerning the Reformation of Princes.

Sept. 11. The *French* Ambaſſador received Letters dated *Aug.* 28. in which the King ſent them word, That he had ſeen the Articles propoſed by the Legates, which all tended to leſſen the Authority of Kings, and encreaſe that of the Church: That not being willing to ſuffer that, he commanded them to uſe all their Prudence, and all their Vigour to remonſtrate to the Fathers, That as all Princes are obliged to protect the Council, when things are thrown into confuſion in it; ſo it is a very ſtrange thing, that they ſhould deſire to hide the Wound which cauſes the preſent Evils, and to make a much greater one by falling upon Kings: That he ſaw they paſs'd over the Abuſes of the Churchmen, out of hatred to which, ſo many People had ſeparated from the Church of *Rome* very ſlightly, and arrogated to themſelves a Power of taking away their Rights and Prerogatives from Kings, of annulling their Decrees, of breaking Cuſtoms which had been ſettled time out of mind, and of Excommunicating Princes; all which Things led Subjects to Sedition and Revolt: That the Authority of Councils extends only over the Eccleſiaſtical Order, and not at all over the Civil Government, which totally differs from that of the Church; and that as often as Councils have meddled with theſe ſort of Things, Princes have oppoſed them vigorouſly; which has frequently kindled ſharp Wars in Chriſtendom. They were commanded alſo, to adviſe the Fathers to meddle with what belonged to their own Miniſtry, and to mind the Concerns of the Church, without attempting Things, which, as they never yet produced good Effects, ſo they would hereafter produce very ill Ones: That if the Fathers would not

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listen to this Advice, they should vigorously oppose their Designs, and then withdraw to *Venice*, without waiting for the Determination of the Council; only recommending to the Bishops of *France* to stay there and attend the Service of God, because he promised himself, that as soon as they should see any thing debated, which was contrary to the Rights of their King and of the *Gallican* Church, they would immediately withdraw. He wrote likewise to the Cardinal of *Lorrain*, That if he saw that the Fathers went beyond the Bounds of their Duty, he should retire; and for the rest, he left him to the Instructions which he sent to his Ambassadors. When they had communicated this to him, he advised them to acquaint the Legates with it, and to spread it about among the Fathers, that Fear might make them desist from their Demand of the *Reformation of Princes*, and so not go to a Protestation. But this wrought a quite contrary Effect; for the Bishops who had been quiet, hoping that the *Reformation of the Princes* would be proposed after the Session, knowing that they laboured to elude it, united together to get it to pass.

New Difficulty of the Count de Luna about a Clause.

While these Things were going on, the Count *de Luna* renew'd his Sollicitations to revoke the Decree, *Proponentibus Legatis*, that so every Prelate might propose what he thought needed Reformation: And in favour of the *Spanish* Bishops, he desired, that their Chapters might be subjected to them. The Chapters having sent a Proctor to the Council, to sollicite on their Behalf, the Count *de Luna* commanded him to be silent.

Session put off 'till Nov. 11.

The Legates in the mean time consulted to hold a Session upon the Business of Marriage alone, but the Difficulties relating to Clandestine Marriages were not well removed; and besides the Ambassadors were afraid, that if once the Session were held without mentioning of Reformation, they would take from thence an Occasion to lay it quite aside. The Legates therefore, who saw that nothing could be got ready by the Session-Day, proposed to put it off to *Nov.* 11. And it was decreed accordingly.

Emperor's Answer to the Articles of Reformation.

The very Day that the Session was prorogued, the Imperial Ambassadors receiv'd an Answer from the Emperor to the Letters which they had sent him, concerning the Alterations which had been made to some Articles of Reformation, and concerning what they had done to stop the Article relating to the Princes. As to the *First*, His Imperial Majesty approved of the Alterations which had been made in the Articles of the Decree, and demanded some other Additions or Corrections; as namely, in the *Second*, That Monasteries which pretended to Exemptions, should not be exempted from Episcopal Jurisdiction: In the *Third*, That Lords of Churches may be left to their Liberty to interpose in Things relating to the Fabrick and the Vestry: In the *Fourteenth*, That it shall not be forbidden to unite Revenues of Monasteries to Poor Bishopricks, because there are several Bishopricks in *Germany*, which cannot be repaired and endowed without the Revenues of some Monasteries which are almost quite abandon'd: In the *Nineteenth*, That it shall be inserted, That Dispensations shall be very rarely granted; That the College of Cardinals shall be limited to Twenty four; That if the Pope made a Decree to reform his Court, that that Decree should be publish'd and ratify'd in the Synod. The Ambassadors having ask'd, Whether they should insist upon the Use of the Cup, and the Marriage of the Clergy? He answer'd them upon that Article, That it had been resolved in an Assembly of the Counsellors of Electors and Princes, which was held at *Vienna*, to address to the Pope, and not to the Council, to desire both. Lastly, Upon the Article relating to the *Reformation of Princes*, he order'd them to remonstrate to the Legates, That this was a Matter which required more Time; That it was adviseable to confer with other Christian Princes, and therefore ought to be put off to another Time: That if the Legates persisted in proposing them, they should require a sufficient Time; and if they refused that, the Ambassadors should declare, That His Imperial Majesty would provide for himself in a proper Place and Time. When the Emperor's Ambassador receiv'd this Answer, they acquainted the Legates with it before the Session was held. The Legates insisted upon the Article of the *Reformation of Princes*; saying, That when it was once proposed, it was no longer in their Power to omit it; And that the Emperor's Ambassadors might make their Propositions in the Council. When the Ambassadors required Time, the Legates told them, That they could defer it no longer than whilst the XXI Articles were examining. Thereupon the Ambassadors complained, That they undertook to condemn the Princes before they had heard them.

The

Articles of Reformation of Princes propoſed in the Council.

The *Chapter* of the *Reformation of Princes*, which made ſo much Noiſe, contain'd Twelve Decrees; and it ſet forth, "That beſides the Regulations which were made for "Churchmen, the Council believ'd it ought to correct other Abuſes introduced by Se- "culars againſt the Immunities of the Church; and aſſured it ſelf, that Princes would "be contented, and would pay the Clergy the Obedience which was due to them. It "admoniſh'd them, above all Things, to cauſe their Officers and Vaſſals to pay the ſame "Reverence to the Clergy, which themſelves are obliged to pay to the Pope, and to "the Conſtitutions of Councils: That, to make this eaſie, it renew'd and propoſed "ſome Statutes made by Councils and Emperors, in favour of Eccleſiaſtical Immuni- "ties, to be obſerved by all the Faithful, upon Pain of an *Anathema*.

"I. That the Clergy may not be judged by Seculars, even tho' the Title to their "Clerkſhip be doubtful, or tho' they renounce their Privileges, not even under a Pre- "tence of Publick Good, or the Service of the Prince: And that Magiſtrates ſhall not "proceed againſt them in caſe of an Aſſaſſination, (*F. Paul* adds, *unleſs the Aſſaſſina- "tion be true and notorious*, which is not in the Latine) nor even in any other Caſes, "without a precedent Declaration of the Ordinary.

"II. That in Spiritual, Beneficiary, and Matrimonial Cauſes, in Cauſes of Hereſie, "Patronage, Civil, Criminal and Mixt, belonging in any manner to the Eccleſiaſtical "*Forum*, for Perſons as well as Eſtates, Tenths, Fourths, or other Portions which be- "long to the Church; and for Patrimonial Benefices, Eccleſiaſtical Fiefs, and the "Temporal Juriſdiction of Churches; Secular Judges ſhall never intermeddle in Peti- "tory or Poſſeſſory Cauſes, by virtue of any Appeal whatſoever, either as from an "Abuſe, or under Pretence of Juſtice being denied, or of having renounced their Pri- "vileges: And that thoſe who ſhall have recourſe to the Secular Judge in theſe Cauſes, "ſhall be excommunicated, and deprived of their Rights.

"III. That Seculars ſhall never appoint Judges in Eccleſiaſtical Cauſes, not even by "Apoſtolical Authority, or Immemorial Cuſtom: And that the Clerks who ſhall re- "ceive ſuch Commiſſions from the Laity, whatſoever Privileges they may challenge, "ſhall be ſuſpended, deprived of all Benefices and Graces, and uncapable of ever poſ- "ſeſſing any.

"IV. That Seculars ſhall never command an Eccleſiaſtical Judge not to excommuni- "cate without their Leave, or oblige them to revoke or ſuſpend their Excommunication, "or to cite or condemn, or debar them from their own Offices: That neither Em- "peror, nor Kings, nor any other Prince, ought to make any Edicts relating to Per- "ſons or Cauſes Eccleſiaſtical; or to intermeddle in any thing which concerns them; "only they ſhall be obliged to aſſiſt the Eccleſiaſtical Judges vigorouſly.

"V. That the Temporal Juriſdiction of Eccleſiaſticks ſhall not be diſturbed, nor "their Subjects called before Secular Judges in Temporal Cauſes.

"VI. That no Prince or Magiſtrate ſhall promiſe by *Brevet*, (*c*) or otherwiſe, nor "ſhall give any Man Reaſon to hope for a Benefice lying upon his own Eſtate; nor "ſhall he procure any from Prelates or Regular Chapters: And thoſe that ſhall obtain "any by that way, ſhall be deprived and made uncapable of ever holding any others.

"VII. That they ſhall never meddle with Revenues of vacant Benefices, under Pre- "tence of Patronage, Guard or Protection, or under Colour of putting in Stewards "or Vicars to prevent Diſorders: And that the Seculars who ſhall undertake any ſuch "Commiſſions, ſhall be excommunicated, and the Clerks ſuſpended and deprived of "their Benefices.

VIII. That Churchmen ſhall not be obliged to pay Taxes, Gabels, Tenths, Tolls, "or Subſidies, tho' under the Name of Free-Gifts or Loans, either for Church-Lands, "or their own Patrimony; except in Provinces, where they ſhall be anciently poſſeſt of "a Right to aſſiſt in the States, and to tax Seculars and Eccleſiaſticks, in Caſes of War "againſt Infidels, or upon ſome other urgent Occaſion.

"IX. That Princes ſhall touch no Eccleſiaſtical Goods, moveable or immoveable, "Tenths, Quit-rents, or any other of their Rights; much leſs any Goods of Commu- "nities or Private Men, over which the Church ſhall have any Right; nor farm out "any Paſtures, or Herbage growing upon any Land belonging to the Church.

[(*c*) *Brevet*, is a Word peculiar to *France*, and ſignifies any Grant or Patent obtained in Writing, upon Parchment, from the King. The Latine Text, and *F. Paul*'s Verſion, retain the Word, becauſe this Article was particularly meant againſt the King of *France*.]

"X. That

" X. That Letters, Sentences, and Citations of Eccleſiaſtical Judges, and eſpecially " of the Court of *Rome*, ſhall be publiſhed and executed without any Exception, as " ſoon as they ſhall be preſented, without any Neceſſity either on that Account, or to " take Poſſeſſion of any Benefice, to demand the Leave which is called *Exequatur* or " *Placet*, not tho' it be under Pretence of obviating Falſities or Violences, except it be " in Citadels and Churches where the Prince is acknowledged upon the Score of his " Temporalities: And if theſe Letters be ſuſpected of Forgery, or be ſuch as may oc- " caſion Scandal or Tumult, the Biſhop may, as Apoſtolical Delegate, ordain as he " ſhall judge convenient.

" XI. That Princes and Magiſtrates ſhall not lodge their Officers, Soldiers, Servants, " Horſes, nor Dogs, in Monaſteries or other Eccleſiaſtical Houſes, or demand any " thing from them for Entertainment or Paſſage.

" XII. That if any Kingdom, Province, or City, pretends to be obliged to nothing " of all this, by virtue of any Privileges obtained from the Holy See, thoſe Privileges " ought to be repreſented to the Pope within a Year after the Council is cloſed, that His " Holineſs may confirm them as every Place may deſerve; in Default of which, when " that Time is expired, the Whole ſhall be look'd upon as null.

" The Epilogue contains an Exhortation to all Princes, to honour Things of Eccleſi- " aſtical Right, as proper and reſerved to God, and not to ſuffer others to lay Hands " upon them. All Papal Conſtitutions, and Holy Canons in favour of Eccleſiaſtical " Immunities, were renew'd; with a Prohibition, under the Penalty of an *Anathema*, " to ordain or execute, directly or indirectly, any thing againſt Eccleſiaſtical Perſons, " Goods, and Liberties, upon any Pretence whatſoever, all Privileges and Exemptions " to the contrary notwithſtanding.

Cardinal of Lorrain's *Departure to* Rome.

Sept. 16. the Cardinal of *Lorrain* left *Trent*, to go to *Rome*: As ſoon as he was gone, the Archbiſhop of *Ambrun*, the Biſhops of *Seez*, *Senez*, *Mets*, *Vannes*, *Vence*, *Avranches*, and *Paris*, returned into *France*. The Biſhop of *Vabres* went to *Malta* to ſee his Brother, ſome Months before the Biſhops of St. *Papoul*, *Cornoüailles*, *Cominges*, *Paris*, (*d*) and the Abbot of *Citeaux*, went to *Rome*. The Biſhop of *Angiers* was very dangerouſly ſick. The Cardinal of *Lorrain* carried with him the Biſhops of *Evreux*, *Meaux*, *Soiſſons*, *Dol*, *Mans*, [and *Tulles*.] So that there were but Nine *French* Prelates left; the Archbiſhop of *Sens*, the Biſhops of *Leitoure*, *Chalons*, *Saintes*, *Mende*, *Verdun*, *Niſmes*, the Abbat of *Clairvaux*, and the Biſhop of *Lavaur*, who deſired Leave to withdraw.

French *Biſhops ſtay at* Trent, *and ſome go away.*

Du Ferrier's *Complaint to the Council.*

The Cardinal of *Lorrain* was no ſooner gone, but the Legates again propoſed the Decree of the *Reformation of Princes*. Then *du Ferrier* made a long Remonſtrance, or *Complaint*, in very ſharp Terms, in the Congregation of *Sept.* 22. the chief Heads whereof were theſe: " That they might ſay to the Fathers, as the *Jewiſh* Ambaſſadors " ſaid to the Prieſts, *Why ſhould we ſtill faſt and weep?* It is now, *ſaid he*, above 150 " Years ſince the Moſt Chriſtian Kings have demanded of the Popes to reform the Ec- " cleſiaſtical Diſcipline: It was to this Purpoſe only, that they ſent Ambaſſadors to the " Councils of *Conſtance*, *Baſil*, the *Lateran*, and twice to the Council of *Trent*. The " Speeches of *John Gerſon*, Ambaſſador at the Council of *Conſtance*; of *Peter Danez*, " Ambaſſador at the Firſt Council of *Trent*; of *Pibrac*, and the Cardinal of *Lorrain*, in " the Second; ſufficiently ſet forth their Deſires, which all tended to the Reformation " of the Manners of the Clergy. With all this we muſt ſtill weep and faſt; not 70 " Years, as the *Jews* did, but 200 Years together; and God grant it may not be for " 300 Years and more. If any one ſays, We have had Right done us by Decrees and " Canons; we ſhall reply, The giving one Thing for another, in Payment, is no Sa- " tisfaction: And if it be ſtill ſaid, That we may pay our ſelves out of that Liſt of Arti- " cles which was given in laſt Month; beſides, that we have given our Opinions con- " cerning them already; our King has declared, That he ſaw few Things in them agree- " able to Ancient Diſcipline, and a great many contrary: That this was not *Iſaiah*'s " Healing Plaiſter; but a Remedy which made the Diſeaſe worſe, like *Ezekiel*'s Mor- " tar: That this Way of excommunicating Princes, which is unknown to the Primi- " tive Church, open'd a wide Gate to Rebellion: That the whole Chapter of the Re- " formation of Princes tended only to oppreſs the Liberties of the *Gallican* Church, and

Zech. 7. 3.

(*d*) *Paris* was mentioned before; and by *du Ferrier*'s Letter to his Maſter, of *Sept.* 25. 1563. it appears that the firſt was right: How the *Erratum*, if there be one, is to be mended here, I do not know. So afterwards the Abbat of *Citeaux*, who was gone to *Rome*, is mentioned again, as ſtaying at *Trent*, inſtead of the Abbat of *Clairvaux*. But, *Opere in longo fas eſt obrepere ſomnum.*

" to wound the Majeſty of the Moſt Chriſtian Kings; who, following the Examples " of *Conſtantine*, and *Juſtinian*, and other Emperors, had made ſeveral Eccleſiaſtical " Laws, ſome of which had been inſerted by Popes into their own Decrees; ſo far " were they from diſpleaſing them: That *Charles* the Great, and *Lewis* IX. the Two " chiefeſt Authors of theſe Laws, had been thought worthy of Canonization by Popes: " That the *Gallican* Church had been governed by theſe Laws, not only ſince the Prag- " matic Sanction, but even long before there were any Decretals: That now his Ma- " ſter, who was of Age, intended to revive theſe Laws, in order to reſtore the Liberty " of the Church of *France*, ſince they contain nothing contrary to the Doctrine of the " Catholick Church, the Ancient Conſtitutions of Popes, nor the Decrees of General " Councils. He added, That thoſe Laws did not command Biſhops to reſide Nine " Months, nor to preach only upon Holidays, as the Decree of the foregoing Seſſion " did; but to reſide all the Year, and to preach every Day: That they did not forbid " them to live ſoberly and piouſly, or to diſtribute, or rather reſtore, the Revenues of " which they have the Uſe, (tho' they are not the Uſufructuarie) to the Poor, who " are the true Maſters. He ran over the other Decrees of the Council in the ſame Iro- nical way, and then ſaid, " That the Kings of *France*, and the Laws of the *Gallican* " Church, had always forbidden Penſions, Reſignations *in Favorem*, or *with Liberty of* " *Re-entry*, Plurality of Benefices, *Annates*, and (*e*) *Preventions*; as alſo all Pleading in " Poſſeſſory Cauſes before any but Royal Judges, or in any other Civil Cauſe out of " the Kingdom: That *Appeals as from an Abuſe* had always been allow'd in *France*: " And that the King, who is Founder and Patron of all the Churches in his Kingdom, " may make uſe of the Revenues of the Church upon a preſſing Neceſſity of State. " His Maſter, he ſaid, was amazed at Two Things: Firſt, That Prieſts, who are in- " veſted with ſo great a Power in the Divine Miniſtry, and who are met only to re- " ſtore the Diſcipline of the Church, ſhould think of reforming thoſe whom they " ought to obey, and for whom they always ought to pray, yea tho' they ſhould be " very wicked: Secondly, How they could excommunicate Kings and Princes, who " are appointed by God, without giving them previous Notice; a Formality which " ought to be uſed before they proceeded againſt the vileſt of Men, who perſiſted in " ſome horrible Sin: That St. *Michael* durſt not curſe the Devil; nor *Micaiah* and *Da-* " *niel* [ſpeak abuſively to] very impious Kings: That the Fathers notwithſtanding " threw all their Curſes upon Kings and Princes, and, which is worſe, upon the Moſt " Chriſtian King, for deſiring to maintain the Laws of his Anceſtors, and the Liberties " of the *Gallican* Church. He deſired them, in the King's Name, to determine nothing " againſt theſe Laws; declaring, That if they did, he, and the other *French* Men, had " Orders to oppoſe ſuch Decrees, which they did oppoſe before-hand; but that if the " Fathers, without falling upon Princes, would ſeriouſly labour after what the World " expected from them, the King intended that they ſhould ſecond that Good Deſign. " Hitherto he had ſpoken to them in the Name of *Charles* IX. Afterwards he conjured " Heaven, and Earth, and the Council, to conſider, whether His Maſter's Petition was " not juſt; whether what was practiſed in *France* ought not to be ſettled all the World " over; whether in the preſent Conjuncture they ought not to have a Regard, not ſo " much to the Church, and to *France*, as to their own Reputation and Revenues, which " could not be preſerved by any other Means than thoſe by which they were acquired: " That amidſt ſo many Confuſions they ought a little to come to themſelves, and not " to cry out, when Jeſus Chriſt is at hand, *Send us into this Herd of Swine*: That if they " would reſtore the Church to its Primitive Luſtre; bring thoſe that are gone aſtray, " back to their Duty; and reform Princes; they ought to imitate *Hezekiah*, who did " not follow the deteſtable Example of his Father, nor that of the Four wicked Kings, " his Predeceſſors; but went up higher, till he found perfect Anceſtors, who might " ſerve as Models: That they alſo ought not to ſtop at the Actions of their laſt Prede- " ceſſors, tho' they were very Learned Men; but to go back to St. *Ambroſe*, St. *Au-* " *guſtine*, and St. *Chryſoſtome*, who overcame Hereticks; not by urging Princes on to " War, nor by leaning upon little Things; but by Prayer, an Exemplary Life, and

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[(*e*) *Preventions* are Privileges that a Superior claims over an Inferior; that when he comes firſt, the Inferior loſes his Right for that Time. Thus, in the Obedient Kingdoms, the Pope pretending to be Univerſal Ordinary, when he collates to a Benefice ſuppoſed to be vacant, before the proper Patron has collated; his Collation bars the true Patron, be he King, or other whatſoever, for that Turn.]

" Preaching;

" Preaching: That if they would once transform themselves into *Ambroses*, *Augustines*, " and *Chrysostomes*, they would cause Princes to become *Theodosius's*, *Honorius's*, *Arcadius's*, " *Valentinians*, and *Gratians*; adding, That he desired God to give them his Grace.

When *du Ferrier* had ended his Speech, the First Legate bad him withdraw, that they might consider what Answer to make him: But *du Ferrier* said, He expected none; and withdrew. The Legate told the Fathers, That they were free then to give their Opinions in formal Words, or how they pleased; and told *du Ferrier*, That he imitated the Tribunes of the People, who protested against the Laws of the Consuls. *Du Ferrier* answer'd, That he ask'd nothing but what was reasonable. The Legate replied, That the Council meant the same.

Du Ferrier's Speech did not only disgust the *Italians*, but also the other Prelates, even some *French* Men; particularly *Nicholas de Pellevé*, Archbishop of *Sens*; and *Jerome de Souchier*, Abbat of *Clairvaux*. The Cardinal of *Lorrain* also shew'd some Discontent; but the Queen and Council approved of what the Ambassadors had done.

Bishop of Monte-Fiascone's *Answer to* du Ferrier's *Speech.*

Next Day, *Carolus de Grassis*, a *Bononian*, Bishop of *Monte-Fiascone*, spoke in the Beginning of his Discourse against *du Ferrier*'s Speech. He said, " He could not believe " that *du Ferrier* had Orders from His Most Christian Majesty to speak in that manner, " when he remembred that *Pepin* was crowned King by *Zacharias*, and *Charles* the Great, " First Emperor of the West, by *Leo* III. That he had never heard, that Men opposed " the Prelates of a Council, as the Tribunes did formerly among the *Romans*, to stir up " Sedition: That formerly, when Councils went about to reform Manners, they " would never suffer the Ambassadors of Princes to assist: That *Nicolas* I. acquainted " the Emperor *Michael* with this; whereas the *French* Ambassadors not only demanded " to be present in the Council, but also to give Laws. Where, *said he*, is the Great *Con-* " *stantine*, who would not pass a Judgment upon Bishops, tho' desired by so many Fa- " thers? The Ambassadors have represented the Council as a Debtor to *France*; as if " that Charity which drew the Bishops of the Council together, and which led them " to take so much Pains, to waste their Estates, and expose their Lives, to remedy the " Evils of that Kingdom, could make them Debtors. The Reason which *du Ferrier* " urged, in Defence of the Laws and Customs of *France*; namely, That they did not " hinder the Bishops from Preaching, giving Alms, and doing other Good Works; was " frivolous and sophistical: As if, because the King allow'd of those Pious Duties, he " could dispose of what concern'd the Immunities and Jurisdiction of the Church, dis- " sipate its Revenues, cause Bishops and Clergymen to be judged by Secular Tribunals, " against the Rules of Apostolical Tradition, the Decrees of Councils and Popes, and " the Opinions of almost all the Fathers, at his own Will and Pleasure: They need " only read what PP. *Nicholas* I. and *Symmachus* prescribed upon this Subject; and " what St. *Gregory Nazianzen* said to the Emperors of his own Time. St. *Austin*, in " his Book against *Petilian*, assures us, That Emperors ought to support Ecclesiastical " Laws, and not to oppose them. We may see also *Gregory* VII's Decrees; those of " *Innocent* III. in the Council of the *Lateran*; and those of the Xth Session of the Coun- " cil of *Constance*: And the Ambassador, who called back the Fathers to the Ancient " Discipline of the Church, ought also to remember its Ancient Liberty. He con- " cludes with desiring the Legates and Fathers, to require the Ambassadors to give in a " Copy of his Speech, and the King's Orders, for them to consider.

New Difficulty upon the Clause, Proponentibus Legatis.

The Count *de Luna* started a Difficulty, at the same Time, upon the Clause *Proponentibus Legatis*: He had desired before, in his Master's Name, that it might be omitted, or explained; they promised him to explain it: He receiv'd Orders to demand that Explication, and he did so. The Legates pretended they would not oppose it; but when they came to the Terms of the Declaration, it was impossible to come to an Agreement. The Legates desired them to be contented, with saying, *That this Clause took away no Man's Liberty of laying any thing before the Council that he had a mind*: But the Count *de Luna* insisted upon their explaining the Term *Propose*; or their declaring, That that Clause ought to be look'd upon as if it had never been written. The Legates were for leaving the Thing to the Council, or the Pope; but the Ambassador would agree to neither of those Proposals, and labour'd all he could to engage the Imperial Ambassadors to protest along with him: But when he could not gain them, he proceeded no farther in that Matter. Some time after, the Pope sent several Draughts of Declarations about it; and all the Ambassadors, except the Count *de Luna*, accepted of One, which was inserted in the XXVth Session.

Sentiments of Pope and Cardinals, concerning du Ferrier's *Proteſtation.*

When the News of *du Ferrier*'s Proteſtation was carried to *Rome*, the Pope and his Court were horribly troubled at it; fancying, that that Miniſter had made that Proteſtation with a Deſign to break the Council, and to lay the Fault upon them. And the Pope thought it very ſtrange, that whilſt the King of *France* ask'd Leave of him to alienate the Revenues of the Church, his Ambaſſadors ſhould ſay, in the Face of the Council, That he might take them himſelf. The Cardinal of *Lorrain* was yet more concerned, becauſe he look'd upon this as a mighty Hindrance to his own Negotiations with the Pope. He took therefore a great deal of Pains to ſhew, that he had no Share in this Action; and that it would not have happen'd, if he had been at *Trent*: He ſaid, It was a Relique of the Reſolutions which were taken in the King of *Navarre*'s Life-time, in whoſe Faction *du Ferrier* was engaged: That tho' that Party outwardly profeſs'd the Catholick Religion, yet they joined with the Hugonots, who earneſtly deſired to ſee the Council break up of a ſudden, that they might avoid its *Anathema*'s: That there were Faults alſo in thoſe that managed the Affairs of the Council, which were in a good Poſture when he left *Trent*: That the Legates had promis'd Two Things, which contented the Ambaſſadors; Firſt, That they ſhould not mention Kings, nor Sovereign Princes, but only ſome Inferior Lords, who left the Biſhops no Exerciſe of the Eccleſiaſtical Juriſdiction; then, That they ſhould except whatſoever came from the Popes, as the Indults, Privileges, and Conceſſions of the Holy See: But that, ſince his Departure, they had produced the firſt Minute with all thoſe Things which it was agreed ſhould be left out. He added, That this would not hinder the Council from ending quietly; and ſaid, he would complain to the King of the Proteſtation, and endeavour to bring his Ambaſſadors back to *Trent*. He wrote therefore to them, That there was no Remedy for what was paſt, becauſe it was already done; but, for the future, they ſhould do their Duty, and beware of making any Innovations. He wrote to the King, That this Proteſtation ſeemed ſo much the more ſtrange to him, becauſe it was made without his Knowledge, and even without any Reaſon: That *du Ferrier* and *Pibrac* had applied a violent Remedy to a ſlight Diſeaſe; which had been prevented, if he had been there; and that when he return'd to *Trent*, he would ſet all right again: That what was done, could not be undone; but that His Majeſty might command his Ambaſſadors to continue the Exerciſe of their Charge, and to abſtain from all Violence: Adding, That he found the Pope entirely enclin'd to reform the Church; and that *Chriſtendom* was very happy in ſo Worthy a Head: That His Holineſs ſent him back to *Trent*, ſo well appriſed of his Holy Intentions, that there was all poſſible Reaſon to hope that they ſhould ſee the Council quickly ended: And ſince the Decrees ought to be ſigned by the Fathers and Ambaſſadors, he begg'd, that His Majeſty would cauſe his Miniſters to return; which would crown the Favours and Protection that the Council had receiv'd from him, his Brother, his Father, and his Grandfather.

The Pope was not the only Perſon to whom the Cardinal was forced to make his Excuſes; he had the Cardinals alſo to apologize to, who ſaid, The Princes were for having a Free Council; not that any Regulations ſhould be made in their Affairs, tho' there was great need of it; but only that they might oppreſs the Clergy. The Pope commanded the Cardinals to think maturely upon what was to be written to *Trent*, concerning the Reformation of Princes; not that he would meddle with the Affairs of the Council, which he left to the Fathers; but only, as he ſaid, to inſtruct the Legates by way of Advice: However he order'd them to let the *French* go, if they had a mind to be gone; only, not to give them any Pretence: And to contrive that the Seſſion might be held upon the Day that was ſet, before which the Cardinal of *Lorrain* would be come back. He would have the Council cloſed Two or Three Weeks after, by another Seſſion, without communicating his Orders to any Body beſides that Cardinal; and if the Imperialiſts ſaid any thing about it, they ſhould ſay, They would come to a Reſolution when the Cardinal of *Lorrain* was come back. He told them, He had brought the Emperor and the King of *France* to his Will; and he had only the King of *Spain* to bring over, who ſaid, The Council ought not to be cloſed while there were ſo many and ſuch weighty Things ſtill to be handled: He hoped however to bring that Prince to his Mind, and to conclude the Council to the Satisfaction of every Body. The Truth is, he was ſure of *France* and *Germany*: For beſides the Promiſes which the Cardinal of *Lorrain* made him, he had others made him from the Emperor: And tho' his Nuncio had ſent him Word, That that Prince ſtood long in ſuſpence, and that it was ſtill to be feared that he might change; yet ſince he knew that the King of the *Romans* had brought him to this Reſolution, by giving him to underſtand, that the Council would ſignifie little,

little, to reduce the Protestants; he fancy'd, that that King, going upon that Principle, would persist in his Opinion, and so keep his Father steady.

French Ambassadors appear no more at Trent.

At *Trent*, the *French* Ambassadors appeared no more in Publick after their Protestation; but declared to the *French* Bishops that stay'd there, That the King would have them contradict the IVth and Vth Chapters; by virtue of which, Persons and Causes might be carried out of the Kingdom; and the XIXth, which authorized *Preventions*, and deprived the Parliaments of their Prerogatives in Beneficiary Matters.

Article of Reformation of Princes put off.

When they had given their Opinions upon the XXI Articles, the Legates proposed others; but all the Ambassadors opposing the Chapter about the Princes, it was resolved, in the Congregation of *Octob.* 8. that that Article should be put off to another Opportunity; and that in the mean time they should celebrate the next Session, which should contain the Decrees concerning Marriage, and the XXI Articles of Reformation. Prelates also were then chosen to put the Canons and Decrees into Form. There were Disputes still, between the Prelates, upon the Article which related to Clandestine Marriages. There were Difficulties also upon the Article of the Devolution of Causes to the Holy See, and upon the Article of Immunities.

Pope's Sentence against French Bishops.

Octob. 21. the Pope order'd a Sentence to be published against Cardinal *de Chatillon*, and Five other *French* Bishops, who were accused of Heresie; and caused a Monition to be fixed up against *Jane*, Queen of *Navarre*. The Cardinal of *Lorrain* remonstrated to him, That this extraordinary Procedure, which was contrary to the Laws of the Kingdom, being without Effect, would only raise farther Troubles.

Congegation to Regulate the Decrees of the next Session.

Things were now visibly tending at *Trent* towards closing the Council: The Pope earnestly long'd to see an End of it, and press'd it with repeated Orders; the Emperor desired it; the King of *Spain* wrote to the Count *de Luna*, not to cross it; and the Cardinal of *Lorrain*, who was coming back to *Trent*, had agreed with the Pope to procure it: It was resolved therefore to start no New Questions, and to draw up the Canons so as to please all Parties. *Nov.* 10. they were proposed, and read in the Congregation. The Cardinal of *Lorrain*, at his Return to *Trent*, disapproved of the *Anathema* thundred in the VIth, against those that should deny, That Matrimony, not consummated, may be dissolved by One of the Parties going into a Religious Order; and that in the IXth, against those that affirm, That Persons in Holy Orders, or who have made a Vow of Chastity, may marry. Cardinal *Madrucci* was of the same Opinion; and he rejected also the Impediment which the Council establish'd between the Ravisher and the Ravished, and the Decree of the Invalidity of Clandestine Marriages: In which he was followed by several.

Before the Decrees concerning Discipline were debated, the Legates proposed to have this Clause prefixed to them, *Saving always the Authority of the Holy Apostolical See.* Others thought it was more advisable to reserve it to the End; and that Opinion prevailed. Then the Decrees were read; and when the Bishop of *Geneva* (*f*) would have protested against them, he was taken up so sharply by *Morone*, who threatned to turn those out of the Council that should oppose the Decrees which it approved, that no Man durst say any more. After that, their Opinions were pretty uniform, and the Decrees pass'd with little Alteration. Upon the Cardinal of *Lorrain*'s Remonstrance, the *Derogatory Causes* were struck out of the Decree which related to Judgments of Bishops, that they might not openly insult the Liberties of the *Gallican* Church. When this was done, the Dispute between the Archbishops and Bishops began afresh. The Archbishop of *Zara*, who was appointed to defend the Cause of the Bishops, was of Opinion, That Archbishops could not constrain Bishops to attend their Metropolitans, unless when they assisted in a Provincial Council: And that Metropolitans could not visit their Dioceses, unless it were to execute the Decrees of those Councils. It was believed most Votes would be for that Opinion, but when they came to tell them the other side had the Majority. They sate very late; and the Acts of the Session were not quite gone through, till a good while within the Night that preceded the Day of the Session.

[(*f*) This is misprinted. It was *Arias Gallego*, Bishop of *Giron* in *Catalonia*, who offer'd to make this Protestation.]

Nov.

Seſſion XXIV. *Nov.* 11. there was a Seſſion held in the uſual manner: It was the XXIVth. Cardinal *Hoſius* was not at it, upon a pretended or real Indiſpoſition. Maſs was celebrated by the Biſhop of *Treviſi*. *Richard*, Biſhop of *Arras*, preached, and ſaid, That that Holy Council had now, for Two Years together, been in Labour, and all the World expected what it would bring forth: That they ought therefore to take good Heed that they produced nothing maimed or deformed, when they looked for ſomething perfect and compleat: That if they would ſucceed, they muſt look upon the Apoſtles, the Martyrs, and the Primitive Church; that ſo the Fruit they were now to bring forth, might have their Features and Likeneſs, *i. e.* their Doctrine, Diſcipline, and Religion; which being degenerated in theſe Latter Times, had great Need to be called back to their Ancient Form: And that this is what all *Chriſtendom* had ſo long expected. When the Ceremonies were finiſhed, the Mandate of the Three Biſhops, who were ſent to the Council by *Margaret*, Governeſs of the *Low-Countries*, and the Letters of Credence of the Ambaſſadors from *Florence* and *Malta*, were read. Then the Officiating Prelate read the Doctrine and Canons of Marriage, which were approved by all the Fathers.

The Decree concerning the Sacrament of Marriage, was drawn up in theſe Words:

Doctrine concerning the Sacrament of Marriage.

" The Firſt Parent of Mankind, by the Inſpiration of the Holy Ghoſt, has declared " the Bond of Matrimony to be perpetual and indiſſoluble, in theſe Words, *This is* " *now Bone of my Bone, and Fleſh of my Fleſh: Therefore ſhall a Man leave his Father and* " *Mother, and ſhall cleave unto his Wife, and they Two ſhall be One Fleſh.*

" But our Lord Jeſus Chriſt teaches us yet more openly, That only Two can be " joined and coupled together by this Bond, when he produces theſe laſt Words, as " if they had been ſaid by God himſelf, adding, *Wherefore they are no more Twain, but* " *One Fleſh*; and immediately ſtrengthens that Bond, which had been declared by " *Adam* ſo long before, ſaying, *What therefore God hath joined together, let not Man put* " *aſunder.*

" The ſame Jeſus Chriſt alſo, the Author and Perfecter of all Venerable Sacraments, " by his Paſſion has merited the Grace which is neceſſary to perfect this Natural Love, " to confirm this Indiſſoluble Union, and to ſanctifie the Married Couple. This the " Apoſtle St. *Paul* hinted at, when he ſaid, *Husbands love your Wives, even as Chriſt alſo* " *loved the Church, and gave himſelf for it*; adding a little after, *This is a great* Sacra- " ment, (*g*) *but I ſpeak concerning Jeſus Chriſt and the Church.*

" Marriage therefore, in the Evangelical Law, being more excellent than the Marri- " ages in the Old Law, becauſe of the Grace which it confers by Jeſus Chriſt; our " Holy Fathers, and Councils, and the Univerſal Tradition of the Church, have, with " Reaſon, always taught, That it ought to be reckon'd among the Sacraments of the " New Law. But the Impiety of this Age has carried Men with ſo much Fury againſt " this Authority, that they have not only had very Evil Thoughts of this Venerable Sa- " crament; but after their manner, under Pretence of the Goſpel, opening a Gate to " Carnal Licenſe, they have aſſerted, by Word and Writing, to the great Detriment " of the Faithful, ſeveral Things very far from the Senſe of the Catholick Church, and " the Uſage which has been approved ever ſince the Apoſtles Times. Wherefore the " Holy Univerſal Council, being deſirous to ſtop their Raſhneſs, and to prevent a great " many more from being drawn in by ſuch a dangerous Contagion, has thought it con- " venient to exterminate the moſt Remarkable Hereſies and Errors of theſe Schiſma- " ticks, by pronouncing the following *Anathema's* againſt the Hereticks and their Er- " rors.

Canons concerning the Sacrament of Marriage.

Canon I. *If any Man ſays, That Marriage is not truly and properly One of the Seven Sacraments of the Evangelical Law, inſtituted by our Lord Jeſus Chriſt; but was invented by Men in the Church, and does not confer Grace: Let him be* Anathema.

Canon II. *If any Man ſays, That Chriſtians may lawfully have more Wives than One at the ſame Time; and that this is forbidden by no Divine Law: Let him be* Anathema.

[(*g*) What we render *Myſtery*, from the Greek Μυστήριον, the *Vulgate* renders *Sacramentum*: Thence, probably aroſe the firſt Fancy in the Church of *Rome*, of reckoning *Marriage* among the *Sacraments*.]

Canon

Canon III. *If any Man ſays, That nothing but the Degrees of Conſanguinity and Affinity ſet down in* Leviticus, *can hinder a Marriage from being contracted, or break it when it is contracted; and that the Church cannot diſpenſe with ſome of theſe Degrees, or appoint ſome more which may hinder or break a Marriage: Let him be* Anathema.

Canon IV. *If any Man ſays, That the Church has no Power to appoint any Impediments to break a Marriage, or has erred in ſo appointing them: Let him be* Anathema.

Canon V. *If any Man ſays, That the Matrimonial Bond may be broken by Hereſie, Unquiet Cohabitation, or Affected Abſence of One Party: Let him be* Anathema.

Canon VI. *If any Man ſays, That a Marriage made, but not conſummated, is not broken by a Solemn Profeſſion of a Religious Vow of One Party: Let him be* Anathema.

Canon VII. *If any Man ſays, That the Church has erred in teaching as it always taught, purſuant to the Doctrine of the Goſpel and of the Apoſtles, That the Matrimonial Bond cannot be diſſolved by the Adultery of One ſide; and that neither of them, not even the Innocent Party, who gave no Occaſion for the Other's Adultery, can marry again as long as the other Party lives: But that the Husband, who has left his Adulterous Wife, ſins, if he marries another; and the Wife, who leaves her Adulterous Husband, and marries another, ſins alſo: Let him be* Anathema.

Canon VIII. *If any Man ſays, That the Church errs in decreeing, That there may be a Separation between a Man and his Wife, both from Bed and Board, for ſeveral Cauſes, for a Limited or an Unlimited Time: Let him be* Anathema.

Canon IX. *If any Man ſays, That Churchmen in Holy Orders, or Regulars who have ſolemnly profeſs'd Chaſtity, may contract Marriage; that, when it is contracted, it is good and valid, any Eccleſiaſtical Law or Vow which they have made to the contrary notwithſtanding: That to aſſert the contrary, is only to condemn Marriage; and that all thoſe who do not feel in themſelves the Gift of Continence, tho' they have vow'd it, may contract Marriage: Let him be* Anathema; *ſince God refuſes not that Gift to thoſe that ask it as they ought, and ſuffers us not to be tempted above what we are able.*

Canon X. *If any Man ſays, That the Married Eſtate ought to be preferred to the State of Virginity or Celibacy; and that it is not better and happier to abide in Virginity or Celibacy, than to Marry: Let him be* Anathema.

Canon XI. *If any Man ſays, That to Prohibit the Solemnizing of Marriage at certain Times of the Year, is a Tyrannical and Pagan Superſtition; or ſhall condemn the Bleſſings and other Ceremonies which the Church uſes upon that Occaſion: Let him be* Anathema.

Canon XII. *If any one denies, that Matrimonial Cauſes belong to Eccleſiaſtical Judges: Let him be* Anathema.

After theſe *Canons* comes the Decree of Reformation, concerning Marriage, in Ten *Chapters.*

Decree of Reformation, concerning Marriage.

Chap. I. Tho' there is no Queſtion but Clandeſtine Marriages, made with the Free Conſent of the Contracting Parties, are true and valid Marriages, ſo long as the Church does not make them null; and conſequently that thoſe are to be condemned as the Holy Council does condemn them, with an *Anathema*, who deny them to be true and valid; and falſly affirm, That Marriages contracted by the Children of the Family, without the Conſent of their Parents, are null; and that the Parents may ratifie them, or make them void: Yet the Holy Church of God has, for very juſt Reaſons, always deteſted and forbidden them. But the Holy Council perceiving that theſe Prohibitions are not now of any Uſe, by Reaſon of the Diſobedience of Mankind; and reflecting upon the heinous Sins which proceed from ſuch Clandeſtine Marriages, and particularly upon the State of Damnation in which thoſe live, who leave their Firſt Wife, whom they marry'd clandeſtinely, and publickly marry another, with whom they live in continual Adultery: Which Evil, the Church, which judges not what is hidden, cannot prevent, unleſs ſome more powerful Remedy be applied; doth Ordain, purſuant to the Steps of the Holy Council of the *Lateran*, which was held under *Innocent* III. That, for the future, before any Marriage be contracted, there ſhall be publiſh'd, Three Times, upon Three Conſecutive Feſtival Days, in the Church, by the proper Pariſh-Prieſt of the Contracting Parties, during High Maſs, the Names of the Parties concerned: And when ſuch Publications are made, if no lawful Impediment be ſhewn, they ſhall proceed to the Celebration of Matrimony in the Face of the Church; where the Curate, after having examin'd the Man and the Woman, and underſtood their mutual Conſent, ſhall pronounce theſe Words, *I join you together in Matrimony, in the Name of the Father,*

of

of the Son, and of the Holy Ghoſt; or ſhall uſe other Words, according to the receiv'd Cuſtom in every Country.

But if there ſhall be any probable Suſpicion, that the Marriage may be maliciouſly hindred, if there be ſo many previous Publications; then the Banns ſhall be either publiſh'd but once, or they ſhall be married without any Publication, only in the Preſence of the Curate and Two or Three Witneſſes; and after that, before it be conſummated, the Publication ſhall be made in the Church, that ſo the Secret Impediments, if there be any, may be the more eaſily diſcover'd; unleſs the Ordinary himſelf ſhall think it more adviſeable to let thoſe Publications alone, which the Holy Council leaves to his Judgment and Prudence.

As for thoſe who ſhall attempt to contract a Marriage otherwiſe than before the proper Pariſh-Prieſt, or ſome other Prieſt, by the Curate's or Ordinary's Leave, and before Two or Three Witneſſes; the Holy Council incapacitates them abſolutely from making any Contract of that ſort; and decrees, That ſuch Contracts ſhall be null and void; as by this preſent Decree it actually makes them null and void.

It willeth alſo, and ordaineth, That the Curate, or any other Prieſt, who ſhall be preſent at ſuch a Contract with a leſs Number of Witneſſes than is preſcribed; and the Witneſſes, who ſhall be preſent without the Curate, or ſome other Prieſt; as alſo the Contracting Parties; ſhall be ſeverely puniſhed, at the Diſcretion of the Ordinary.

The Holy Council moreover exhorteth the Bridegroom and Bride, not to cohabit in the ſame Houſe, before they have been bleſs'd by the Prieſt, who ought to do it in the Church; and ordaineth, That this Bleſſing ſhall be given by the proper Curate; and that none but the Curate and the Ordinary ſhall give Licenſe to any other Prieſt to give it; any Cuſtom, even immemorial, which ought to be called an Abuſe, or Privilege, to the contrary notwithſtanding. And if any Curate, or other Prieſt, Secular or Regular, ſhall preſume to marry or bleſs the Betrothed Perſons of another Pariſh without the Licenſe of the proper Curate, even tho' he ſhall alledge a Privilege or Immemorial Cuſtom for ſo doing; he ſhall remain ſuſpended, *ipſo jure*, till he ſhall be abſolved by the Ordinary of that Curate who ought to have been preſent at the Marriage, or from whom the Bleſſing ſhould have been received.

The Curate ſhall have a Book, which he ſhall keep very carefully, in which he ſhall write the Day and Place where every Marriage was contracted, with the Names of the Parties and Witneſſes.

Laſt of all, the Holy Council exhorteth thoſe that ſhall be married, That, before the Contract, or at leaſt Three Days before the Conſummation, they confeſs their Sins with Care, and devoutly approach to the moſt Holy Sacrament of the Euchariſt.

If beſides what is here enjoined, there be any other Ceremonies and laudable Cuſtoms in other Countries, relating to this Matter, thoſe the Holy Council earneſtly deſires may be kept and obſerved entirely.

And that theſe Things, which are thus wholſomely decreed, may be concealed from no Man; it commandeth all Ordinaries to take Care, that this Decree may be publiſhed to the People as ſoon as poſſibly can be, and explained in every Pariſh Church of their Dioceſes; and that this be done very often for the Firſt Year, and as often afterwards as they ſhall judge convenient. Laſtly, It ordaineth, That this preſent Decree ſhall begin to be in Force, in every Pariſh, from and after Thirty Days after the Firſt Publication of the ſaid Decree in the ſame Pariſh.

Chap. II. Experience ſhews, that great Numbers of Prohibitions occaſion Marriages to be very frequently contracted in Prohibited Caſes; in which, when they come to be perceived, Men either ſin greatly by perſevering in them, or cannot break them without great Offence. The Holy Council therefore, being deſirous to provide againſt this Inconvenience, and beginning with the Impediment which ariſes from Spiritual Relation, ordains, according to the Statutes of the Holy Canons, That only One Man, or One Woman, or at moſt Two, One Godfather and One Godmother, ſhall preſent any Perſon to the Font; and theſe ſhall contract a Spiritual Relation with the Perſon baptized, and his or her Father and Mother: And the Perſon alſo that adminiſters the Sacrament, ſhall contract a Spiritual Alliance with the Perſon baptized, and with his or her Father and Mother only.

Before the Curate goes about to confer Baptiſm, he ſhall enquire diligently of thoſe to whom it ſhall belong, Who he or they are who ſhall be choſen to ſtand for the Perſon to be baptized at the Font, that he may admit none elſe but them: He ſhall write down their Names in his Book, and ſhall inſtruct them in the Relation which they have contracted,

contracted, that they may pretend no Excuſe on the Account of Ignorance. And if any Body, but the Perſons appointed, ſhall lay their Hands on the Perſon to be baptized, they ſhall not contract any Spiritual Kindred upon that Account, all Conſtitutions to the contrary notwithſtanding. And if any thing be done contrary to what is here enjoined, by the Fault or Negligence of the Curate, the Puniſhment ſhall be left to the Diſcretion of the Ordinary.

The Relation contracted by Confirmation ſhall not go beyond the Confirmer and the Confirmed, and his Father and Mother, and the Perſon that ſhall preſent him; all Impediments relating to this Spiritual Kindred, between all other Perſons, being wholly taken off.

Chap. III. The Holy Council entirely takes away the Impediment of Juſtice, for Publick Decency, when the Eſpouſals ſhall be any way invalid; and when they are valid, this Impediment ſhall go no farther than the Firſt Degree; Experience having ſhewn, that Prohibitions to remoter Degrees cannot be obſerved without Inconvenience.

Chap. IV. As for the Impediment which ariſes from the Affinity contracted by Fornication, and which diſſolves the Marriage already made; the Holy Council, induced by the ſame, and other more weighty Reaſons, reſtrains it to thoſe that are joined within the Firſt and Second Degree; and ordains, That the other Degrees beyond it ſhall diſſolve no Marriage which ſhall be afterwards contracted.

Chap. V. If any Man ſhall knowingly preſume to contract a Marriage within the prohibited Degrees, he ſhall be ſeparated; and let him not hope to obtain a Diſpenſation: And this ſhall with much more Reaſon take place, where a Man ſhall be ſo bold as to conſummate his Marriage as well as contract it. If he did this ignorantly, and neglected to obſerve the Solemnities which are requiſite in contracting Matrimony, he ſhall be liable to the ſame Penalties: For he that raſhly deſpiſes the wholſome Precepts of the Church, does not deſerve eaſily to taſte of its Bounty.

But if, after he has obſerved all the requiſite Solemnities, ſome ſecret Impediment comes to be diſcovered, of which it is probable he knew nothing; then he may be diſpenſed with the more eaſily, and *gratis*. For Marriages ſtill to be contracted, no Diſpenſation ſhall be given, or ſeldom, for a lawful Cauſe, and *gratis*. No Diſpenſation ſhall ever be given in the Second Degree, but between Great Princes, and for the Publick Good.

Chap. VI. The Holy Council decreeth and declareth, That there can be no Marriage between the Raviſher and the Raviſhed, as long as ſhe is in the Raviſher's Power: But if after Separation, when ſhe is lodged in a ſecure and free Place, ſhe ſhall conſent to have him for her Husband, he may keep her as his Wife: The Raviſher in the mean time, and all that have given him Counſel, Aid, and Aſſiſtance, ſhall be excommunicated *ipſo jure*, perpetually infamous, and uncapable of all Dignities; and if they were Clergy-men, they ſhall loſe their Orders. The Raviſher alſo, whether he marries the Woman whom he has raviſhed, or not, ſhall be obliged to give her a decent Portion, at the Diſcretion of the Judge.

Chap. VII. There are many Vagabonds in the World, who have no ſettled Habitations; and theſe kind of Perſons being uſually very profligate, it often happens, that after they have quitted their Firſt Wives, they marry others in their Life-times, and frequently ſeveral in ſeveral Places: This Diſorder the Holy Council being deſirous to put a Stop to, doth Fatherly admoniſh all whom it may concern, not eaſily to admit theſe ſort of Wanderers to Marriage. It exhorteth alſo the Secular Magiſtrates, to reſtrain them ſeverely. And it enjoineth Curates, not to aſſiſt at their Marriages, till they have firſt made a diligent Enquiry about them, and have gotten a Licenſe from the Ordinary, after having acquainted him with the Matter.

Chap. VIII. It is a heinous Sin for Unmarried Men to keep Concubines; but it is a moſt grievous Crime, tending directly to the Contempt of this great Sacrament, for Married Men to live in this State of Damnation, and ſometimes to have the Impudence to keep and entertain theſe Creatures in the ſame Houſes with their own Wives: The Holy Council therefore, deſirous by proper Remedies to cure ſo great an Evil, decreeth, That all Concubines, Married and Unmarried, of whatſoever Rank, Dignity, and Condition they be, if after having been Three times admoniſhed by their Ordinary, even *ex Officio*, they do not put away their Concubines, and break off all Commerce with them, they ſhall be excommunicated; and ſhall not be abſolved, till they have actually obey'd the Admonition which has been made. And if, in Contempt of

theſe Cenſures, they ſhall continue in Concubinage one whole Year, the Ordinary ſhall proceed with Rigor againſt them, according to the Quality of their Offence.

Women, whether married or unmarried, who live in Publick Adultery or Concubinage, if after the Third Admonition they ſhall be diſobedient, ſhall be ſeverely puniſhed, according to the greatneſs of their Fault, by the Ordinary of the Place, even *ex Officio*, and though there be no Complainant; and they ſhall be expelled the Place, or the Dioceſe, if the Ordinary ſhall think it proper, who ſhall call in the Secular Arm, if it be neceſſary, to his Aſſiſtance; other Penalties againſt Adulterers and Concubinaries ſtill remaining in full force.

Chap. IX. Intereſt and Affection for Things upon Earth, do uſually ſo much blind the Eyes of the Underſtandings of Temporal Lords and Magiſtrates, that very often, by Threatnings and ill Uſage, they force their Vaſſals of both Sexes, eſpecially if they are Rich, or have a Proſpect of a great Inheritance, to marry againſt their Wills with ſuch Perſons as they ſhall offer them. Now ſince it is a moſt accurſed thing to violate the Liberty of Matrimony, and this Injury proceeds even from thoſe from whom they ought to expect Juſtice: The Holy Council forbiddeth all Perſons of whatſoever Rank, Dignity and Condition they be, upon pain of an *Anathema*, to be incurred *ipſo facto*, to lay any conſtraint in this Matter upon their Vaſſals, or upon any other Perſons whatſoever, or any way to hinder them directly or indirectly from marrying with all poſſible Freedom.

Chap. X. The Holy Council commandeth, That all Perſons ſhall carefully obſerve the ancient Prohibitions of ſolemn Marriages from *Advent* to *Epiphany*, and from *Aſh-Wedneſday* till the *Octave* of *Eaſter*, incluſively. At other times it allows the Solemnities of Marriage; which Biſhops ſhall take care to have obſerved with requiſite Modeſty and Decency, becauſe Marriage is a Holy Thing, and ought holily to be adminiſtred.

General Decree of Reformation.

The ſame Holy Council, going on with the Buſineſs of Reformation, has reſolved to ordain as follows in this preſent Seſſion.

Of Promotions of Biſhops and Cardinals.

CHAP. I. If in the Church, for any ſort of Degree, a particular Care and Diſcernment is requiſite, that there may be nothing diſorderly, nothing irregular in the Houſe of the Lords; then much more Care ought to be taken, that there may be no miſtakes in the choice of him who is ſet over all other Degrees. For the Order and State of the whole Family of the Lord will totter, if what is required in the Body, be not found in the Head. Wherefore though the Holy Council has already made ſome uſeful Decrees concerning thoſe who are to be preferred to Cathedral and Superior Churches; yet it looks upon this to be ſo very weighty an Office, if it be conſidered in the whole extent of its Functions, that it thinks it can never take too much precaution in this Matter. It ordains therefore, that as ſoon as any Church ſhall become vacant, there ſhall immediately, by the Chapters Order, be Proceſſions and publick and private Prayers appointed throughout the whole City and Dioceſe, that ſo both Clergy and People may obtain a worthy Paſtor from God.

And as for all and every of thoſe, who by any means have any Right from the Apoſtolical See, or by any other way have to do in preferring thoſe who are to be ſet over the Church, without innovating any thing in that Matter, conſidering the preſent State of Things; the Holy Council doth exhort and admoniſh them above all things to remember, that they cannot do any thing more for the Advantage of the Glory of God, and the Salvation of the People, than to make it their Buſineſs to get good Paſtors, who are able to govern the Church well, advanced: And that they Sin mortally, and become partakers of other Mens Sins, if they do not take particular Care to cauſe thoſe to be preferred, whom they themſelves ſhall judge to be moſt worthy and moſt uſeful for the Church, having no regard to any thing but their Merits, without giving way to Prayers, or Humane Affections, or any Sollicitations of Pretenders; obſerving ſtill that they be lawfully begotten, of a good Life, a competent Age, and have the Learning and all the other Qualities, which the Holy Canons, and the Decrees of this preſent Council of *Trent* do require.

And for as much as the Diverſity of Nations, People and Cuſtoms, does not permit the ſame manner of Proceeding in the Informations which ought to be taken of all theſe Qualifications, and which ought always to be made upon authentick and unexceptionable Evidences of Good and Learned Men to be every where eſtabliſhed: The Holy Council decreeth, That in a Provincial Synod, to be held by every Metropoli-

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tan, a Form of Examination, Inqueſt, or Information, proper and particular to every Country or Province, ſhall be preſcribed, ſuch as ſhall be judged to be moſt uſeful and convenient to the Place where it is enjoined, which muſt be approved by the moſt Holy Roman Pope. And when purſuant hereunto, ſuch Inqueſt or Information, concerning any nominated Prelate, ſhall have been made and taken, it ſhall be reduced to a Publick Act, with all the Atteſtations, and the Profeſſion of Faith, of the Perſon to be promoted; that the whole may be ſent, as ſoon as poſſible, to our moſt Holy Father; that he, as Supreme Pontiff, having had full and entire Knowlege of Perſons and Things, may provide for the Churches to greater Advantage for the Flock of our Lord, if upon Examination, and Inqueſt had, they ſhall be found to be capable.

All theſe Proofs, Atteſtations, Inqueſts and Informations, made by whomſoever, even in the Court of *Rome*, concerning the Qualifications of the Perſons to be promoted, and concerning the State of the Church, ſhall be carefully examined by a Cardinal, aſſiſted by Three other Cardinals, who ſhall be obliged to make his Report to the Conſiſtory. This Report ſhall be Signed by the Cardinal Reporter, and the Three other Cardinals; and each of theſe Four Cardinals, in particular, ſhall certifie, That after an exact Search, he has found the Preſentees provided with the Qualifications required by the Law, and by the preſent Council of *Trent*; and that at the Peril of his everlaſting Salvation, he doth certainly judge them to be fit to be ſet over the Church. When this Report is thus made in one Conſiſtory, Sentence may be put off to another, that the Inqueſt may be more maturely looked into in the mean time, unleſs the moſt Holy Father thinks it adviſeable to proceed otherwiſe.

The Holy Council declareth moreover, That theſe, and all other Things, which are any where elſe decreed in this Holy Council, concerning the good Life, Age, Learning, and other Qualities of thoſe who are to be made Biſhops, ſhall be equally required in the Creation of the Cardinals of the Holy Roman Church, though they be only Deacons; whom the moſt Holy Father ſhall take out of every Nation in Chriſtendom, as far as he can conveniently, and ſhall judge them capable.

Laſtly, the ſame Holy Council, being touched with the many and great Miſeries of the Church, cannot forbear taking notice in this Place, that nothing is more neceſſary for the Church of God, than that the moſt Holy Roman Pope, who, by the Duty of his Place, ought to take Care of the Catholick Church, ſhould particularly think it his Duty, to put none into the Holy College of Cardinals but very choice Men, and truſt none with the Government of the Church but good Men, and Paſtors capable of the Work; and this the more, becauſe our Lord Jeſus Chriſt will require an account from him, of the Blood of his Sheep that ſhall Periſh by the miſgovernment of Paſtors that are looſe and negligent in doing their Duty.

Chap. II. The Cuſtom of holding Provincial Councils, if it has been any where omitted, ſhall be revived, and their Abuſes ſhall be corrected, Manners reform'd, Differences made up, and whatſoever elſe is permitted by the Holy Canons. The Metropolitan therefore himſelf, or, in Caſe of a lawful Impediment on his Part, his eldeſt Suffragan, ſhall not fail to call a Provincial Council within a Year after the breaking up of this Council; and afterwards, once in Three Years at leaſt, after the *Octave* of the Reſurrection of our Lord Jeſus Chriſt, or at any other more convenient Time, according to the Uſage of the Province. And there all the Biſhops and others, who of Right and Cuſtom ought to aſſiſt, ſhall be abſolutely obliged to appear, unleſs the Sea be any where to be croſs'd, which cannot be done without imminent Danger. But unleſs it be at a Provincial Synod, the Comprovincial Biſhops ſhall not for the future be obliged, upon pretence of any Cuſtom whatſoever, to go to the Metropolitical Church againſt their Wills. *Of holding Councils.*

Biſhops, who are ſubject to no Archbiſhop, ſhall once for all make choice of ſome Metropolitan in their Neighbourhood, at whoſe Provincial Synods, they, with the reſt, ſhall be hereafter obliged to appear, and to obſerve, and cauſe to be obſerved, the Regulations there to be made, their Exemptions and Privileges in every Thing elſe remaining entire.

Dioceſan Synods alſo ſhall be held every Year, at which all Exempts, who, had they not been exempted would have been obliged, ſhall aſſiſt, unleſs they be ſubject to general Chapters; ſtill underſtanding, that all Perſons, be they who they will, who have any Care of Pariſh and other Secular Churches, though they be annexed, are obliged to attend at thoſe Synods. But if the Metropolitans or Biſhops, or any of

the aforeſaid Perſons, ſhall neglect to do what is here required, they ſhall incur the Penalties inflicted by the Holy Canons.

Patriarchs, Primates, &c. to viſit their own Dioceſes once a Year.

Chap. III. All Patriarchs, Primates, Metropolitans, and Biſhops, ſhall every Man in Perſon, once a Year, viſit his own Dioceſe; or cauſe it to be viſited by his Vicar-General, or by ſome other particular Viſitor, if any lawful Impediment prevents their doing it in Perſon: And if their Dioceſe be ſo large, that they cannot viſit it all in One Year, they ſhall viſit at leaſt the greateſt Part; that ſo the whole Dioceſe may be viſited every Two Years by themſelves or their Viſitors.

Metropolitans ſhall not, after they have fully finiſhed the Viſitation of their own proper Dioceſes, viſit the Cathedral Churches or the Dioceſes of their Com-provincial Biſhops; except it be for Cauſes allow'd and approv'd of in the Provincial Synod.

Archdeacons, Deans, and other Inferiors, who have hitherto uſed legally to keep their Viſitations in certain Churches, may do ſo ſtill; but by themſelves only, with the Biſhop's Conſent, and aſſiſted by a Notary. The Viſitors alſo deputed by Chapters, which have a Right of Viſitation, ſhall be firſt approved by the Biſhop: But then this ſhall not hinder the Biſhop, or his Viſitor, if he be hindred from viſiting the ſame Churches ſeverally from them. On the contrary, Archdeacons, and other Inferiors, ſhall be obliged to give him an Account, within the Month, of the Viſitation which they have made; and to lay the Depoſitions of Witneſſes, and the Original Acts, before him; all Cuſtoms, even Immemorial, Exemptions and Privileges to the contrary notwithſtanding.

Now the principal End of all theſe Viſitations ſhall be, to eſtabliſh Sound and Orthodox Doctrine, by driving out all Hereſies; to keep up Good Manners, to correct Ill ones; to animate the People to the Service of God, to Peace, and Innocence of Life, by preſſing Remonſtrances and Exhortations; and to ſettle every Thing elſe, which the Prudence of thoſe, who ſhall hold the Viſitation, ſhall judge to be for the Advantage of the Faithful, as Time, Place, and Opportunity ſhall allow.

But, to the End that all theſe Things may have a more eaſie and a more proſperous Iſſue, the Perſons above-mentioned, who have a Right to hold a Viſitation, ſhall, all and ſingular of them, be admoniſhed to ſhew a Fatherly Charity and a truly Chriſtian Zeal towards all Mankind; and being contented with a moderate Train and Retinue, ſhall labour to finiſh their Viſitations as ſoon as they can poſſibly, only applying a due Diligence thereunto. Let them take Care therefore, not to be Chargeable or Burthenſome to any Man by needleſs Expences; nor ſhall they, or any of their Train, under Pretence of the Right of Procurations for Viſitation, or of any Wills, in which there are Sums bequeathed to Pious Uſes, (except what may be due of Right from any particular Pious Legacy) or upon any other Title whatſoever, take any Thing, either Money, or Preſent, of any ſort whatſoever, or which way ſoever offer'd, all Cuſtoms, even Immemorial, to the contrary notwithſtanding; unleſs it be for Victuals, which ſhall be allow'd them moderately and frugally, as long as they ſhall have Occaſion during their Stay, and no longer. The Perſons viſited however ſhall have their Liberty to pay in Money, if they like it better, according to the Old Tax, what they uſually allow'd for Victuals; only ſaving the Right acquired by Ancient Conventions made with Monaſteries, and other Pious Places, or Churches not Parochial; which Right ſhall not be touched. As for thoſe Places, or Provinces, where the Cuſtom is for Viſitors to take neither Victuals nor Money, nor any thing elſe, but to do all *gratis*; there the ſame Uſage ſhall be ſtill obſerved. But if any one, which God forbid, ſhall preſume to take any thing more than what is preſcribed in all theſe Caſes, beſides the Reſtitution of double, which he ſhall be obliged to make within a Month, he ſhall be ſubject, without any Hope of Remiſſion, to all the other Penalties ſet forth by the Conſtitution of the General Council of *Lyons*, beginning *Exigit*, and to all others which ſhall be decreed in a Provincial Synod, as it ſhall judge convenient.

Patrons ſhall not in any wiſe preſume to interpoſe in what relates to the Adminiſtration of the Sacraments; nor to meddle with viſiting the Ornaments of the Church, or of its Stable Revenues, or of the Rents of its Buildings; unleſs they have a Right by Inſtitution or Foundation: But the Biſhops ſhall examine all theſe Things themſelves, and ſhall take Care, that the Revenues of the Buildings ſhall be expended upon Uſes neceſſary and advantageous to the Church, as they ſhall judge to be moſt convenient.

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Chap. IV. The Holy Council deſiring, that the Office of Preaching, which is the principal Duty of Biſhops, may be performed as often as poſſibly can be, for the Salvation of the Faithful; and accommodating the Canons, formerly publiſh'd, concerning this Matter, under *Paul* III of happy Memory, more ſuitably to the preſent Poſture of Affairs; decreeth, That Biſhops ſhall explain the Holy Scriptures, and declare the Law of God themſelves in their own Churches; or if they have a lawful Impediment, ſhall take Care that it be done by others in their Cathedrals; as alſo by the Pariſh Prieſts in other Churches; or if they are hindred, by others who ſhall be named by the Biſhops, either in the City, or in any other Part of the Dioceſe which they ſhall judge moſt proper; at the Coſt and Charge of thoſe who are obliged to it, or who have uſually done it; and this at leaſt every *Sunday* and Solemn Feſtival, every Day during the Faſts of *Lent* and *Advent*, or at leaſt Thrice a Week, if they think it neceſſary, and at other Times as often as they ſhall judge expedient. *Of Preaching the Word of God.*

The Biſhops likewiſe ſhall take Care to let the People know, that every Man is obliged to be at his own Pariſh-Church, if that can be done conveniently, there to hear the Word of God: And no Man, Secular or Regular, ſhall undertake to preach, even in the Churches of his own Order, againſt the Biſhop's Will.

They ſhall take Care likewiſe, that upon *Sundays* and Holidays at leaſt, the Children in every Pariſh be inſtructed in the Principles of the Faith, and of the Obedience which they owe to God and to their Parents: And they ſhall force, if there is Occaſion for it, even by Eccleſiaſtical Cenſures, thoſe whoſe Duty it is, to perform it faithfully; all Privileges and Cuſtoms to the contrary notwithſtanding. As for all the reſt, the Decrees of the ſame *Paul* III. concerning the Duty of Preaching, ſhall remain in their Force and Vigour.

Chap. V. The Examination and Determination of Weighty Cauſes in Criminal Matters againſt Biſhops, as alſo in the Caſe of Hereſie, which God forbid, which are worthy of Depoſition or Deprivation, ſhall only belong to the Pope: And if the Cauſe be ſuch, that it muſt be neceſſarily removed from the Court of *Rome*, it ſhall be committed to none but Metropolitans, or Biſhops, choſen by our moſt Holy Father. This Commiſſion ſhall be ſpecial, and ſigned by the Pope's own Hand, who ſhall not give the Commiſſioners a greater Power than that of Inſtructing themſelves of the Fact, and drawing up a Proceſs of it, immediately to be ſent back to the Pope, to whom the Definitive Sentence ſhall always be reſerved. *Of Judgments againſt Biſhops, and of greater Cauſes.*

All the other Things which have been decreed under *Julius* III. of happy Memory, upon this Subject, as alſo the Conſtitution under *Innocent* III. in the General Council, beginning *Qualiter & quando*, and which the Holy Council renews by this preſent Decree, ſhall be obſerved by all Men.

Criminal Cauſes of leſſer Conſequence againſt Biſhops, ſhall be examin'd and determin'd only by the Provincial Council, or by a Committee which it ſhall appoint for that Purpoſe.

Chap. VI. The Biſhops may diſpenſe with all manner of Irregularities, and Suſpenſions incurred for hidden Crimes, excepting in the Caſe of Wilful Murder, or whilſt Things are depending in a *Litigious Court*, [*Forum Contenſioſum.*] They may alſo in their own Dioceſes, by themſelves, or a Vicar ſpecially appointed, abſolve all Secret Sins *gratis*, *in Foro Conſcientiæ*, having firſt impoſed a wholſome Penance. In the Caſe of Hereſie, the ſame Faculty of abſolving *in Foro Conſcientiæ* is allow'd to them in Perſon, and not to their Vicars. *Of Abſolutions in Reſerved Caſes.*

Chap. VII. That the Faithful People may come to receive the Sacraments with greater Reſpect and Devotion, the Holy Council commandeth all Biſhops, not only to explain their Uſe and Virtue themſelves, ſuitably to the Capacity of the Receiver, when they do the Office of Adminiſtring them to the People in Perſon; but alſo to take Care, that all Pariſh-Prieſts do ſo too; and apply themſelves with Zeal and Prudence to that Explication, which ſhall be done in the Language of the Country, if there is Need for it, and it can be done conveniently, according to the Form to be preſcribed by the Holy Council, upon every Sacrament, in a Catechiſm to be made on purpoſe; which the Biſhops ſhall take Care to get faithfully tranſlated into the Vulgar Tongue, and cauſe the Pariſh Prieſts to explain it to the People; who alſo, in the middle of High Maſs, or of Divine Service, ſhall explain, in the Vulgar Tongue, upon all Feaſts and Holidays, the Holy Text, and the ſaving Admonitions therein contained, and ſhall endeavour to imprint them in the Hearts of all the Faithful, and to inſtruct them throughly in the Law of our Lord, all uſeleſs Queſtions being laid aſide. *Of Sermons of Pariſh-Prieſts.*

Chap.

Of Publick Penance, and Penitentiaries.

Chap. VIII. The Apoſtle admoniſhes thoſe who have ſinned publickly, to be corrected publickly. When therefore any Man has committed any Crime in Publick, and in the Sight of many People, ſo that there can be no Queſtion but others have been offended and ſcandalized, he ought to be enjoined a Publick Penance proportionable to his Fault; that ſo thoſe who have been encouraged to do amiſs by his Example, may be recalled, by the Teſtimony of his Amendment, to an Orderly Life. The Biſhop however, if he thinks it convenient, may change this Publick ſort of Penance into a Private one.

In all Cathedrals, where it can be done conveniently, the Biſhop ſhall appoint a Penitentiary, and unite the Firſt Prebend that ſhall fall to that Office. The Penitentiary ſhall be ſome Maſter, Doctor, or Licentiate in Divinity or Canon Law, Forty Years old; or ſome other Perſon whom he can find to be the fitteſt for that Employment in that Place: And as long as that Penitentiary ſhall be employ'd in hearing Confeſſions in the Church, he ſhall be looked upon as preſent in the Quire.

Of Viſitations of Exempted Churches.

Chap. IX. The ſame Things which have been formerly decreed under *Paul* III. of happy Memory, and lately under our moſt Holy Father *Pius* IV. in this ſame Council, concerning the Diligence which Ordinaries ought to uſe in viſiting Benefices, tho' exempted, ſhall alſo be obſerved in Secular Churches which are ſaid to be of no Dioceſe, which ſhall be viſited by that Biſhop, as Delegate of the Apoſtolical See, whoſe Cathedral Church is neareſt, if that Neighbourhood be unconteſted; otherwiſe by him whom the Prelate of the Place ſhall have once choſen in a Provincial Council; all Privileges and Cuſtoms, even Immemorial, to the contrary notwithſtanding.

Of the Execution of Regulations made in Viſitations.

Chap. X. That the Biſhops may the better keep the People, whom they are to govern, in their Obedience and Duty, in all Matters relating to Viſitation, and Correction of Manners of thoſe within their Juriſdiction; they ſhall have Right and Power, even as Delegates of the Holy Apoſtolical See, to Ordain, Regulate, Correct, and Execute, according to the Sanctions of the Canons, all Things which in their Prudence ſhall be judged neceſſary for the Amendment of their Subjects, and the Good of their Dioceſes. Nor in any thing relating to Viſitation, or Correction of Manners, ſhall any Exemption, Inhibition, Appeal, or Complaint, even to the Apoſtolical See, be brought in, to hinder or ſuſpend, in any manner, the Execution of what they ſhall have commanded, decreed, or judged.

Of Submiſſion due to Ordinaries from Privileged Perſons.

Chap. XI. It being ſeen every Day, that Privileges and Exemptions given to ſeveral Perſons, under ſeveral Titles, create much Trouble to Biſhops in their Juriſdictions, and give the Exempts an Opportunity to lead a more Licentious Life; the Holy Council ordaineth, That if for juſt, weighty, and almoſt inevitable Cauſes, it ſhall ſometimes be thought good, that ſome Perſons be honoured with the Titles of *Prothonotaries*, *Acolyths*, *Counts Palatine*, *Royal Chaplains*, or the like, in the Court of *Rome*, or elſewhere; as alſo, that Others be received as offer'd to, or ſome other way engaged in, the Service of ſome Monaſtery, be it what it will, or as Friers Servants to Military Orders, Monaſteries, Hoſpitals, or Colleges; or, laſtly, under any other Title whatſoever; it ſhall not be underſtood, that any thing of the Right of Ordinaries is taken away by theſe Privileges; ſo as that theſe Perſons to whom ſuch Privileges have been, or ſhall for the future be granted, ſhall be leſs ſubject to their Ordinaries, as Delegates of the Holy Apoſtolical See, in all Things in General: And as to Royal Chaplains only, according to the Terms of the Conſtitution of Pope *Innocent* III. beginning *Cum Capella*, (*a*) excepting ſtill thoſe that actually ſerve in the aforeſaid Places and Military Orders, and that reſide within their Houſes and Cloſes, and under their Obedience; and thoſe who have been lawfully profeſs'd, according to the Rule of ſuch Military Order, of which the Ordinary ought to be certified, any Privileges whatſoever, even of the Order of *St. John of Jeruſalem*, and of other Military Orders, to the contrary notwithſtanding. As to the Privileges which uſe to belong to thoſe that reſide in the Court of *Rome*, by virtue of *Eugenius*'s Conſtitution, or becauſe they are Cardinals Menial Servants, they ſhall not be underſtood to be in Force in Favour of thoſe that hold Eccleſiaſtical Benefices, ſo far

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[(*a*) By that Conſtitution of *Innocent* III. the Exemption of the Canons of the Duke of *Burgundy*'s Chapel, from the Juriſdiction of all Archbiſhops and Biſhops, was taken off, in what relates to any Pariſh-Churches held by the ſaid Canons; ſo that ſo far as theſe Canons were Pariſh-Prieſts, ſo far they were by that Conſtitution put under their Dioceſans and Metropolitans Power: But in every thing elſe, the Papal Privileges which they enjoy'd, upon the Account of their Relation to the Duke of *Burgundy*'s Chapel, remain'd untouch'd.]

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as related to thoſe Benefices, but they ſhall continue under the Juriſdiction of the Ordinary; all Inhibitions to the contrary notwithſtanding.

Of Qualities requiſite to be promoted to Dignities and Canonries in Cathedral Churches.

Chap. XII. Dignities, particularly in Cathedral Churches, having been founded to preſerve and encreaſe Eccleſiaſtical Diſcipline; and that thoſe who ſhould obtain them, might excel in Piety, and be Examples to others, and aſſiſt the Biſhop with their Cares and Services; thoſe that are called to them, may reaſonably be deſired to be ſuch as may anſwer to their Employment: For the future therefore, no Man ſhall be preferred to any Dignity whatſoever, with Cure of Souls, till he is at leaſt Twenty five Years of Age, and has paſs'd ſome Time in the Clerical Order, and be commended for Learning neceſſary to perform his Office, and for the Integrity of his Manners, according to the Conſtitution of *Alexander* III. publiſhed in the Council of *Lateran*, begianing *Cum in cunctis.*

The Archdeacons likewiſe, who are called the Eyes of the Biſhops, in every Church where it can be, ſhall be Maſters or Doctors in Divinity, or Licentiates in Canon-Law. All other Dignities, or Parſonages, without Cure of Souls, ſhall alſo be ſupply'd with able Clerks, who are at leaſt Twenty two Years of Age.

All Men likewiſe, that ſhall be provided to any manner of Benefice with Cure of Souls, ſhall be obliged, within Two Months from the Day of their taking Poſſeſſion, to make a Publick Profeſſion of their Orthodox Faith; and to promiſe and ſwear to continue in the Obedience of the Church of *Rome*, within the Hands of the Biſhop himſelf, or, if he is hindred, before his Vicar-General, or his Official. But thoſe that ſhall be provided to Canonries or Dignities in Cathedral Churches, ſhall be obliged to do the ſame thing, not only before the Biſhop, or his Official, but alſo in the Chapter. Otherwiſe all that are ſo provided, as above, ſhall acquire no Property in the Profits, nor ſhall their Poſſeſſion do them any Service.

No Man for the future ſhall be admitted to any Dignity, Canonry, or Portion, till he be in that Holy Order which is proper to that Dignity, Prebend, or Portion; or be of ſuch an Age, as that he may take that Order in the Time preſcribed by the Law, and by the preſent Holy Council.

In all Cathedral Churches, every Canon or Comportioner ſhall be obliged to be in a certain Order, either Prieſt, Deacon, or Subdeacon: And the Biſhop, with the Advice of his Chapter, ſhall make ſuch Regulation as he ſhall judge expedient, and ſhall appoint to which Holy Order every Prebend ſhall for the future be appropriated; but ſo however, as that Half of them at leaſt ſhall be Presbyters, the others Deacons and Subdeacons; and where a more laudable Cuſtom has obtained, that a greater Number, or that all, ſhould be Presbyters, there that Cuſtom ſhall by all means be preſerved.

The Holy Council exhorteth alſo, that in Countries, where it can be done conveniently, all Dignities, and Half the Canonries, at leaſt in the conſiderable Cathedral or Collegiate Churches, ſhall be given to none but Maſters or Doctors, or at leaſt Licentiates, in Divinity or Canon-Law.

Of the Duties and Obligations of Canons.

No Dignitaries, Canons, Prebendaries, or Comportioners, in any Cathedral or Collegiate Churches, ſhall, by virtue of any Statute or Cuſtom, be allow'd to be abſent from their Churches above Three Months in a Year; ſaving ſtill the Conſtitutions of thoſe Churches which require a longer Time of Service: Otherwiſe every Offender ſhall be deprived the Firſt Year of one Half of the Profits which he ſhould have receiv'd by virtue of his Prebend and Reſidence; and if he be guilty of the ſame Negligence a Second time, he ſhall loſe all the Profits of that Year; and if he continues ſtill in his Contumacy, he ſhall be proceeded againſt according to the Conſtitutions of the Holy Canons.

Thoſe that are preſent at the Hours preſcribed, ſhall receive the Diſtributions; all others ſhall loſe them, without any Colluſion or Remiſſion, according to the Decree of *Boniface* VIII. beginning *Conſuetudinem*, which the Holy Council revives; all other Statutes and Cuſtoms to the contrary notwithſtanding.

They ſhall alſo be all obliged to perform the Divine Offices by themſelves, and not by Subſtitutes; and to aſſiſt and ſerve the Biſhop when he ſays Maſs, or officiates Pontifically; and in the Choir, which is appointed to ſing the Praiſes of God, to praiſe his Name in Hymns and Spiritual Songs, reverently, diſtinctly, and devoutly.

Their Habit ſhall be always decent, both within and without the Church; and they ſhall abſtain from unlawful Hunting, Hawking, Dancing, Taverns, and Games; and the

the Integrity of their Manners ſhall be ſuch, that they may deſerve the Title of the Eccleſiaſtical Senator.

For whatſoever elſe that relates to their Behaviour during the Divine Offices, to a proper Way of Chanting and Singing, to the certain Rules of Meeting in the Choir, and Staying there, and to whatſoever may be neceſſary for all the Miniſters of the Church, and the like; the Provincial Synod ſhall appoint ſuch a Form as ſhall be moſt uſeful to every Province, and adapted to its Cuſtoms: And in the mean time, the Biſhop, aſſiſted by Two at leaſt of his Canons, One choſen by himſelf, and the Other by his Chapter, ſhall make ſuch Regulations as he ſhall judge convenient.

Of Unions to Cathedral and Parochial Churches.

Chap. XIII. Since ſeveral Cathedral Churches are ſo ſlenderly endow'd, and ſo narrow, that they do by no means anſwer the Epiſcopal Dignity, nor are ſufficient for the Neceſſities of the Churches; the Provincial Council, having called in thoſe whom it does concern, is commanded to examine and weigh with Care, what Churches it will be convenient to Unite, and what to Augment with New Revenues, becauſe of their Smallneſs, or their Poverty; and to draw up Inſtruments of the Premiſes, and tranſmit them to the Pope; who, being by this means informed of the Buſineſs, ſhall judge, as in his Prudence he ſhall think moſt adviſeable, either to Unite thoſe which are too ſmall, or to procure them ſome Augmentation of their Revenue. In the mean time, till theſe Things can be effected, the Sovereign Pontiff may provide for the Subſiſtance of thoſe Biſhops, who, becauſe of the Smallneſs or Poverty of their Dioceſes, may want ſome Support out of ſome Benefices; provided they be neither Cures, nor Dignities, nor Canonries, nor Prebends, nor Monaſteries, where a Regular Obſervance is in force, or which are under the Juriſdiction of General Chapters, or certain Viſitors.

In Parochial Churches likewiſe, where the Revenues are ſo ſmall, that they are not ſufficient to ſupport the neceſſary Charges; the Biſhop ſhall take Care, if he cannot remedy it by uniting Benefices not Regular together, that either by Aſſignments of First-Fruits or Tenths, or by Contributions and Collections of the Pariſhioners, or by ſome other Way which he ſhall think more proper, a ſufficient Fund be raiſed to anſwer the Neceſſities both of Rector and Pariſh.

But in all manner of Unions, either for theſe or for any other Cauſes, Pariſh-Churches ſhall never be united to any Monaſteries, Abbies, Dignities, or Prebends, in Cathedral or Collegiate Churches; or to any other ſimple Benefices, Hoſpitals, or Military Orders: And thoſe that are ſo united, ſhall be reviſited by the Ordinaries, purſuant to the Decree made already in this ſame Council under *Paul* III. of happy Memory; which ſhall likewiſe be obſerved, concerning the Unions which have been made from the making of that Decree till this Time, any Terms whatſoever, in which that Decree was drawn up, (ſince they ſhall be conſtrued to be ſufficiently expreſs'd) to the contrary notwithſtanding.

Moreover, all Cathedral Churches, whoſe Annual Revenue, upon an exact Valuation, does not exceed One thouſand Ducats, and Pariſh-Churches not above One hundred Ducats, ſhall not for the future be charged with any Penſions or Reſervations of Profits.

In thoſe Cities and Places, where Pariſhes have no fixed Bounds, and the Rectors have no peculiar People to govern, but give the Sacraments indifferently to all that deſire them; the Holy Council commandeth Biſhops, That, for the greater Security of the Salvation of the People committed to their Charge, they ſhall divide the People into fix'd and diſtinct Pariſhes, and aſſign to every one its particular and perpetual Curate, who may know his People, and from whom they may lawfully receive the Sacraments; or elſe he ſhall remedy this Miſchief ſome other more convenient Way, according to the Diſpoſition of the Place. In Cities and Places where there are no Pariſh-Churches, this ſhall be done as ſoon as poſſible; all Privileges and Cuſtoms, even Immemorial, to the contrary notwithſtanding.

Prohibition of taking any thing from the Revenues of Benefices for any other Uſe.

Chap. XIV. In ſeveral Churches, as well Cathedral as Collegiate and Parochial, either by their Conſtitution, or rather by an Evil Cuſtom, it is known to be a Practice, that upon any Election, Preſentation, Nomination, Inſtitution, Confirmation, Collation, or any other Proviſion or Admiſſion to the Poſſeſſion of any Cathedral Church, Benefice, Canonry or Prebend, or upon a Participation of their Revenues or Quotidian Diſtributions; this ſhall be done upon certain Conditions or Deductions out of the Profits, or upon ſome Payments, Promiſes, unlawful Compenſations or Advantages, which in ſome Churches are called *Gains upon a Turn*: Now the Holy Council deteſting

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theſe Things, commandeth Biſhops not to ſuffer any of theſe Dues to be levied, unleſs they be laid out upon Pious Uſes; nor any Entries upon Benefices, which can be ſuſpected of Simoniacal Pollution, or of ſordid Avarice; but that they careſully look into thoſe Regulations and Cuſtoms; and reſerving only thoſe which they ſhall approve of as Laudable, reject and aboliſh what they ſhall judge to be Corrupt and Scandalous. And as for thoſe, who ſhall do any thing againſt the Intention of this Decree, it declares them to be liable to the Penalties decreed againſt Simoniacks by the Holy Canons, and ſeveral Conſtitutions of Sovereign Pontiffs; all which it revives, any Statutes, Conſtitutions, Cuſtoms, even Immemorial, and confirmed by Apoſtolical Authority, to the contrary notwithſtanding: The Biſhop, as Delegate of the Apoſtolical See, having a Power of enquiring into all Subreptions, Obreptions, or defects of Intention.

Of Union of Prebends in Cathedral or Collegiate Churches.

Chap. XV. In conſiderable Cathedral and Collegiate Churches, where the Prebends are numerous and ſo ſmall, that even with the quotidian Diſtributions they are not ſufficient to maintain the Canons decently according to their Degree, conſidering the Place and the Quality of the Perſons; the Biſhops may, with the conſent of the Chapter, annex ſome ſimple Benefices to them, ſo they be not Regular; or if a Proviſion cannot be made that way, they may ſink ſome of the Prebends with the Patrons leave, if they are of Lay Patronage; and then, having reduced their number, apply the Profits and Revenues of the Prebends ſo ſuppreſs'd towards the quotidian Diſtributions of thoſe that are left; provided ſtill, that there be enough left to perform Divine Service, in ſuch a manner as becomes the Dignity of that Church; all Conſtitutions and Privileges, General or Special Reſervations or Appropriations, to the contrary notwithſtanding: Nor ſhall the aforeſaid Unions or Suppreſſions be made void or ſtopped by any manner of Proviſions, not even by virtue of any Reſignations, Derogations or Suſpenſions whatſoever.

Of the Rights and Duties of Chapters during the Vacancy of a See.

Chap. XVI. When a See is vacant, in thoſe Places where the Charge of receiving the Revenues lies upon the Chapter, it ſhall appoint one or more faithful and diligent Stewards to take care of the Buſineſs and Revenues of the Church, of which they are to give an Account to him to whom it ſhall belong. The Chapter alſo ſhall be expreſly obliged, within Eight Days after the Deceaſe of the Biſhop, to Name an Official or Vicar, or to confirm him that is in already, who ſhall be a Doctor, or Licentiate at leaſt, in the Canon Law, or otherwiſe as capable as can be procured. In caſe of Default, this Right of Deputation, ſhall devolve upon the Metropolitan. And if the Church be Metropolitical or Exempt, and the Chapter be ſaid to be negligent, then the oldeſt Suffragan Biſhop in the Metropolitical Church, and the neareſt Biſhop to the exempted one, ſhall appoint a ſufficient Steward and Official. The Biſhop afterwards, who ſhall be promoted to the vacant See, ſhall cauſe the Steward and Vicar; and all the other Officers and Adminiſtrators, who, during the vacancy of the See, ſhall have been appointed by the Chapter, or by any body elſe in their room, even though they ſhould be Members of the Chapter, to give him an Account of whatſoever belongs to him, and of all their Functions, Juriſdictions, Adminiſtrations, or any other Employments; and ſhall have a Power of puniſhing thoſe that ſhall have been faulty in their Office or Adminiſtration; though the aforeſaid Officers ſhall have given in their Accompts to the Chapter, or its Deputies, and have received Acquittances or Diſcharges from them. The Chapter alſo ſhall be obliged to give the ſame Biſhop an Account of any Papers belonging to the Church, if any ſuch have fallen into their Hands.

Plurality of Benefices forbidden.

Chap. XVII. It being a perverting of the Order of the Church, for one Church made to take up the Offices of ſeveral; the Holy Canons have holily decreed, That no Man ſhall be received in Two Churches. But ſince many Perſons, blinded with the Paſſion of wicked Covetouſneſs, and deceiving themſelves, not God, have not been aſhamed to elude the Decrees already made by various Artifices, and to hold ſeveral Benefices at one time: The Holy Council, being deſirous to reſtore the Diſcipline which is neceſſary for the good Government of the Churches, doth by this preſent Decree, which it enjoyns all manner of Perſons, of whatſoever Titles, even though they have the Dignity of Cardinals, to obſerve, Ordain, That for the future one only Eccleſiaſtical Benefice ſhall be given to the ſame Man, unleſs where that Benefice is not ſufficient to maintain him to whom it is given creditably; for then he may be allowed to take another ſufficient ſimple Benefice, provided they do not both require Perſonal Reſidence: And this ſhall hold, not only as to Cathedral Churches, but to all other Benefices, Secular and Regular, even thoſe held by Commendam, of what Title or

Quality ſoever; and thoſe who hold at preſent ſeveral Parochial Churches, or one Cathedral and one Parochial Church, ſhall be abſolutely obliged; all Diſpenſations and Unions for Life, to the contrary notwithſtanding, to keep but one Parochial or one Cathedral Church, quitting the other Parochial Churches within Six Months; otherwiſe both the Parochial, and all the other Benefices which they hold, ſhall be looked upon as *ipſo jure* vacant, and, as ſuch, may be given freely to proper Perſons; nor ſhall thoſe, that held them before, keep them with a ſafe Conſcience after the limited Time, or detain the Profits of them. The Holy Council wiſhes however, that ſome convenient Proviſion may be made, for the Neceſſities of thoſe that muſt Reſign, as the Sovereign Pontiff ſhall think moſt fit.

Of the way of providing for Parochial Churches.

Chap. XVIII. Nothing does more promote the Salvation of Souls, than to be governed by worthy and capable Pariſh-Prieſts; that this Matter therefore may be better and more diligently managed, the Holy Council Decreeth, That when a Parochial Church ſhall become vacant by Death or Reſignation, even in the Court of *Rome*, or by any other manner whatſoever; even though there ſhould be room to alledge, That the Care belongs to the Biſhop or the Church, and that it would be taken care of by one or more Prieſts; and this too, in thoſe that are called *Patrimonial* or *Receptive* Churches, in which the Biſhop uſually committed the Care of Souls to one or more Eccleſiaſticks, who, by this preſent Council, are obliged to undergo the Examination here underwritten; and moreover, though this Parochial Church ſhould be reſerv'd or appropriated generally or ſpecially, even by virtue of ſome Indult or Privilege, granted in favour of any Cardinals of the Holy Roman Church, of any Abbats or Chapters; the Biſhop, if there is occaſion, ſhall be obliged, as ſoon as he ſhall know that the Cure is vacant, to appoint a capable Vicar, with an Aſſignment, at his own Diſcretion, of a ſuitable Portion of the Profits, to do the Duties of that Church till it ſhall be provided with a Rector.

In order hereunto, the Biſhop, and he that has the Right of Patronage, ſhall, within Ten Days, or ſuch other time as the Biſhop ſhall preſcribe, nominate ſome Clerks who ſhall be able to govern a Church, and this before the Commiſſioners appointed to examine them. It ſhall be free however for others, who ſhall know any Churchmen fit for ſuch an Employment, to give in their Names, that an exact Information may afterwards be taken of the Age, Morals, and Capacity of every one of them: And if the Biſhop, or Provincial Synod, ſhall think it adviſeable, according to the Cuſtom of the Country, they ſhall iſſue out a public Mandate for thoſe that ſhall have a mind to be examined to preſent themſelves. When the Time ſet is paſt, all whoſe Names have been taken ſhall be examined by the Biſhop; or, if he is engag'd, by his Vicar General, and the other Examinators, not fewer than Three; to whoſe Votes, if they be equal or ſingular in their Opinions, the Biſhop, or his Vicar, may join as he likes beſt.

As for the Examinators, Six at leaſt ſhall be propoſed every Year by the Biſhop, or his Vicar General, in the Dioceſan Synod, who ſhall be ſuch, as may deſerve to be liked and approved there. When any Church ſhall happen to be void, the Biſhop ſhall chooſe Three out of them to make the Examination with him; and afterwards, when another ſhall fall void, he may chooſe the ſame again, or Three others whom he pleaſes out of the Six. Theſe Examinators ſhall be Maſters or Doctors, or Licentiates in Divinity or Canon-Law, or ſuch as ſhall be judged to be moſt capable of that Employment among the other Clergy, whether Secular or Regular, or even Mendicants; and they ſhall all ſwear upon the Holy Goſpel of God, to execute that Office faithfully, without regard to any Humane Intereſt. They ſhall take care, that they take nothing upon the account of ſuch Examination, either before or afterwards, otherwiſe both they and the Givers ſhall incur the Guilt of Simony; from which they cannot be abſolved, unleſs they quit the Benefices which they were poſſeſs'd of before in any manner whatſoever; and they ſhall be incapable of ever poſſeſſing any others. And of all theſe things they ſhall be obliged to give an Account, not only to God, but, if there is occaſion for it, to the Provincial Synod, which ſhall puniſh them ſeverely at Diſcretion, if it ſhall diſcover that they have done any thing contrary to their Duty.

The Examination thus made, all whom the Eaminators ſhall judge capable and proper to govern a vacant Church for the maturity of their Age, their Manners, Learning, Prudence, all other Qualities neceſſary for ſuch an Employment, ſhall be declared to be ſo qualified; and out of theſe, the Biſhop ſhall chooſe him whom he ſhall judge

judge to be moſt preferable to all the reſt, and to him, and none elſe, the Church ſhall be collated by him to whom the Right of Collation belongs.

If the Patronage be Eccleſiaſtical, and the Inſtitution belongs to the Biſhop, and to none elſe, he whom the Patron ſhall judge to be moſt worthy among thoſe whom the Examinators ſhall approve of, ſhall be preſented by him to the Biſhop, to be inſtituted: But when Inſtitution is to be given by ſome body elſe beſides the Biſhop, then the Biſhop alone ſhall chooſe the worthieſt out of thoſe that are worthy, whom the Patron ſhall preſent to him, to whom the giving of Inſtitution does of Right belong.

But if the Patronage be Lay, he that ſhall be preſented by the Patron, ſhall be examin'd by the ſame deputed Commiſſioners, as aboveſaid, and ſhall not be admitted, unleſs he be found capable. And in all the abovementioned Caſes, no Man ſhall be provided to a Church, but one that is examin'd and approved by the Examinators, according to the Rule above laid down; nor ſhall any Devolution or Appeal be lodged with the Apoſtolical See, the Legates, Vice Legates, or Nuncio's of the Holy See, or with any Biſhops, Metropolitans, Primates or Patriarchs, ſtop the Effect of the Examinators Report, or hinder its being put in Execution; otherwiſe, the Vicar, whom the Biſhop appointed at his own Diſcretion to take care of the vacant Church for a time, or whom he ſhall perhaps afterwards appoint, ſhall not be removed, till either he himſelf, or ſome other Perſon appointed or choſen as above, ſhall be provided to it; and all Proviſions or Inſtitutions, made out of the aforeſaid Form, ſhall be eſteemed Surreptitious; all Exemptions from this Decree, Indults, Privileges, Preventions, Appropriations, new Proviſions, Indults granted to particular Univerſities, even to a certain Sum, or any other Impediments whatſoever, to the contrary notwithſtanding.

But if the Revenues of the Pariſh be ſo ſmall, that they will not bear the Labour of this whole Examination; or that no Man deſires to undergo it; or if, upon account of the open Diviſions and Factions which are to be found in ſome Places, there is Reaſon to fear, that greater Quarrels and Tumults may ariſe upon that Occaſion: The Ordinary may omit theſe Formalities, if, with the Advice of the deputed Commiſſioners, he ſhall in his Conſcience think it expedient, and ſtick to a private Examination, only obſerving the other Things above preſcribed; and if the Provincial Synod thinks any thing ought to be added to, or remitted in, the Form of Examination, it may take care of it.

Abolition of Mandates, and Gratia Expectativa's.

Chap. XIX. The Holy Council decreeth, That *Mandates of Proviſion*, and what they call *Gratia Expectativa's*, ſhall for the future be granted to none, to no Colleges, Univerſities, Senates, or particular Perſons; not even under the Name of *Indults*, or to a certain Sum, or under any other Pretence whatſoever, and no Man ſhall uſe any already granted. No *Mental Reſervations*, or any other Graces whatſoever for the future, relating to Benefices to be vacant, nor any Indults upon Foreign Churches and Monaſteries, ſhall be granted to any, not even to the Cardinals of the Holy Roman Church; and whatſoever has been hitherto granted of that ſort, ſhall be void.

Of Eccleſiaſtical Cauſes.

Chap. XX. All Cauſes which do in any manner belong to the Eccleſiaſtical Juriſdiction, even Beneficiary ones, ſhall be tried in the firſt Inſtance only before the Ordinaries of the Places; and they ſhall be entirely determin'd within Two Years at leaſt, reckoning from the Time in which the Suit was begun; otherwiſe, after that Time, both Parties, or either of them, ſhall be at Liberty to apply themſelves to the Superior Judges, if they are but competent; who ſhall take the Cauſe in the State in which they ſhall find it, and ſhall take care to determine it as ſoon as poſſible; but before the Two Years are expired, theſe Cauſes can be committed to none but the Ordinaries; nor can any Superior Judge whatſoever call them up, or receive any Appeal from either of the Parties; nor ſhall they grant any Commiſſion or Inhibition, unleſs it be from a definitive Sentence, or from one that has the force of a definitive Sentence; the Grievance of which can no way's be redreſs'd, but by an Appeal made from a definitive Sentence.

Thoſe Cauſes which, according to Canonical Sanctions, ought to be tried before the Apoſtolical See, are to be excepted from this Rule; or where the Sovereign Pontiff, for urgent and reaſonable Cauſes, ſhall think it neceſſary by a ſpecial Reſcript, Signed by his Holineſs himſelf, to commit a Cauſe, or to call it up to himſelf.

Matrimonial and Criminal Cauſes ſhall not be left to the Judgment of the Dean, Archdeacon, or other Inferior Officers, even during their Viſitations; but ſhall be left to the ſole Cognizance and Juriſdiction of the Biſhop, even though there ſhould be a Suit depending between a Biſhop and the Dean, the Archdeacon, or other Inferior

Officers, in any Inſtance whatſoever, concerning the Cognizance of theſe ſort of Cauſes.

If in any Matrimonial Cauſe, one Party makes before the Biſhop a real Atteſtation of his Poverty, he ſhall not be compelled to Plead out of the Province, not in the Second or Third Inſtance, unleſs the other Party will maintain him, and bear the Expence of the Suit.

Legates, even *a Latere*, Nuncio's, Eccleſiaſtical Governours, and others, ſhall, by virtue of no Faculties or Powers whatſoever, not only not preſume to hinder Biſhops in the abovementioned Cauſes, or to take away their Juriſdiction, or diſturb them in any manner; but ſhall not ſo much as proceed againſt any Clerks, or any other Eccleſiaſtical Perſons, till the Biſhop has been firſt applied to, and been found negligent; otherwiſe all their Proceedings and Decrees ſhall be null; and they ſhall be obliged to give Satisfaction to the Parties concerned for the Injury which has been done them.

Beſides, if any one Appeals in Caſes allow'd by the Law, or Complains of any Injury that has been done him, or otherwiſe recurs to another Judge, upon the Two Years being expired, as aboveſaid: He ſhall be obliged to tranſmit, at his own proper Coſts and Charges, all the Acts of the Proceedings before the Biſhop, to the Judge of the Appeal, and to give Notice of it beforehand to the Biſhop; that ſo, if he thinks there is any thing of which he can inform the Judge of the Appeal, ſo as to inſtruct him in the Cauſe, he may acquaint him with it; but if the Defendant ſhall appear, he ſhall be obliged to pay his Proportion towards the Charge of tranſmitting thoſe Acts, if he intends to make uſe of them, unleſs the Cuſtom of the Place be otherwiſe; namely, for the Appellant to be at all the Charge himſelf.

The Notary alſo ſhall be obliged to give the Appellant a Copy of the Acts, as ſoon as poſſibly he can within a Month at fartheſt, paying reaſonable Charges for the ſame: And if he ſhall fraudulently delay to deliver thoſe Acts, he ſhall be ſuſpended from the Execution of his Office at the Pleaſure of his Ordinary, and condemn'd in double the Charge of the Suit, to be divided between the Appellant and the Poor of the Place; but if the Judge himſelf is Privy to, and concern'd in that delay, or ſhall any other way obſtruct the delivery of the Entire Acts to the Appellant within the time, he ſhall be obliged to give double Coſts as before; all Privileges, Indults, Concordats, which oblige none but the Makers, and all other Cuſtoms relating to all the aforeſaid Matters, to the contrary notwithſtanding.

Declaration concerning the Clauſe Proponentibus Legatis.

Chap. XXI. The Holy Council deſiring, that no Difficulties may ariſe for the future upon the account of the Decrees which it has publiſhed, does for that reaſon explain theſe following Words contained in the Decree, publiſh'd in the Firſt Seſſion under our moſt Holy Father *Pius* IV. namely, *The Legates preſiding and propoſing there thoſe Things, which to the Holy Council ſhall ſeem proper and convenient for the aſſwaging the Calamities of the Times, appeaſing the Differences concerning Religion, ſtopping Malicious and and Deceitful Tongues, correcting the Abuſes of depraved Manners, and ſettling a Real and Chriſtian Peace in the Church, may there be treated of:* And declare, That it never intended by thoſe Words to alter the uſual Method of doing Buſineſs in General Councils, or to make any Innovations in prejudice of any thing eſtabliſh'd already by the Holy Canons, or by the Form of General Councils, by giving to, or taking any thing from any Perſon whatſoever.

Council Prorogued to December 9.

Laſtly, the ſame Holy Council enacteth and decreeth, That the next Seſſion ſhall be held upon Thurſday after the Conception of the Bleſſed Virgin *Mary*, which ſhall be the Ninth Day of next *December*, only reſerving to it ſelf a Power of ſhortening that Time: And in that Seſſion, the Sixth Chapter, which is deferred till then, and the remaining Chapters of Reformation already preſented, with others relating to the ſame Subject, ſhall be treated of. And if it be thought adviſeable, and if there be time for it, ſome remaining Points of Doctrine, which in their Reaſon ſhall be propoſed in the Congregations, ſhall alſo be conſider'd.

CHAP.

CHAP. XXI.

The Hiſtory of what paſſed from the Twenty fourth Seſſion to the Concluſion of the Council. Decrees and Canons of the Twenty fifth Seſſion.

THE *French* Ambaſſadors withdrew from *Trent* in the beginning of *October*, and went to *Venice*. The Cardinal of *Lorrain*, who did not approve of what they had done, wrote againſt them to the Court of *France*; but the Biſhop of *Orleans*, who was come from *Trent*, having given the King's Council an Account of all that had paſs'd, his Majeſty approved of his Ambaſſadors Conduct, of their Proteſtation, and Retreat to *Venice*, and commanded *du Ferrier* to ſtay there till new Orders. The King wrote alſo to the Cardinal of *Lorrain* to juſtifie his Ambaſſadors, and ſent the Abbat *Manne* to him with a Memorial, containing the Reaſons of his oppoſing the Decree of the Reformation of Princes, and the Prejudice which the Articles that it contained did to Kings, and particularly to his moſt Chriſtian Majeſty. *Actions of Ambaſſadors approv'd in France.*

After the Queen of *Navarre* was cited, the King commanded *Clutin d'Oiſel* to tell the Pope, That he was extreamly diſpleaſed at the Report of what had been done againſt her; which he ſhould never have believ'd upon the Rumours that had been raiſed, if he had not ſeen the Copy of the Monition that was ſet up at *Rome*; That he was bound to protect her, not only becauſe her Cauſe included the common Intereſt of all Kings, but becauſe ſhe was related to him both ways; and the Widow of a Prince who died the Year before Fighting againſt the Proteſtants, and the Mother of Two Orphans; ſo that he had more Reaſon than any Body to defend her, were it only in imitation of his Glorious Anceſtors; and beſides, that he ought not to ſuffer a War to be made upon his Neighbour, upon pretence of Religion; that it was no good Work to deſire to kindle a New War between the Crowns of *France* and *Spain*, ſo lately reconciled: That that Queen had great Fiefs in *France*, the Privileges of which Kingdom exempted them from appearing any where elſe in Perſon, or by Proxy. He alleged ſeveral Examples of Princes and Popes, who had proceeded with more Moderation: He ſaid, The way of citing by Edict, invented by *Boniface* VIII. was moderated by *Clement* V. in the Council of *Vienna*, as too rigorous, and even unjuſt: That theſe Citations could be valid only againſt thoſe who dwelt in Places where Acceſs was not free; that ſince this Queen dwelt in *France*, it was to outrage the King and his State, to give the Goods which ſhe poſſeſs'd there, of which he had the Sovereignty, as a Prey to the Firſt Seizer: That he was much amazed, that *Pius* IV. who had preſs'd the Intereſt of *Anthony* with the King of *Spain* with ſo much warmth, ſhould now deſire to oppreſs his Widow and Children: That none of all thoſe Princes, who had now for Forty Years withdrawn themſelves from the Church of *Rome*, had been ſo treated: An Argument that the Salvation of that Queen was not aimed at, that his Holineſs ſhould remember, that his Power was given him for the good of Souls, and not to deprive Princes of their States, or to meddle with their Temporalities; which had formerly cauſed ſo great Troubles in *Germany*. The King therefore deſired the Pope, to void all the Proceedings which had been made againſt the Queen of *Navarre*; proteſting, That if that were not done, he would uſe the Remedies which his Anceſtors had uſed before. He complained alſo of the Sentence given againſt the Biſhops, and commanded *D'Oiſel* to inſtruct the Pope with the ancient Cuſtom of the *Gallican* Church, and the Authority which the moſt Chriſtian Kings have in Eccleſiaſtical Cauſes, deſiring him to abſtain from all theſe Innovations. *D'Oiſel* executed his Commiſſion with a good deal of vehemence; and after divers Audiences of the Pope, he obtained, that the Queen and Biſhops ſhould be left at Reſt. *Defence of the Queen of Navarre.*

In the mean time, the Legates having taken Meaſures with the Cardinal of *Lorrain* and the Emperors Ambaſſadors, as alſo with the Prelates of *Otranto*, *Tarentum* and *Parma*, Three of the Popes Principal Creatures, how to cloſe the Council in one Seſſion; the Cardinal of *Lorrain* firſt propoſed it, ſaying, He was obliged to go away with the *French* Biſhops before *Chriſtmas*; that he would willingly have ſeen an end of the Council; *Concluſion of the Council reſolv'd upon.*

cil, but that, after the Orders which he receiv'd from the King, he muſt leave that Illuſtrious Aſſembly. The Imperialiſts alſo ſpread it about, That their Maſter long'd to ſee the Council at an End; and that the King of the *Romans* deſired to have it cloſed by St. *Andrew*'s Day, or the Beginning of *December* at fartheſt. The Truth was, that Prince ſollicited it, not to oblige the Pope, but becauſe he was going to hold a Dyet, during which he was not willing that his Father's Ambaſſadors ſhould be at the Council; becauſe, as ſoon as ever it was up, Matters relating to Religion would go on much better in *Germany*.

Moſt of the Fathers heard all this with Pleaſure; and Cardinal *Marone* held a Congregation in his Palace with the other Legates, Two Cardinals, and Twenty five Biſhops choſen out of all Nations; to whom he ſaid, That ſince the Council was called chiefly for the preſſing Neceſſities of *Germany* and *France*, and ſince the Emperor and the King of the *Romans* on one ſide, and the Cardinal of *Lorrain* and all the Princes on the other, deſired to have it ended, he deſired them to propoſe what Methods ſhould be taken.

The Cardinal of *Lorrain* ſaid, That it ought to conclude, That *Chriſtendom* might be no longer kept in Suſpence; and that the *Interim*, which was to laſt till the Council was ended, and could not otherwiſe expire, might be aboliſhed: That the Continuation of the Council did only hurt the Church; nay, that it was neceſſary to have it diſſolved, to prevent the holding of a National one in *France*. As to the Manner of Cloſing it, he ſaid, They had nothing to do, but to finiſh what remained of the Reformation the next Seſſion; as alſo the Catechiſm, and the Catalogue of Prohibited Books; which Things were now all ready; and leave the Remainder to the Pope, without diſputing about Indulgences, or Images: Adding, That the Anathematizing of Hereticks, by Name, ought to be omitted; and that they ought to content themſelves with doing that in General. The whole Aſſembly concluded to diſſolve the Council ſome Way or other, except the Archbiſhop of *Granada*, who ſaid, He referred himſelf to the Ambaſſador of his King. Some body ſaid, It was not poſſible to conclude the Council ſo ſoon, there being ſo many Things to be treated of ſtill; unleſs they gave Notice of another, to be held Ten Years hence, which ſhould determine what was yet behind, becauſe that would abſolutely prevent all National Councils. The Biſhop of *Breſcia* was for going a Middle Way between Diſſolving and Suſpending it: *For*, ſaid he, *to diſſolve the Council, is to drive the Hereticks to Deſparation; and to ſuſpend it, will be to Diſcontent the Catholicks.* But the Cardinal of *Lorrain*'s Opinion ſeemed to be the beſt.

The Archbiſhop of *Otranto* ſaid, Fulminations of *Anathema's* were neceſſary, and practiſed by all Councils: For, *added he*, many People are not capable of diſcerning of the Truth, or the Falſity of Opinions in themſelves; and moſt Men are for or againſt a Thing, as its Authors pleaſe or diſpleaſe them. The Council of *Chalcedon*, which was very full of Learned Men, being deſirous to know whether *Theodoret* the Great, Biſhop of *Cyrus*, who offer'd to give an Account of his Faith, was a Catholick, deſired of him no other Proof, but his explicite Anathematizing of *Neſtorius*: If therefore the Council does not pronounce it againſt *Luther* and *Zuinglius*, and againſt their Followers, it may be ſaid to have laboured in vain.

The Cardinal of *Lorrain* replied, That we muſt go as the Times will let us: That then the Differences of Religion lay between Biſhops and Prieſts; the People then came in only as Acceſſories, and the Great Ones did not concern themſelves with it, or, at leaſt, if they leaned to any Hereſie, they never made themſelves Heads of it; whereas now the Heretical Miniſters and Doctors cannot be called the Heads of their Sect; but Princes may, to whoſe Intereſts the others adjuſt their Opinions: That if they would name the true Heads of the Hereſie, they muſt cite the Queens of *England* and *Navarre*, the Prince of *Condé*, the Elector of *Saxony*, the Palſgrave, and ſeveral other Princes of *Germany*; which would only unite them more together, in order to be revenged the better: That beſides, ſhould they only condemn *Luther* and *Zuinglius*, that would be enough to provoke the Princes to ſuch a Degree, that it would certainly cauſe a great deal of Miſchief and Scandal: That it was better therefore to be guided by what they could do, than by what they had a mind to do, and conſequently keep to the General Propoſition.

Cardinal *Morone* having communicated the Opinions of this Congregation to the Eccleſiaſtical Ambaſſadors, they all gave in to that of the Cardinal of *Lorrain*; as did alſo the Secular Ambaſſadors; excepting him of *Spain*, who anſwer'd, That he did not yet know his Maſter's Reſolution; and that he deſired Time ſufficient to receive his Orders:

But

But the Legates, willing to execute the Reſolution that was taken, brought the Chapter *of Princes* upon the Board, in which they were mentioned with great Reſpect; the Council only deſiring to hinder their Officers from violating the Ancient Canons, made in favour of Eccleſiaſtical Juriſdiction, without entring any farther into particular Articles. That Evening there was another Congregation held; in which it was order'd, That Two ſhould be held every Day, till all the Fathers had given in their Opinions upon the other Articles of Reformation: Which they all did in few Words; except ſome *Spaniards*, who laboured as much to ſet Things backwards, as others did to put them forwards.

Difficulties about the Exemption of Chapters.

The greateſt Difficulty that there was, was about the *Sixth Chapter*, concerning ſubjecting of Canons to Biſhops: For on the one hand, it was the Biſhop's Intereſt to leſſen the Authority of Chapters; and the Catholick King's Intereſt yet more, becauſe of the Oppoſition which thoſe Bodies gave him, when any Contribution was to be required of the Clergy, as it often happens in *Spain*: And on the other hand, the Legates favoured the Chapters; which, with the Reaſon formerly mention'd, cauſed ſeveral of the *Italians*, who ſeemed formerly to be for the Biſhops, to declare for the Canons. *Vargas*, to whom the Count *de Luna* had diſpatched a Courier, interceded for the Biſhops with the Pope: And when the Pope, according to his Cuſtom, left it to the Council; he complain'd, That the *Italian* Prelates were ſuborned to change their Opinions: To which the Pope immediately replied, That they changed becauſe they were free; but that the Agent for the Chapters did not withdraw freely from the Council, from whence he was driven: And then complain'd of the Cabals of the Count *de Luna* at *Trent*, to hinder the Concluſion of the Council. However he wrote to the Legates, as *Vargas* deſired; but in ſuch Terms, as did no Injury to the Chapter's Pretenſions. And at laſt ſomething was put into the Decree in favour of the *Spaniſh* Biſhops, but much leſs than they demanded.

Patronages of Kings and States excepted.

The *Venetian* Ambaſſadors pray'd, That Royal Patronages being excepted by the *Ninth Chapter of Reformation*, thoſe of their Republick might alſo be comprehended. The Legates were willing to content them; but how to do it, they could not tell: For to except all the Republicks was too much; and to name that of *Venice*, might ſeem to provoke the Jealouſie of others. The Expedient therefore which they made uſe of, was to ſay, *Excepting the Patronages of Kings, and of thoſe that poſſeſs Kingdoms.*

Opinions concerning the Deſire to have the Pope confirm the Council.

In the Congregation of *October* 20. it was propoſed, to deſire the Pope to confirm all the Decrees of the Council. The Archbiſhop of *Granada* raiſed a Difficulty, by ſaying, That when the Sixteenth Seſſion ſuſpended the Council in *Julius* III's Time, it commanded, That all its Decrees ſhould be obſerved, without ſaying a Word of having them confirmed; ſo that to take any other Courſe, would be to condemn the then Fathers, who did not think a Confirmation neceſſary to put their Decrees in Execution. He added, That he did not ſay this to blame ſuch a Deſire; but that the Fathers, being apprized of this Inconvenience, might take Care to do it in ſuch Terms as might not be prejudicial. The Archbiſhop of *Otranto* made anſwer, That the Decree which the Archbiſhop of *Granada* urged, was ſo far from adding Weight to his Objection, that it refuted it; ſince it only exhorted Men to obſerve the Decrees then made, but did not command them; which was an Argument that thoſe Decrees do not yet oblige, for want of being confirmed. The Archbiſhop of *Granada* yielding, it was unanimouſly reſolved to deſire a Confirmation; but how to do it, was not ſoon agreed upon: For ſeveral Fathers were againſt their Breaking-up till they had got it, ſaying, It concerned the Honour of the Holy See and of the Council, and that it would look as if there were a Contrivance between the Holy See and the Council; whereas otherwiſe, if any Article were not confirmed, the Council muſt take Care to provide for it. To content theſe Fathers, Cardinal *Morone* would have been willing, that next Seſſion, which it was believed would laſt Three Days, becauſe of the Quantity of Buſineſs then to be diſpatched, upon the Firſt Day a Courier might be ſent away to *Rome*, to get the Pope's Confirmation; and upon his Return another Seſſion might be held, in which they ſhould do nothing but diſmiſs the Council. But this Opinion alſo met with great Contradiction: For, *ſaid they*, if the Pope muſt immediately go and confirm the Decrees without examining them, it will look like Colluſion; and if we ſtay till the Pope has examin'd them, that will be a Work of ſeveral Months. At laſt the Cardinal of *Lorrain* remonſtrated, That theſe Difficulties tended to prolong the Council; and that the King's Orders were preſſing for him to return with the other *Frenchmen*, whether the Council were ended or no; and that, when they were gone, it could no longer be called

called General, becauſe a whole Nation would be wanting; which, beſides the Hurt that it would do to the Reputation of the Council, might cauſe many National ones to be called, and produce other Inconveniencies. This Half Proteſtation, join'd to the Sollicitations of the Imperialiſts, was the Cauſe that after theſe Conſultations it was reſolv'd to deſire the Pope's Confirmation, and to diſmiſs the Council in the ſame Seſſion.

Du Ferrier refuſes to return to Trent.

This Cardinal alſo wrote earneſtly to *du Ferrier*, inviting him to return to *Trent*, ſince the Chapter *of Princes* was ſtruck out. He anſwer'd, That he could not do it without an expreſs Order from the King; who, in his Letters of the 9th, ſent him word, That he would ſend him back to *Trent* as ſoon as he heard that that Chapter was corrected: However *du Ferrier* wrote back to *France*, That he did not think it was for the Service of the King for him to return to the Council, which ſtill violated the Rights of his Crown, and the Liberties of the *Gallican* Church, in the Decrees which it was now going to publiſh.

Delibrations upon the Articles of Purgatory, and the Invocation of Saints.

The Matter of the Reformation being in a good Forwardneſs, the Cardinal of *Warmia* was deputed, with Eight Prelates, to draw up the Decrees of *Purgatory*, *Invocation of Saints*, *and Veneration of their Relicks and Images*: But tho' they all aim'd at avoiding Difficulties, yet they could not agree among themſelves. Some were for mentioning the Place and Fire of Purgatory, as had been done in the Council of *Florence*: Others ſaid, That as it was impoſſible to find Words, which every Man ſhould approve of, upon ſo obſcure a Subject; ſo they had better ſay nothing; but only, That the Good Works of the Faithful are profitable for the Dead, to remit their Penalties. The Archbiſhop of *Lanciano* ſaid, That ſince the Decree concerning the Maſs had taught, That that Sacrifice is offer'd for the Dead that are not entirely purged, the Doctrine of Purgatory was ſufficiently ſettled: So that they need only command the Biſhops to cauſe it to be preached, to redreſs Abuſes; and to take Care, that the Faithful diſcharge their Duties, in praying as they ought for the Dead. And the Decree was drawn up to that Purpoſe.

Concerning *Invocation of Saints*, they all agreed to condemn all the Opinions contrary to the Uſage of the Church of *Rome*, diſtinctly: But in the Buſineſs of *Images*, there was ſome Difficulty: For the Archbiſhop of *Lanciano* maintain'd, That they ought to be honoured only with relation to what they ſignifie: And F. *Lainez*, one of the Deputies, added, That beſides that Honour which is paid them, upon account of what they repreſent, there is another due to them, which belongs only to them, when they are ſeated in a Place of Adoration. This Worſhip he called Objective, the other Relative: For, *ſaid he*, as Sacred Veſſels and Veſtments are worthy of the Reverence which is due to them as they are conſecrated, tho' they repreſent no Saint; ſo Worſhip is due to an Image becauſe of its Dedication, beſides what is due to it by virtue of its Repreſentation. The Cardinal of *Warmia*, that he might content the Archbiſhop of *Lanciano*, and the Jeſuite, concluded to ſet down the Notion of the Firſt, as being clear and eaſie; but without uſing any Terms which might contradict the other.

Deliberations concerning the Decrees of Reformation of the Religious.

Some Prelates alſo were named to review the Decree *of the Reformation of the Monks, Friars, and Nuns*, along with thoſe that drew it up, and with the Generals of the Orders. This Congregation made no Alterations but in the Third Chapter, which allow'd all *Mendicants* to poſſeſs Real Eſtates, tho' it was againſt their Rule, at the Deſire of *Francis Zamora*, General of the *Obſervantins*, who deſired that his Order might be excepted; alledging, That they would keep to the Rule of St. *Francis*, from which it was not Juſt to exempt thoſe that did not deſire it. This was allow'd him; as alſo to *Thomas di Caſtello*, General of the *Capuchins*. F. *Lainez* deſired the ſame Thing for his Society; ſaying, That tho' its Colleges might poſſes Immoveable Revenues, having been founded to maintain abundance of Students not yet profeſs'd; yet the Profeſs'd Houſes, in which the Eſſence of his Society conſiſted, could only live upon Alms: But next Day he deſired, that the Exception which had been granted him, might be revoked; ſaying, That the Profeſs'd Houſes of his Society pretended to live always as *Mendicants*; but then they did not Care to have Honour of Men, being content with the Merit they ſhould have with God, to whom it would be the more well-pleaſing; becauſe when they could take the Advantage of the Council's Permiſſion, yet they ſhould never make uſe of it. Thus the Jeſuites who were in the Council, found out a Way of having it always in their Power to make uſe of this Conceſſion if they had a mind.

The

The Fifteenth Chapter decreed, That none ſhould be Profeſs'd till they were Eighteen Years old compleat; and that the Noviciate ſhould be Two Years at leaſt, without regarding the Age of the Novice. This all the Generals oppoſed; ſaying, That it was not Juſt to hinder any of thoſe that were capable of knowing the Obligations of their Vows, from going into a Religious Order: That Sixteen was thought by the Church to be a proper Age, when the World was not ſo refined; and conſequently that it was more reaſonable to anticipate that Term now, than to prolong it: And they gave the ſame Reaſons againſt the Two Years of the Noviciate. It was accordingly therefore reſolved to make no Alterations in that Matter to content them.

Beſides the Two and twenty Chapters which were publiſh'd in the Seſſion, there was another which allow'd Provincials, Generals, and Heads of Orders, to expel the Incorrigible, and pluck off their Habit. But *John Antonio Facchinetti*, Biſhop of *Nicaſtro*, oppoſed it vehemently; ſaying, That Profeſſing, and the Act of Reception, are a ſort of Marriage, by which the Profeſs'd are bound to the Convent, and the Convent to the Profeſs'd; ſo that as Theſe cannot withdraw, ſo neither can That expel them: That beſides, this Decree would fill all Cities with ſtripp'd Monks, to the great Scandal of the Seculars. On the contrary the Archbiſhop of *Roſſano* ſaid, It was not with a Convent and the Profeſs'd, as with Husband and Wife; but as with Father and Son: That the Son cannot renounce his Father, but the Father can expel and diſinherit his Son when he is diſobedient: And that it was much better to ſee Monks degraded in Cities, than to keep Libertines in Monaſteries. The Generals were not agreed about it. The Generals for Life were for the Expulſion; and the Triennial ones were againſt it: But moſt of the Fathers were for leaving Things as they were; as it uſually happens when a Multitude debates. After it had been ſaid and reſaid an Hundred times in that Aſſembly, That it would give great Scandal to the People, to ſee Men become Seculars again after they had worn the Habit of an Order for ſeveral Years; they fell upon the Queſtion of *Tacit Profeſſion*, namely, Whether they ought to declare it Good, as it had been hitherto; or to define, that no *Profeſſion*, but what is *expreſs*, can be Obligatory. This alſo had its Difficulties; but at laſt it was reſolved, That the Superior of a Convent ſhould be obliged to ſend back a Novice, or to admit him to be Profeſs'd at One Year's End: And this Clauſe was added in the Sixteenth Chapter, as in its proper Place.

F. *Lainez* commended this Decree extreamly, as very neceſſary; but deſired an Exception for his Society, alledging, That their Condition was very different from that of other Orders; in which, by a very Ancient Cuſtom, and even by the Approbation of the Holy See, Tacit and Mental Profeſſion was practiſed, which his Society never admitted: That the Scandal which other *Religious* gave, when they appeared in a *Secular* Habit, after having worn a *Religious* one a long time, was not to be feared from the Jeſuites, whoſe Habit did not at all differ from that of the *Seculars*: And that the Holy See had allow'd their Superiors, to admit no Novices to be *Profeſs'd* till after a long Time, which no other Order had ever obtained. All the Fathers were enclined to content *Lainez*: But when they came to put the Exception into the Decree, the Rules of Latin required them to ſpeak in the Plural in theſe Words, *Per hæc*, i. e. *By theſe Regulations the Council intends to make no Alteration with relation to the Clerks of the Society of Jeſus*; (*b*) without conſidering that the Words *Per hæc* might relate to the Fifteen foregoing Chapters, as well as to the Clauſe of admitting or diſmiſſing at the Year's End; which might give Men Grounds to believe, that that Society is not bound by thoſe Decrees, tho' that be againſt the Intention of the Council.

Deliberations concerning the Article of Indulgences.

The Congregation of *Nov.* 22. went on to conſider *Indulgences*. Several were for letting that Matter quite alone, as too knotty and too large, ſince they were reſolved to avoid Difficulties: But ſome ſaid, The Hereticks would have Reaſon to ſay, That they avoided to ſpeak of Indulgences, becauſe they could not tell what to ſay for them. Others believed they needed only treat of their Uſe, in order to take away the Abuſes which had crept in through length of Time.

[(*b*) *Per hæc Sancta Synodus non intendit aliquid innovare aut prohibere, quin Religio Clericorum Societatis Jeſu, &c*]

The *Portugueze* Ambaſſador ſaid, He had Reaſon to complain, becauſe they had determin'd nothing concerning *Cruſades*; *(c)* but he was willing to be ſilent, leſt ſome ſhould take occaſion from thence to prolong the Council. Tho' the Emperor's Ambaſſadors preſs'd to have it concluded, purſuant to their Maſter's Orders, yet they did not agree upon One Point. The Archbiſhop of *Prague* was for letting *Dogmes* alone; and the Biſhop of *Five Churches* ſaid, If they did that, and did not remedy the Abuſes concerning *Relicks*, *Images*, and *Purgatory*, the Council would be deſpiſed.

The Biſhop of *Modena* repreſented, That if they would treat of *Indulgences*, as they had done of *Juſtification*; that is to ſay, examine all, and reſolve Difficulties; it would be a very long Work: It being impoſſible to clear that Matter, without firſt deciding, Whether they are *Abſolutions*, *Compenſations*, or *Suffrages*? And whether they deliver only from the Penalties impoſed by the Confeſſor, or from all that are due? And likewiſe, Whether the Treaſure, on which they are founded, conſiſts in the ſole Merits of Jeſus Chriſt? Or whether there is a Neceſſity of calling in the Merits of the Saints? Whether Indulgences can be given, without the Receiver's doing any thing on his Part? Whether they extend even to the Dead? *&c.* But then to define, that the Church has a Power of granting them, and has granted them in all Times; and that they are of great Advantage to thoſe that receive them worthily; there need not be ſo much diſputing. The Power of granting them, is proved by Scripture; their Uſe, by Apoſtolical Tradition, and the Teſtimonies of Councils; and their Certainty, by the unanimous Conſent of the Schoolmen: And then, upon that Foot, a Decree might be formed about them, which would paſs without Difficulty. This Opinion found many Favourers; and that Biſhop was deputed, with other Biſhop-Monks, to draw up the Decree in that manner, with a Regulation of their Abuſes.

Propoſitions concerning the Catechiſm, *the* Ritual, *and the* Catalogue.

In the following Congregations they treated of the *Catalogue of Books*, the *Catechiſm*, the *Breviary*, the *Miſſal*, and the *Ceremonial*. All the Deciſions that had been made in the particular Congregations of the Prelates Committees, relating to theſe Matters ever ſince the Council was begun, were read there: And this had like to have occaſioned a very great Diſpute; ſome affirming, That the Cenſure of certain Books and Authors was unjuſt; and others complaining, That they let a great many paſs which deſerved much more to be cenſured. There was not leſs Difficulty about the *Catechiſm*: Some ſaid, It was not for the Uſe of the whole Church, in which the Simple are more numerous than in all the reſt; others were for putting yet higher Things into it. There was the ſame Perplexity about the *Rituals*: Several were for having an abſolute Uniformity throughout the whole Church; whilſt others defended the particular Ceremonies of their reſpective Dioceſes. The Legates, who ſaw it would take up above a Year to decide all this, propoſed to leave it to the Pope: To this ſome Prelates did not conſent; and the Biſhop of *Lerida* made a long Diſcourſe, to ſhew, That if any thing deſerved to be done by a Council, it was a *Catechiſm* and *Rituals*; one as the chief Book in the Church after the Creed, and the others as Books which ought to hold the Second Place: That if they would correct the *Rituals*, they ought to have an exact Knowledge of Antiquity, and of the Cuſtoms of Countries: That that Knowledge was not to be found at the Court of *Rome*; which, tho' it was filled with great Genius's, yet wanted Men verſed in that ſort of Studies which is neceſſary to do Things worthy to be tranſmitted to Poſterity: This might be much ſooner hoped for from a Council. But he was ſcarcely heard by the Fathers, who thought now of nothing but Concluding it.

Count de Luna's *Obſtacles to the cloſing the Council.*

Nov. 22. the Count *de Luna* preſented a Paper, in which he complained, That the Things for which the Council was chiefly called, were omitted; and that they had precipitated all the reſt: Adding, That now they intended to cloſe the Council without the King his Maſter's Knowledge; and deſiring them to ſtay for his Anſwer, and to hear the Opinions of the Divines upon the Points of Doctrine. The Legates anſwer'd, That Matters were gone too far to go back; and that it would be impoſſible to detain ſo many Biſhops who were now ready to go away. The Count *de Luna* re-

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[*(c)* Theſe *Cruſades* were Bulls granted by the Popes to the Kings of *Spain* and *Portugal*, with great Indulgences; of the ſame Nature with thoſe formerly granted in order to raiſe Money to recover the Holy-Land. They conſtitute ſtill a very conſiderable Part of the King of *Portugal*'s Revenue: And the Pretence of their preſent Publication, is to enable His *Portugueze* Majeſty to maintain the Fortreſs of *Mazagam*, which he holds upon the Coaſt of *Barbary*, among the Moors who are *Mahometans*.] See *Colbatch*'s *Account of Portugal*, Part I. Sect. 2.

ply'd,

ply'd, That if the Council broke up without acquainting his Prince with it, he would be obliged to do more than he had a mind to do. The Legates diſpatched a Courier to the Pope; and the Count writ to *Vargas*, to get him to act vigorouſly with His Holineſs: But *Vargas* did not care to ſpeak any farther; either becauſe when the Courier arrived, the Pope was fallen dangerouſly ill; or becauſe he had told him ſome Days before, That he would not take away the Liberty of the Council, for which the Catholick King did ſo much concern himſelf. It is certain, that when *Vargas* ſaid one Day, *The Council ought to be kept open, becauſe all the World deſired it*; the Pope made anſwer, *What World is that?* And when the other ſaid, *Spain*; the Pope bid him *write into* Spain, *for them to buy a* Ptolemee; *which as ſoon as they had opened, they would find that* Spain *is not the whole World.* The Legates uſed all their Rhetorick with the Count *de Luna*, and they were ſeconded by the Cardinal of *Lorrain* and the Imperialiſts; but when neither of them could make him alter his Notions, that Cardinal and the Ambaſſadors ſollicited directly againſt him; the Firſt in the Name of *France*, and the Others in the Emperor's and the King of the *Roman*'s Names; and the Legates in the mean time, who had Orders to finiſh the Council, even whether the Count *de Luna* would or no, made what Haſt they could to get every thing ready.

News of the Pope's Sickneſs, which haſtens the Ending of the Council.

Dec. 1. in the Evening there came a Courier from *Rome*, with News, That the Pope was very dangerouſly ſick; and with Letters from Cardinal *Borromee*, for the Legates, and for the Cardinal of *Lorrain*; deſiring them to cloſe the Council as ſoon as they could, and to concern themſelves for no Body, in order to prevent the Inconveniences which might ariſe from the Election of the Pope, if there ſhould be a Vacancy before the Council was up. In theſe Letters there were ſome Words written with the Pope's own Hand, to ſtrengthen the Premiſes. The Cardinal of *Lorrain* was deſired to remember what he had promiſed: And it is certain, that the Pope had reſolved to create Eight Cardinals if his Sickneſs continued, and to give Order that his Succeſſor ſhould be choſen without any Noiſe. The Legates therefore, and the Cardinal of *Lorrain*, being reſolved to anticipate the Day of the Seſſion, and to cloſe the Council within Two Days, that there might be no News of the Pope's Death till all was over, acquainted the Ambaſſadors with the News which they had receiv'd from *Rome*, and with their Reſolution; and then treated with the principal Prelates. None ſtood out but the Count *de Luna*, who ſaid, That he had Orders, if the See ſhould happen to be vacant, not to ſuffer a Pope to be made by the Council; and ſo nothing obliged them to uſe any Precipitation in cloſing it. Cardinal *Morone* on the contrary ſaid, That he knew certainly, that *du Ferrier*, who was ſtill at *Venice*, had a Commiſſion to proteſt, That *France* would obey no other Pope but whom the Council ſhould chooſe: So that they muſt of neceſſity put an End to it, to avoid any Difficulty. The Count *de Luna* held a Conference with the *Spaniſh* Biſhops at his own Houſe; and ſpread Abroad a Report, That he would Proteſt. But for all that the Legates held a Congregation next Day; in which the Decrees concerning *Purgatory*, and *Invocation of Saints*, which the Cardinal of *Warmia* and the other Commiſſioners had drawn up, were read; and afterwards the *Reformation of Religious Orders*: All which were receiv'd in a manner without any Contradiction.

Opinions concerning the Decrees of Reformation.

Then the Decree concerning *Reformation in general*, was read. In the *Firſt Chapter*, in which Biſhops are forbidden to enrich their Kinſmen and Domeſticks with the Goods of the Church, it was ſaid, *Being appointed to be Stewards for the Poor.* The Biſhop of *Sulmo* objected, That ſince the Portions of the Poor, the Fabrick, and the Epiſcopal Table, were divided by an Ancient Canon; we ought not to ſay, that Biſhops and other Beneficiaries were only Stewards, becauſe at that rate they would be obliged to Reſtitution; which they could not ſay: But on the contrary they were Maſters of their Portion, tho' they ſinned, and incurred the Wrath of God, if they made an ill Uſe of it; as every Man ſins that miſemploys his Patrimony. Upon this they reaſoned long; moſt of them affirming, That Beneficiaries are *Maſters of the Profits* or *Uſufructuaries*; others ſaying, They had only the *bare Uſe.* Some approved the putting in the Word *Steward* into the Decree; and quoted the Paſſage of Scripture about the Faithful Servant, and the Doctrine of all the Holy Fathers: But there being a Neceſſity to finiſh the Council, that Conteſted Clauſe was ſuppreſs'd, to take away all Difficulties.

Upon the Chapter *of Patronages*, the Ambaſſadors of *Savoy* and *Florence* deſired, that the *Patronages* of their Maſters might alſo be excepted; or elſe, that they would except none but thoſe of Kings. The Congregation contented them, by taking in Great Princes into the Exception.

Reſolution to read the Decrees under Paul *III. and* Julius *III.*

Then it was propoſed to read in the Seſſion all the Decrees that were made under *Paul* III. and *Julius* III. that they might be approved: But the Biſhop of *Modena* ſaid, That that would be to derogate from the Authority of thoſe Decrees, and to ſhew that the Council of *Pius* IV. was not the ſame with that of *Paul* III. or of *Julius* III. ſince no Man confirms his own Acts. Others anſwer'd, That was the very Reaſon why they ought to be confirmed, leſt they ſhould be invalidated, by ſaying that they were not the Decrees of the ſame Council. The *French*, who formerly had deſired ſo earneſtly to have it declared, That this was not a Continuation of *Paul* III's and *Julius* III's Council; now took more Pains than all the reſt, to ſhew, that there was no Pretence of doubting whether all the Acts made from 1545, to the End of the Year 1563, were made by the ſame Council. All the Fathers therefore having the ſame Aim, it was reſolved barely to read thoſe Decrees, without ſaying any thing elſe; which would plainly ſhew the Unity of the Council, and beſides it would avoid the Difficulties which the Word *Confirmation* might draw after it: So that every Man would have Liberty of judging, whether from the Reading of theſe Decrees it would follow, that they were confirmed, and declared good; or whether it ought to be inferred, that the Council which read them was the ſame with that which made them.

Seſſion appointed for the next Day.

Laſt of all, it was propoſed to hold the Seſſion the next Day, and to continue it the Day after as the ſame Seſſion, if all could not be done in One Day; and then to diſmiſs the Fathers, and to ſign all the Acts of the Council the *Sunday* following. Fourteen *Spaniſh* Biſhops oppoſed it; ſaying, That there was no need of anticipating the Time: But, for all that, Cardinal *Morone* declared that the Seſſion ſhould be held. Then the Cardinal of *Lorrain* and the Imperialiſts ſet again upon the Count *de Luna*, begging of him to conſent to a Deliberation taken by Common Conſent. At laſt he did ſo; but with a great deal of Difficulty, and upon Two Conditions: Firſt, That it ſhould be ſaid, That the Pope would provide for what remained: Next, That when they ſpake of Indulgences, it ſhould not be ſaid, That they might be given *gratis*; and that no Words ſhould be uſed that might prejudice the *Cruſades* of *Spain*.

Opening of Seſſion XXV.

Dec. 3. the Fathers went to Church with the accuſtomed Ceremonies: Maſs was ſaid there by the Biſhop of *Sulmo*; and the Sermon was preached by *Jerome Ragazzoni*, Biſhop of *Nazianzum*. He called all Nations to ſee that Happy Day, in which the Temple of God was rebuilt; and the Ship came to Port, after a long and furious Tempeſt. The Joy, he ſaid, would have been much greater, if the Proteſtants would have born a Part in the Conſtruction of that Great Building; but that was not the Council's Fault: That a City in *Germany* was choſen to hold it in, which was as it were in their Port, not fortified with any Guard, that they might have nothing to fear for their Liberty: That they had been pray'd, invited, and expected: That nothing had been ſpared to cure them, either as to the Explication of the Points of the Catholick Faith, or as to the re-eſtabliſhing of the Diſcipline of the Church. He recapitulated all the Decrees made by the Council, *concerning Matters of Faith*; and ſhew'd how many Abuſes, in Matters of Ceremony, had been redreſs'd: That tho' there had been no other Reaſon of calling the Council, yet there would always have been Occaſion for one to ſtop the Courſe of Clandeſtine Marriages. Afterwards, when he came to the Decrees *concerning Reformation*, he ſhew'd, from Step to Step, the Advantage which they would bring to the Church; adding, That this Council had taken more Pains than all the preceding ones, about Reformation of Manners: That the Arguments of the Hereticks had been ſeveral times examin'd, and often with a good deal of Eagerneſs; not that there was any Diſſention among the Fathers, ſince there could be none where all were of One Mind; but that the Truth might be laid open in the ſame manner that it would have been, had the Hereticks been preſent. He conjured all the Prelates, to cauſe the Decrees, as ſoon as ever they got Home, to be put in Execution; and, next to God, to thank *Pius* IV. who had ſpared neither Pains nor Coſt to bring the Council to a Happy Concluſion. He commended the Legates, eſpecially *Morone*, for putting the Laſt Hand to this Great Work; and concluded with a Panegyrick upon all the Fathers.

Then the Decrees of Doctrine and Reformation were read. The Firſt, concerning *Purgatory*, is as follows:

"The

" The Catholick Church being inſtructed by the Holy Ghoſt, having always taught, *Decree concerning Purgatory.*
" purſuant to the Holy Scriptures, and the Ancient Tradition of the Fathers in former
" Holy Councils, and beſides lately in this General Council, That there is a Purga-
" tory; and that the Souls there detained are comforted by the Suffrages of the Faith-
" ful, eſpecially by the Acceptable Sacrifice of the Altar: The Holy Council com-
" mandeth Biſhops to take particular Care, that the Faith and Belief of the Faithful,
" concerning Purgatory, be conformable to the Holy Doctrine handed down to us by
" Holy Fathers and Holy Councils; and that it be every where ſo taught and preached.
" That they baniſh out of Publick Sermons, made before the Rude and Ignorant Multi-
" tude, all Subtil and Intricate Queſtions upon this Subject, which do not at all tend to
" Edification, and which are uſually of no Advantage for Piety. That they hinder
" alſo all Things that are uncertain, or ſeemingly falſe, to be ſtarted or diſputed of:
" And that they forbid whatſoever looks like Curioſity or Superſtition, or filthy Lucre,
" as ſcandalous and offenſive to the Faithful: And that they take Care, that the Suffra-
" ges of the Faithful; ſuch as Maſſes, Prayers, Alms, and other Works of Piety,
" which are cuſtomarily performed by the Faithful here for the Faithful that are de-
" parted; be offer'd with Piety and Devotion, according to the Uſages of the Church:
" And that what is due to them by Teſtamentary Donations, or otherwiſe, be paid
" with Care and Exactneſs, and not Slightly, by the Prieſts and Miniſters of the
" Church, who are bound to do it.

This Decree was followed by another, relating to the *Invocation of Saints* and their *Worſhip*, and to *Images*, in theſe Words:

" The Holy Council commandeth all Biſhops, and all other Men, upon whom the *Decree concerning Invocation and Worſhip of Saints and Images.*
" Care and Office of Teaching the People is incumbent, That according to the Uſage
" of the Catholick and Apoſtolical Church, which has been receiv'd from the Earlieſt
" Ages of the Chriſtian Religion, and agreeable to the Unanimous Conſent of the Ho-
" ly Fathers, and the Decrees of Holy Councils; in the Firſt place, carefully to in-
" ſtruct the Faithful in what relates to the Interceſſion and Invocation of Saints, the
" Honour due to Relicks, and the lawful Uſe of Images: Teaching them, That the
" Saints, who reign with Jeſus Chriſt, offer up their Prayers to God for Men: That it
" is a Good and Profitable Thing to call upon them with Humility; and to have re-
" courſe to their Prayers, Aid and Aſſiſtance, to obtain Grace and Favour from God,
" through his Son Jeſus Chriſt our Lord, who is our only Redeemer and Saviour: And
" that thoſe harbour impious Thoughts, who deny that we ought to invocate the Saints
" that enjoy Eternal Happineſs in Heaven; or who affirm, That Saints do not pray to
" God for Men; or, That it is Idolatry to invoke them, that they may pray for every
" one of us; or, That it is repugnant to the Word of God, and injurious to the Ho-
" nour which is due to Jeſus Chriſt, the only Mediator between God and Men;
" or, That it is a fooliſh Thing to pray, either Vocally or Mentally, to the Saints
" who reign in Heaven.

" That the Faithful alſo ought to pay a Veneration to the Holy Bodies of the Mar-
" tyrs, and of the other Saints, who live with Jeſus Chriſt; theſe Bodies having for-
" merly been the Living Members of Jeſus Chriſt, and Temples of the Holy Ghoſt,
" by whom they are hereafter to be raiſed again to Eternal Life, and cloathed with
" Glory; God himſelf alſo doing much Good to Men by their Means: So that thoſe
" that affirm, That no Honour or Veneration is due to the Relicks of Saints; or, That
" they, with other Sacred Monuments, are reverenced to no Purpoſe; and, That Ho-
" ly Places are frequented in Memory of them, tho' in Hopes of Advantage, yet with-
" out Profit; ought abſolutely to be condemned, as the Church has formerly con-
" demned them, and does ſo again by this Decree.

" Moreover, That the Images of Jeſus Chriſt, of the Virgin-Mother of God, and of
" other Saints, ought to be kept and preſerved, eſpecially in Churches; and that the
" Honour and Veneration ought to be paid to them, which is their due: Not that any
" Divinity or Virtue is believed to be in them, for which they ſhould be worſhipped;
" or that any thing is to be asked of them; or that any Confidence is to be placed in
" them; as the *Gentiles* formerly did, who placed their Hope in Idols: But becauſe the
" Honour which is paid to them, is referred to the Originals which they repreſent, So
" that by the Images which we kiſs, and before which we uncover our Heads, and
" proſtrate our ſelves, we adore Jeſus Chriſt, and venerate the Saints whom they re-
" ſemble;

" ſemble; as has been decreed and declared by the Second Council of *Nice* particu-
" larly, and by other Councils, againſt the Oppoſers of Images.

" The Biſhops alſo ſhall carefully teach the People, That the Hiſtories of the My-
" ſteries of our Redemption, expreſs'd by Pictures and other Repreſentations, are de-
" ſigned for their Inſtruction, and to confirm them in the Articles of Faith, which
" they ought continually to bear in Memory: And alſo, That great Advantage may
" be reaped by all Holy Images: Not only becauſe the People are thereby put in mind
" of the Benefits and Gifts which they have received from Jeſus Chriſt; but alſo be-
" cauſe the Miracles which God has wrought by the Saints, and the Saving Examples
" which they have ſet us, are by this Means continually ſet before the Eyes of the
" Faithful, that they may thank God for them, and conform their own Lives and Man-
" ners to the Imitation of the Saints, and be ſtirred up to worſhip and love God, and
" to live Religiouſly. If any Man teacheth, or thinketh contrary to theſe Decrees,
" let him be *Anathema*.

" If any Abuſes have crept in amongſt theſe Holy and Salutary Cuſtoms, the Holy
" Council extreamly deſires that they may be entirely aboliſh'd; that ſo no Images
" which may teach falſe Doctrine, or may give Occaſion to Ignorant People to fall into
" any dangerous Error, may be ſet up. And if at any time any ſuch Figure, or Pi-
" cture of the Hiſtories and Events contained in Scripture, as ſhall be thought adviſe-
" able for the Inſtruction of the People that are unlearned, ſhall be made; the People
" ſhall be taught, That it is not pretended that the Divinity is repreſented thereby, as
" if he could be perceived with Bodily Eyes, or expreſs'd by Colours or Figures.

" Moreover, all Superſtition in the Invocation of Saints, the Veneration of Relicks,
" and the Sacred Uſe of Images, ſhall be taken away; all Filthy Lucre ſhall be remo-
" ved; and in ſhort, every Thing that is Immodeſt ſhall be avoided; that ſo neither in
" the Ornaments, nor in the Painting of the Images, there may be any thing affected,
" or indecent: And that the Solemnities of the Feſtivals of the Saints, and the Voya-
" ges which are undertaken to pay Honour to Relicks, may not be abuſed to Revellings
" and Drunkenneſs; as if the Holidays, which are obſerved in Honour of the Saints,
" ought to be ſpent in Debauchery and Diſorder.

" Laſt of all, the Biſhops ſhall in all this uſe ſo great Care and Application, that no
" Diſorder, or Tumult, or Exceſs, ſhall appear: In a Word, nothing that is Profane,
" or contrary to Good Manners; ſince Holineſs becometh the Houſe of God.

" And that theſe Things may be the more exactly obſerved, the Holy Council or-
" daineth, That no Perſon whatſoever ſhall erect, or cauſe to be erected, any unuſual
" Image in any Place or Church, what Exemption ſoever it may plead, without the
" Approbation of the Biſhop: Nor ſhall any New Miracles or New Relicks be ad-
" mitted or received, till the Biſhop has taken Cognizance of them, and approved them;
" who, as ſoon as he ſhall have any Notice given him of ſuch Things, ſhall call in ſome
" Divines, and other Pious Men, and with their Advice ſhall act as he ſhall judge to
" be agreeable to Truth and Piety. But if any doubtful or difficult Abuſe be to be
" rooted up, or if any important Diſpute ſhall ariſe concerning theſe Matters, the Bi-
" ſhop ſhall, before he determine any thing, ſtay for the Opinion of his Metropolitan
" and Comprovincial Biſhops in a Provincial Council; but yet ſo, that nothing new,
" or that has been before unpractiſed in the Church, ſhall be decreed, without firſt ac-
" quainting the moſt Holy Roman Pontiff therewith.

The ſame Holy Council going on with the Buſineſs of *Reformation*, has reſolved to decree as followeth:

Decrees of Reformation, concerning Regulars and Monaſteries.

Chap. I. The Holy Council knowing very well what Splendor and Profit ariſes to the Church of God, from Monaſteries that are Piouſly and Prudently governed; and being deſirous to provide, that the Ancient and Regular Diſcipline might the more eaſily and ſpeedily be reſtored where it is ſunk, and be more conſtantly kept up where it hitherto has been maintained; has thought it neceſſary to Enact, as by this Decree it Enacteth, That all Regulars, both Men and Women, ſhall order their Lives and Converſations ſuitably to the Rule which they have profeſs'd: And eſpecially, that they faithfully obſerve the Things which relate to the Perfection of their Profeſſion; ſuch as are the Vows of Obedience, Poverty and Chaſtity, and all other particular Vows and Precepts belonging to peculiar Rules and Orders, which conſtitute their reſpective Eſſence; and all that relates to their Common Living, Eating or Habit. And the

Superiors

Superiors ſhall uſe their utmoſt Care and Diligence, both in their General and Provincial Chapters, and in their Viſitations, which they ſhall not omit to make in their proper Seaſons, that theſe Things may not be departed from; ſince it is certain, that it is not in their Power to relax any thing that belongs to the Eſſence of a Regular Life: For if thoſe Things which are the Baſis and Foundations of all Regular Diſcipline be not exactly obſerved, the whole Building muſt of Neceſſity tumble down.

Chap. II. No Regular therefore, whether Man or Woman, ſhall Hold or Poſſeſs as proper, nor even in the Name of the Convent, any Goods moveable or immoveable, of what ſort ſoever they be, or what way ſoever acquired; but ſuch Goods ſhall immediately be put into the Superior's Hands, and Incorporated into the Convent. Nor ſhall any Superiors for the future Grant any Real Eſtate to a Regular, not ſo much as to Conſtitute him Uſufructuary, or to give him the Uſe; or to let him hold it by way of Adminiſtration or Commendam. But the Adminiſtration of the Goods of Monaſteries or Convents ſhall only belong to the Officers of thoſe Houſes, who ſhall be Removeable at the Will of their Superiors. For what is Moveable, the Superiors ſhall allow particular Perſons, ſo far as can be conſiſtent with the ſtate of Poverty which they have Vow'd; and ſhall take care that they have nothing ſuperfluous, nor be deny'd any thing that is neceſſary. And if any one be taken or convicted of poſſeſſing any thing otherwiſe than in this manner, he ſhall be deprived for Two Years of an Active and Paſſive Voice, and be puniſhed beſides, according to the Conſtitutions of his Rule and Order.

Chap. III. The Holy Council gives all Monaſteries and Houſes, as well of Men as Women, even of *Mendicants*, even of thoſe who by their Conſtitutions are forbidden to have any, or who have had no Conceſſion by an Apoſtolical Privilege, excepting the Houſes of the *Friars* of *St. Francis*, of the *Capuchins*, and of thoſe that are called *Minors of the Obſervance*, Leave for the future to poſſeſs *Real Eſtates*. And if any of thoſe Places, which by Apoſtolical Authority were permitted to poſſeſs ſuch ſort of Goods, have been Robbed of them; the Holy Council Commands, That they be all reſtored to them again. In all Monaſteries and Houſes, both of Men and Women, whether they poſſeſs *Real Eſtates* or not, there ſhall not be a greater number of Perſons ſettled and kept for the future, than can be conveniently maintained, either out of the proper Revenues of the Monaſteries, or by the accuſtomed Alms: Nor ſhall any ſuch Houſes be Founded for the future, without the Licenſe of the Biſhop of that Dioceſs in which they are to be erected.

Chap. IV. The Holy Council forbids any Regular, without his Superior's leave, to put himſelf into the Service of any Prelate, Prince, Univerſity, Community, or of any other Perſon or Place whatſoever, under the pretence of Preaching, Reading, or any other Holy and Pious Occupation. Nor ſhall any Privilege or Faculty, obtain'd from others upon this Head be of any Uſe to him; and if he is Refractory, he ſhall be puniſhed as a diſobedient Perſon by his Superiors.

No Regulars ſhall go out of their Convents, tho' under the pretence of going to their Superiors, unleſs they be ſent or called for by them. And whoever ſhall be found without ſuch an Order in Writing, ſhall be puniſhed by the Ordinaries of the Place, as a Deſerter of his Rule. As for thoſe that go to the Univerſities to Study, they ſhall ſtay no where but in Convents, otherwiſe they ſhall be proceeded againſt by the Ordinaries.

Chap. V. The Holy Council renewing the Conſtitution of *Boniface* VIII. which begins *Periculoſo*, Commands all Biſhops under the Penalty of the Judgments of God, whom it calls to witneſs, and of an Eternal Curſe, That by the ordinary Authority which they have over all Monaſteries that are under their Juriſdiction, and by virtue of the Apoſtolical Authority over the reſt, they take particular Care to reſtore the Cloiſtering of Nuns in the Places where it has been violated, and take the ſame Care to preſerve it where it has hitherto been kept up; compelling by Eccleſiaſtical Cenſures, and by other Puniſhments, ſetting aſide any Appeals, all that give any Oppoſition or Contradiction, and calling in for this purpoſe the Aſſiſtance of the Secular Arm, if there ſhall be occaſion; wherein the Holy Council exhorteth all Chriſtian Princes to aſſiſt them, and enjoyns all Secular Magiſtrates to do it, upon pain of Excommunication *ipſo facto* to be incurred.

No Nun ſhall be allowed to go out of her Monaſtery after ſhe is Profeſs'd, even for a little time, upon what Pretence ſoever, unleſs for ſome lawful Cauſe, to be approved by the Biſhop; all Indults and Privileges to the contrary notwithſtanding.

Nor

Nor ſhall any Perſon, of what Birth, Condition, Sex or Age ſoever, be allowed to go into the Cloſe of any Nunnery, without a Permiſſion in Writing from the Biſhop or Superior, upon pain of Excommunication *ipſo facto* to be incurred. Nor ſhall the Biſhop or Superior give ſuch Permiſſion, but upon neceſſary Occaſions; which no other Perſon beſides can give, by virtue of any Faculty or Indult granted hitherto, or to be granted for the future.

And becauſe Nunneries founded without the Walls of Cities and Towns, being defenceleſs, are often expoſed to the Robberies and other Inſults of wicked Men; the Biſhops, and other Superiors, if they think it adviſeable, ſhall cauſe the Nuns to be removed out of thoſe Houſes into other new ones, or into the old ones built in the Heart of ſuch Towns or Cities; and they ſhall call in, if need be, the Aſſiſtance of the Secular Arm for this purpoſe; Thoſe that give any Oppoſition, or are Diſobedient, ſhall be compelled to yield Obedience by Eccleſiaſtical Cenſures.

Chap. VI. In the Election of all ſorts of Superiors, of Abbats for a time, and of other Officers and Generals; as alſo of Abbeſſes and other Women Superiors; that every thing may be done rightly, and without Fraud; the Holy Council does in the firſt place expreſly Command, That all the aforeſaid Perſons ſhall be choſen by ſecret Votes; that ſo the particular Names of thoſe that give their Voices may never come to be known. No Provincials, Abbats, Priors, or any other Titulars, ſhall be made for the future only to ſerve a turn in an Election, or to ſupply the Votes and Suffrages of the Abſent. And if any one ſhall be choſen againſt the Diſpoſition of this Decree, that Election ſhall be null; and he that ſhall conſent to be created Provincial Abbat, or Prior, for ſuch a purpoſe, ſhall be incapacitated to hold any Offices afterwards in his own Orders; and all Faculties and Powers granted for that purpoſe, ſhall from this time be looked upon as void; and all ſuch granted for the future, ſhall be eſteemed to be Surreptitious.

Chap. VII. No Abbeſs, Prioreſs, or any other Woman Superior, called by what Name ſoever, to be made a Governeſs, ſhall be choſen under Eleven Years of Age, and till ſhe has lived eight Years with Reputation after her Profeſſion; and if none ſo qualified be to be found in that Houſe, another may be choſen out of another Houſe of the ſame Order. But if the Superior, who preſides at the Election, thinks this to be inconvenient, one out of the ſame Houſe that is above Thirty Years old, and has lived Reputably Five Years at leaſt after her Profeſſion, may be choſen with the Conſent of the Biſhop, or other Superior. No Woman can be made Governeſs of Two Nunneries; and if any one ſhall have Two or more under her Care, ſhe ſhall be obliged to keep but one, and to reſign the reſt within Six Months; after which time, unleſs ſhe has made her Reſignation, they ſhall be all *ipſo Jure* vacant.

He that ſhall preſide at the Election, be he Biſhop, or other Superior, ſhall not, upon that account, go into the Encloſure of the Monaſtery, but ſhall hear or take every one's Vote at the little Window of the Grate. In other Things, the Statutes of every Order or Monaſtery ſhall be obſerved.

Chap. VIII. All Monaſteries not ſubject to general Chapters, or to Biſhops, and that have not ordinary Regular Viſitors of their own, but have been uſed to be Governed under the immediate Protection and Direction of the Apoſtolical See, ſhall be obliged to caſt themſelves into Congregations within a Year after the cloſing of this preſent Council; and after that, every Three Years, according to the Form of *Innocent* III's Conſtitution in a general Council, which begins *In ſingulis*; and there certain Regular Perſons ſhall be Deputed, to Deliberate and Enact concerning the Order and Manner of Forming theſe Congregations, and concerning the Statutes there to be obſerved. If they ſhall be negligent in this Matter, the Metropolitan, within whoſe Province theſe Monaſteries ſhall be ſituated, ſhall call them together for the Cauſes above-mentioned, as Delegate of the Apoſtolical See. But if there be not enough for ſuch Monaſteries to erect a Congregation within the Bounds of one Province, the Monaſteries of Two or Three Provinces may make one Congregation.

When theſe Congregations are once erected, their General Chapters, and the Preſidents and Viſitors elected by them, ſhall have the ſame Authority over the Monaſteries of their own Congregation, and over the Regulars there abiding, that other Preſidents and Viſitors have in other Orders. And they ſhall be obliged to viſit the Monaſteries of their own Congregation, and take Pains to reform them, and to obſerve thoſe Things which are decreed in the Holy Canons, and in this Holy Council. But if, upon the Metropolitans Sollicitation, they ſhall ſtill neglect to put the Premiſes in Execution,

Execution, thoſe Places ſhall be ſubject to the Biſhops in whoſe Dioceſes they ſhall be ſituated, as Delegates of the Apoſtolical See.

Chap. IX. The Monaſteries for Nuns which are immediately under the Subjection of the Holy Apoſtolical See, tho' called by the Names of the *Chapters of St. Peter* or *St. John*, or what other Name ſoever, ſhall be Governed by Biſhops, as Delegates of the Holy See, every thing to the contrary notwithſtanding; and for thoſe which are governed by Deputies of General Chapters, or by other Regulars, they ſhall be left to their Care and Cuſtody.

Chap. X. Biſhops, and other Superiors of Religious Houſes, ſhall take particular Care, that in the Statutes for Nuns they be admoniſhed to Confeſs, and to receive the Holy Euchariſt at leaſt every Month; that, through the Protection of that Saving Defence, they may boldly overcome all the Aſſaults of the Devil. Beſides the Ordinary Confeſſor, the Biſhop, or other Superiors, ſhall offer another Extraordinary one Twice or Thrice a Year, to hear the Confeſſions of all the Nuns.

As for the keeping the moſt Holy Sacrament within the Choir, or the Cloſe of the Nunnery, inſtead of keeping it in the Publick Church; the Holy Council forbids that Cuſtom, all Indults or Privileges whatſoever to the contrary notwithſtanding.

Chap. XI. In Monaſteries or Houſes of Men or Women, which have the Charge of Souls of Secular Perſons, beſides thoſe of the Domeſticks of thoſe Houſes and Monaſteries incumbent upon them; thoſe that exerciſe that Function, be they Seculars or Regulars, ſhall, in Things relating to the Cure of Souls, and the Adminiſtration of Sacraments, be immediately ſubject to the Juriſdiction, Viſitation, and Correction of the Biſhop, in whoſe Dioceſe ſuch Houſes ſhall be ſituated; nor ſhall any Perſons, tho' removeable at Pleaſure, be appointed for that Work, without the Biſhop's Conſent, and unleſs they be firſt examined by him or his Vicar-General: The *Monaſtery of Cluny* with its Dependences being ſtill excepted, as alſo thoſe Monaſteries or Places in which the Abbats-General or Heads of Orders have their principal ordinary Reſidence, and other Monaſteries or Houſes in which the Abbats and other Superiors of Regulars have Epiſcopal and Temporal Juriſdiction over Curates and Pariſhioners; ſaving however the Right of thoſe Biſhops who have greater Juriſdiction over the aforeſaid Perſons and Places.

Chap. XII. Cenſures and Interdicts, not only ſuch as come from the Apoſtolical See, but thoſe alſo that are publiſhed by the Ordinaries, ſhall, upon the Biſhop's Mandate, be publiſh'd by Regulars in their Churches, and ſhall be obſerved by them. The Holidays alſo, which the ſame Biſhop ſhall enjoin in his own Dioceſe, ſhall alſo be obſerved by all Regulars, even Exempts.

Chap. XIII. All Differences about Precedence, which do frequently and very ſcandalouſly ariſe between Eccleſiaſticks, both Seculars and Regulars, both in Publick Proceſſions, and in thoſe which are made at Funerals, and about carrying the Canopy, and ſuch like, ſhall be compoſed by the Biſhop, without any Appeal; any thing which can be alledged to the contrary notwithſtanding: And all Exempts, Secular Clerks as well as Regulars, and all Monks likewiſe who are called to Publick Proceſſions, ſhall be obliged to attend at them; thoſe only excepted, who always live more ſtrictly cloiſter'd.

Chap. XIV. Every Regular not ſubject to the Biſhop, who lives within the Cloiſters of a Monaſtery, and ſhall offend Abroad ſo notoriouſly as to give Scandal to the People; ſhall, at the Inſtance of the Biſhop, and within the Time which he ſhall preſcribe, be ſeverely puniſhed: And the Superior ſhall acquaint the Biſhop of ſuch Puniſhment; otherwiſe he himſelf ſhall be deprived of his Office by his own Superior, and the Biſhop may puniſh the Delinquent.

Chap. XV. In no Order whatſoever, either of Men or Women, ſhall any Perſons be Profeſs'd till they be full Sixteen Years old; nor ſhall any Perſons be receiv'd to be Profeſs'd till they have been at leaſt One Year Novices, after they have taken the Habit. All Profeſſions made ſooner ſhall be null, and ſhall bring no Obligation to the Obſervance of any Rule, Religion, or Order whatſoever, or of any other Thing that may afterwards enſue.

Chap. XVI. No Renunciation likewiſe, or Obligation made before Profeſſion, tho' upon Oath, and in Favour of any Pious Cauſe whatſoever, ſhall be valid; unleſs it be made by the Permiſſion of the Biſhop, or of his Vicar-General, within the Two Months immediately preceding the Profeſſion: Nor ſhall it be underſtood to obtain its Effect, unleſs a Profeſſion follows upon it. Otherwiſe, tho' there ſhould be an expreſs Renun-

ciation of this Favour, and that too made upon Oath; yet the Whole ſhall be void, and of none Effect. When the Time of the Noviciate is finiſhed, the Superiors ſhall admit the Novices whom they find to be qualified to be Profeſs'd, otherwiſe they ſhall turn them out of the Monaſtery.

The Holy Synod however does not hereby deſign to innovate or prohibit any thing with relation to the *Clerks of the Society of* JESUS, or to hinder them from ſerving our Lord and his Church conformably to their Pious Inſtitution, confirmed by the Holy Apoſtolical See.

Before any Novice of either Sex is Profeſs'd, none of his or her Relations, Kindred, or Guardians, ſhall give any of their Goods more than is neceſſary for their Maintenance or Cloathing, upon any Pretence whatſoever, to that Monaſtery, during their Noviciate, leſt this ſhould give a Temptation to detain them againſt their Will; becauſe the Monaſtery would enjoy all or the greateſt Part of their Subſtance; and if they ſhould go away, they could not ſo eaſily recover it again. On the contrary, the Holy Council forbids, under Pain of an *Anathema*, both Givers and Receivers to do any thing of this ſort; and commands every thing to be reſtored to thoſe that go away before they are Profeſs'd, that belong'd to them: And the Biſhop is to compel thoſe by Eccleſiaſtical Cenſures, if there is Occaſion for it, to do this punctually, to whom it belongs to do it.

Chap. XVII. The Holy Council being deſirous to ſecure the Liberty of the Profeſſion of the Virgins who are to be conſecrated to God, Enacteth and Decreeth, That a Maiden who deſires to take the Regular Habit, and is above Twelve Years old, ſhall not take it; nor ſhall ſhe afterwards, or any Body elſe, make their Profeſſion, till the Biſhop, or if he is abſent or hindred, his Vicar-General, or ſome other Perſon appointed by them, and at their Expence, ſhall diligently examine concerning the Inclination of the Maiden, Whether ſhe was not compelled or ſeduced, or knew what ſhe did? And whether her Pious Deſire and Free-will was known? And whether ſhe has the requiſite Qualifications according to the Rule of that Monaſtery and Order? And whether it be a convenient Houſe? In which Caſes ſhe may freely profeſs. And that the Biſhop may not be ignorant of the Time when ſhe makes her Profeſſion, the Superior of the Houſe ſhall be obliged to acquaint him with it a Month before-hand: And if ſhe fails to do it, ſhe ſhall be ſuſpended from her Office as long as the Biſhop ſhall think fit.

Chap. XVIII. The Holy Council pronounces an *Anathema* againſt all and every Perſon or Perſons, of what Quality or Condition ſoever, Clerks or Laymen, Seculars or Regulars, and of what Dignity ſoever, that ſhall compel a Virgin or a Widow, or any other Woman whatſoever, in any manner whatſoever, except in the Caſes expreſs'd in the Law, to go into a Monaſtery, or to take the Habit of any ſort of Order, or to make a Profeſſion; or that ſhall give any Aſſiſtance, Council, or Countenance, towards ſuch a thing; or that when they know a Woman is not willing to go into a Monaſtery, to take the Habit, or to make a Profeſſion, ſhall interpoſe their Preſence, Council, or Authority, to make her do it. It ſubjects likewiſe thoſe to the ſame *Anathema*, who, without any juſt Cauſe, ſhall any way hinder the Pious Deſire of Virgins, or of any other Women, who would take the Veil, or make the Vow. And all and every of theſe Things, which ought to be obſerved before the Profeſſion, or in the Profeſſion it ſelf, ſhall be obſerved not only in Monaſteries ſubjected to a Biſhop, but in all others whatſoever. The Women however, who are called *Penitents* or *Converts*, ſhall be excepted; and the Conſtitutions which relate to them ſhall be obſerved.

Chap. XIX. If any Regular whatſoever ſhall pretend, that he went into his Order through Force or Fear; or ſhall ſay, that he made his Profeſſion before the Age that is required, or any thing of that ſort; or that he has a mind to quit his Habit for any Cauſe whatſoever, or to go without his Habit without his Superior's Leave; ſhall not be heard, unleſs he alleges theſe Things within the Five firſt Years after his Profeſſion; and not then neither, unleſs he makes good his Allegations before his Superior and his Ordinary. But if he had quitted his Habit before, of his own accord, he ſhall not be allow'd to allege any other Reaſon; but he ſhall be obliged to return to his Monaſtery, where he ſhall be puniſhed as an Apoſtate, without being allow'd in the mean time to claim any of the Privileges of his own Order. No Regular, by virtue of any Faculty, ſhall be removed to a looſer Order; nor ſhall any Regular be allow'd to wear the Habit of his Order ſecretly.

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Chap. XX. Abbats who are Heads of Orders, and other Superiors of Orders, who are not ſubject to Biſhops, and who have a lawful Juriſdiction over other Monaſteries and Priories which depend upon them; ſhall, *ex Officio*, viſit the Monaſteries and Priories that are under their Juriſdiction, every one in his Place and Order, tho' they be held *in Commendam*. For ſince they are ſubject to the Heads of their Orders, the Holy Synod declares, That they are not comprehended under the former Regulations about viſiting Monaſteries held *in Commendam*: And all that govern the Monaſteries of the aforeſaid Orders, ſhall be obliged to receive the aforeſaid Viſitors, and to execute their Decrees.

The Monaſteries alſo which are Heads of Orders ſhall be viſited according to the Conſtitutions of the Holy Apoſtolical See, and thoſe of every Order in particular: And as long as thoſe *Commendams* ſhall laſt, the General Chapters, or the Viſitors of the ſame Orders, ſhall appoint Priors-Clauſtral, or Sub-Priors, in the Priories in which there is a Convent, to exerciſe Corrections and Spiritual Government. In every thing elſe, the Privileges and Faculties of the aforeſaid Orders, which relate to Perſons, Places, and Rights, ſhall remain firm and unhurt.

Chap. XXI. The Generality of Monaſteries, even Abbies, Priories and Provoſtſhips, having ſuffer'd very conſiderable Damages, both in Spirituals and in Temporals, by the Male-adminiſtration of thoſe with whom they were entruſted; the Holy Council would be very deſirous to bring them entirely back to ſuch a Diſcipline as is ſuitable to a Monaſtick Life: But the Condition of the preſent Times is ſo hard and difficult, that it is impoſſible either to apply a Remedy ſoon to all, or to make ſuch a common Regulation as may be equally executed by all. However, that it may omit nothing whereby hereafter the Premiſes may be ſucceſsfully provided for; in the Firſt place it is confident, that the moſt Holy Roman Pontiff, according to his uſual Piety and Prudence, will take Care, as far as he ſees theſe Times will bear it, that Regular Perſons, expreſly profeſs'd of the ſame Order, and who may be able to go before, and to govern the Flock, may be ſet over thoſe Monaſteries which at preſent are *in Commendam*, and have Convents of their own. But for thoſe that ſhall be vacant for the future, they ſhall be given to none but Regulars of known Virtue and Holineſs. And as for the Monaſteries which are *Heads* or *Chief of their Orders*, or ſuch Abbies or Priories as are called *Daughters of the Heads of Orders*, thoſe that now hold them *in Commendam* ſhall be obliged, if a Regular be not provided to ſucceed them, to make a Solemn Profeſſion within Six Months of the Religion peculiar to their own Order, or to quit them; otherwiſe the aforeſaid *Commendams* ſhall be underſtood to be *ipſo Jure* vacant. And that in all and every of the aforeſaid Matters there may be no Fraudulent dealing, the Holy Council decreeth, That in the Proviſions of the ſaid Monaſteries the Quality of every Perſon ſhall be expreſs'd by Name: And any Proviſion made otherwiſe, ſhall be look'd upon as ſurreptitious; nor ſhall any ſubſequent Poſſeſſion, even Triennial, make it valid.

Chap. XXII. The Holy Council decreeth, That all and every of the Things contained in the aforeſaid Decrees ſhall generally be obſerved in all Convents and Monaſteries, Colleges and Houſes of any Monks and Regulars whatſoever, and of all ſorts of Nuns, Virgins, and Widows, tho' they live under the Government of any Military Orders, even that of *Jeruſalem*, or other called by any Name whatſoever, and under whatſoever Rule and Conſtitution; and under the Cuſtody and Government, Subjection, Union or Dependance of any manner of Order; of all Mendicants, or not Mendicants, or of any other Regulars, Monks, or Canons whatſoever; any Privileges of all and every of them, under whatſoever Forms of Words conceived, and thoſe that are called *Mare magnum*, even thoſe which were got at the firſt Foundation, as alſo all Conſtitutions and Rules, tho' ſworn to, and all Cuſtoms and Preſcriptions, even immemorial, to the contrary notwithſtanding. But if there be any Regulars, Men or Women, who live under a ſtricter Rule or Statutes, the Holy Council intends not to withdraw them from their Inſtitution and Obſervance; except in the Faculty of enjoying Real Eſtates in Common.

And becauſe the Holy Council deſires, that all and every of the aforeſaid Matters be put in Execution as ſoon as poſſible; it commands all Biſhops to execute all the Premiſes forthwith, in the Monaſteries under their Juriſdiction, and in all the reſt which are ſpecially committed to them by the former Decrees; as alſo all Abbats, Generals, and other Superiors of Orders: And if there be any thing not executed, Provincial Councils ſhall oblige the Biſhops, and ſupply their Negligence; and Provincial and General

Chapters, and in Default of General Chapters, Provincial Councils, ſhall provide in Caſe of Negligence of Regulars, by deputing ſome Members of the ſame Order for that Purpoſe.

The Holy Council exhorteth alſo all Kings, Princes, Republicks and Magiſtrates, and commands them, by virtue of their Holy Obedience, to be willing to interpoſe their Authority for the Execution of the aforeſaid Reformation; and to afford their Aſſiſtance, as often as they ſhall be required, to all Biſhops, Abbats, Generals, and all other Superiors, that all theſe Things may be put in Execution, without Hindrance, to the Glory of Almighty God.

This Decree of *Particular Reformation*, is follow'd by a Decree of *General Reformation*; the Chapters whereof are theſe:

Of the Behaviour of Biſhops.

Chap. I. It is to be wiſhed, that thoſe who undertake the Epiſcopal Office were ſenſible of their Duty; and underſtood well, that they are not called to it for their Private Advantage, for Riches, or for Luxury; but to labour, and to be ſollicitous for the Glory of God: For there is no Queſtion but the reſt of the Faithful will be more eaſily animated to a Pious and Innocent Life, when they ſee their Governors not attend to the Things of this World, but what belongs to the Salvation of Souls and their Heavenly Country. The Holy Council therefore looking upon this to be a Thing of the greateſt Importance towards the reſtoring of Eccleſiaſtical Diſcipline, admoniſheth all Biſhops often to reflect upon it; that by their Actions in the Courſe of their Lives, which is a ſort of a Continual Sermon, they may ſhew themſelves to be conformable to their Employment: But eſpecially ſo to govern their whole Outward Behaviour, that others may take Examples from them of Frugality, Modeſty, Continency, and that Holy Humility which does ſo extreamly commend us to God.

Wherefore, in Imitation of our Fathers in the Council of *Carthage*, it not only commandeth Biſhops to be content with Modeſt Furniture, and with a Frugal Table and Way of Living; but alſo to take Care in the reſt of their Way of Living, and in their whole Houſe, that nothing may appear Foreign to this Holy Inſtitution, or not agreeable to Simplicity, Zeal for God, and Contempt of the Vanities of the Age.

It abſolutely beſides forbids them, to endeavour to enrich their Relations and Domeſticks by the Revenues of the Church; ſince even the Apoſtolical Canons forbid the giving the Goods of the Church, which belong to God, to Relations: But if they be Poor, to diſtribute to them as Poor; but not to diſſipate or miſapply them in their Favour. On the contrary the Holy Council adviſes them, as much as lies in their Power, entirely to lay aſide that Paſſion and Natural Affection for their Brethren, Nephews, and Relations, which has been the Cauſe of ſo much Miſchief in the Church.

Now what is ſaid here concerning Biſhops, ought not only to be obſerv'd by all thoſe that hold Eccleſiaſtical Benefices, both Seculars and Regulars, by every one according to his Rank and Condition; but the Council declares, That they relate alſo to the Cardinals of the Holy Roman Church: For ſince they with their Counſels aſſiſt the moſt Holy Roman Pontiff in the Government of the Univerſal Church, it would be a very ſtrange Thing if there did not appear in them ſuch ſhining Virtues, and ſuch a Regular Life, as may juſtly draw the Eyes of the whole World upon them.

Of the Obedience due to the Decrees of the Council.

Chap. II. The Calamity of the Times, and the Malignity of Hereſies which gather Strength every Day, obliges us to neglect nothing which may ſeem to belong to the Edification of the People, and the Support of the Catholick Faith: The Holy Council therefore enjoineth all Patriarchs, Primates, Archbiſhops, Biſhops, and all others who of Right or Cuſtom ought to aſſiſt at Provincial Councils, That in the Firſt Provincial Council to be held after the Concluſion of this preſent Council, they ſhall publickly receive all and every of the Things which have been defined and decreed in this ſame Holy Council; and alſo promiſe and vow true Obedience to the Sovereign Roman Pontiff; and publickly deteſt and anathematize all the Hereſies which have been condemned by the Holy Canons and General Councils, and particularly by this ſame Council: And that all thoſe who ſhall be for the future raiſed to the Dignities of Patriarchs, Primates, Archbiſhops, and Biſhops, ſhall exactly obſerve to do the very ſame Things in the firſt Provincial Synod at which they ſhall be preſent. And if any one of all the aboveſaid Perſons, which God forbid, refuſes to do it; the Comprovincial Biſhops ſhall be obliged, under the Penalty of the Divine Indignation, immediately

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to acquaint the Sovereign Pontiff with it, and to abſtain from the ſaid Perſons Communion in the mean time.

All other Perſons likewiſe, who at preſent enjoy Eccleſiaſtical Benefices, or ſhall do ſo for the future, and who ought to appear at Dioceſan Synods, ſhall do and obſerve as above, in the Firſt Synod which ſhall be held in every Dioceſe; otherwiſe they ſhall be puniſhed according to the Forms of the Holy Canons.

All thoſe Perſons alſo, to whom the Care, Viſitation, and Reformation of Univerſities and General Places of Studying does belong, ſhall take eſpecial Care, that the Canons and Decrees of the preſent Holy Council be entirely receiv'd by thoſe Univerſities: And that the Maſters and Doctors, and others in the ſaid Univerſities, teach and interpret what relates to the Catholick Faith, conformably to thoſe Decrees; obliging themſelves by a Solemn Oath, to be taken at the Beginning of every Year, to obſerve this Regulation. And if there are ſome other Things beſides in the aforeſaid Univerſities, which need Correction and Reformation, they ſhall be remedied; and the proper Orders ſhall be given for the Advancement of Religion and Eccleſiaſtical Diſcipline by thoſe to whom it ſhall belong. As to the Univerſities immediately under the Protection and Viſitation of the Sovereign Roman Pontiff, His Holineſs ſhall take Care, by Delegates of his own, that they be wholſomely viſited and reformed in the above-mention'd way, and as he ſhall judge to be moſt convenient.

Of Excommunications and Monitions.

Chap. III. Tho' the Sword of Excommunication be the Sinew of Eccleſiaſtical Diſcipline, and tho' it be very uſeful to keep People in their Duty; yet it ought to be exerciſed ſoberly, and with great Circumſpection: Experience ſhewing, that if it be raſhly uſed, or for ſlight Cauſes, it is more Deſpiſed than Feared, and does more Harm than Good. Thoſe Excommunications therefore which are preceded by Monitions, and which uſed to be inflicted *to oblige Men*, as they call it, *to Revelation*, or when Things are loſt or privately taken away, ſhall be iſſued out by none but by the Biſhop; and not then neither, but upon ſome extraordinary Occaſion, which ſhall move the Mind of the Biſhop, after he has examin'd the Cauſe himſelf with great Maturenes and Diligence: Nor ſhall the Authority of any Secular Perſon, tho' a Magiſtrate, induce him to publiſh it; but the whole ſhall be entirely left to his Judgment and Conſcience, to act as the Circumſtances of the Thing it ſelf, of Place, Time, and Perſon, ſhall in his Judgment require.

In Judicial Cauſes, all Eccleſiaſtical Judges, of what Dignity ſoever, are commanded to abſtain from Eccleſiaſtical Cenſures and Interdicts, both during the Proceſs, and in giving of Sentence, as often as Real or Perſonal Execution can be made by them, in any Part of the Cauſe, by their own Authority: But in Civil Cauſes, which have any manner of relation to the Eccleſiaſtical Juriſdiction, they may, if they ſhall think it convenient, proceed againſt any Perſons whatſoever, even Laymen, in their Sentences; by laying a Fine, to be given immediately as ſoon as levied to Pious Houſes in that very Place; or by making a Seizure of Goods, and Impriſoning Perſons, and that by their own Officers, or by others; or by Deprivation of Benefices, and other legal Remedies. But if a Real or Perſonal Execution cannot this way be come at againſt the Guilty, but they be rebellious againſt the Judge; then, beſides other Puniſhments, he may ſmite them with the Sword of an *Anathema* at his own Pleaſure.

So alſo in Criminal Cauſes, when a Real or Perſonal Execution can be made as above, they ſhall abſtain from Cenſures: But if they cannot eaſily come at ſuch an Execution, the Judges may uſe this Spiritual Sword againſt the Delinquents, if the Quality of the Crime ſhall require it; but then there muſt be Two Previous Monitions made by open Proclamation: All Secular Magiſtrates whatſoever in the mean time being ſtrictly forbidden to hinder any Eccleſiaſtical Judge to proceed to Excommunication of any Perſon, or to command him to call in an Excommunication already publiſh'd, upon Pretence that the Things contained in this preſent Decree have not been obſerved; ſuch Cognizance belonging only to Eccleſiaſtical Judges, and not to Seculars.

All Excommunicated Perſons who ſhall not repent, after having been duly admoniſhed, ſhall not only be excluded from the Sacraments, and the Communion and Converſation of the Faithful; but if, when bound by Cenſures, they ſhall with a harden'd Heart continue under the Infamy of them for One Year, they may be proceeded againſt as Perſons ſuſpected of Hereſie.

Of Reduction of Maſſes.

Chap. IV. It often happens in ſome Churches, either that there is ſo great a Number of Maſſes to be ſaid, by ſeveral Foundations, or Pious Legacies of the Dead, that they cannot be exactly performed upon the very Days appointed by the Teſtators; or that

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the Alms left for theſe Maſſes are ſo ſlender, that Perſons cannot be eaſily found that will undertake them; whereby the Pious Intentions of the Founders become ineffectual, and the Conſciences of thoſe to whom the diſcharging of theſe Duties belong are burthen'd. The Holy Council therefore deſiring, that theſe Pious Legacies may be ſatisfied the moſt fully and carefully that poſſibly can be, empowers the Biſhops, after having carefully examin'd the Matter in a Synod of their Dioceſe; and Abbats and Generals of Orders, after having done the ſame in their General Chapters; to make ſuch Regulations in theſe Matters, in thoſe Churches where they ſhall find ſuch Proviſion to be wanting, as they ſhall in their Conſciences judge to be moſt expedient for the Honour and Worſhip of God, and the Advantage of the Churches; only in ſuch a manner, that thoſe Deceaſed Perſons may always be commemorated, who for the Salvation of their own Souls have left theſe Legacies for Pious Uſes.

No Reaſonable Foundations ought to be alter'd.

Chap. V. Reaſon wills, That in Things which have been well eſtabliſh'd, no Alterations be made by contrary Statutes: When therefore by the Erection or Foundation of any Benefices whatſoever, or by any other Regulations, certain Qualifications are required to poſſeſs them, or certain Duties are charged upon them, in the Collation, or in any other Diſpoſition of theſe Benefices whatſoever, they ſhall not be derogated from in the leaſt. The ſame Thing ſhall be obſerved as to Theologal, Magiſtral, Doctoral, Presbyteral, Diaconal, and Subdiaconal Prebends, when founded under the Obligation of thoſe Titles; ſo that no Proviſion ſhall derogate from their Qualities or Orders; and all Proviſions otherwiſe made, ſhall be looked upon as ſurreptitious.

Of the Juriſdiction of Biſhops over Chapters.

Chap. VI. The Holy Council commands, That the Decree made under *Paul* III. of happy Memory, beginning *Capitula Cathedralem*, (*Seſſ.* 6. *Reform.* ch. 4.) be obſerved in all Cathedral and Collegiate Churches; not only when the Biſhop ſhall viſit there in Perſon, but as often as he ſhall proceed *ex Officio*, or at the Petition of any Perſon, againſt any of the Perſons comprehended in the ſaid Decree: But it ſhall be in ſuch a manner, that when he ſhall proceed out of his Viſitation, all the under-written Particulars ſhall be obſerved; that is to ſay, That in the Beginning of every Year the Chapter ſhall chooſe Two out of its own Body, by whoſe Advice and Conſent the Biſhop, or his Vicar-General, ſhall be obliged to proceed both in forming his Proceſs, and in all other Acts, to the End of the Clauſe incluſively, only in the Preſence of the Biſhop's Notary, and in his Houſe, or in the ordinary Place of Juſtice. The Two Commiſſioners ſhall have but One Vote if they go together, but any one of them may join with the Biſhop. But if in any Act, whether the Sentence be Interlocutory or Definitive, they both diſſent from the Biſhop; then they and the Biſhop jointly ſhall within Six Days Time chooſe a Third Perſon: And if they ſtill diſagree about the Choice of that Third Perſon, the Election ſhall be devolved upon a neighbouring Biſhop; and the Matter in Diſpute ſhall be determin'd according to that Opinion to which this Third Perſon ſhall give in: Otherwiſe the Proceſs, and all that follow'd upon it, ſhall be null and of no Effect in Law. In Crimes however which proceed from Incontinence, which have been mentioned in the Decree concerning Concubinaries, and in enormous Caſes which require Depoſition or Degradation, if there is Reaſon to fear that the Criminal may eſcape, and conſequently there muſt be a Perſonal Detention leſt Juſtice ſhould be eluded, the Biſhop may proceed in the Beginning to a Summary Information and a neceſſary Detention; only obſerving afterwards the aforeſaid Order. But in all theſe Caſes, Care ſhall be taken, that the Delinquents themſelves be kept in a proper Place, conſidering the Nature of the Offence and the Quality of the Perſons.

Beſides, in all Places, that Honour ſhall be paid to Biſhops which their Dignity requires; and in the Choir, in the Chapter, in Proceſſions, and in other Publick Ceremonies, they ſhall have the Chief Seat, and the Firſt Place, which they ſhall chooſe themſelves; and the Principal Authority in managing all Buſineſs.

If they ſhall have any thing to propoſe to the Canons to be debated, and the Matter relates neither to the Biſhops nor to them particularly; the Biſhops may call a Chapter themſelves, and take Votes, and conclude according to them: But in the Abſence of the Biſhop, all Matters of this ſort ſhall be done entirely by thoſe of the Chapter to whom of Right or Cuſtom it belongs; and the Biſhop's Vicar-General ſhall not be admitted. In all other Things, the Juriſdiction and Authority of the Chapter, if they have any, and the Adminiſtration of the Temporalities, ſhall be left to them whole and untouched.

But thoſe that have no Dignities, and are not of the Chapter, in all Eccleſiaſtical Cauſes ſhall be under the Biſhop's Juriſdiction; all Privileges even belonging to them by the

the Foundations; as alſo Cuſtoms even Immemorial, Sentences, Oaths, Concordats which bind none but the Makers, in the aforeſaid Caſes to the contrary notwithſtanding; ſaving only in all things the Privileges which have been granted to Univerſities, general Schools, or the Perſons in them reſiding.

Laſtly, the Holy Council declares, that all and every of theſe things ſhall have no Place in thoſe Churches in which the Biſhops, or their Vicar Generals, by any Conſtitutions, Cuſtoms, Privileges, or Concordats, or by any other Right whatſoever, have a greater Power, Authority and Juriſdiction, than what is comprehended in this preſent Decree, from which it does not intend to derogate.

Of Regreſſes and Coadjutories.

Chap. VII. Whereas in Eccleſiaſtical Benefices, all that has the appearance of a Hereditary Succeſſion is odious in the Holy Canons, and contrary to the Decrees of the Fathers; the Holy Synod declares, That no Man for the future, of whatſoever Quality he be, ſhall have *Acceſs* or *Regreſs* to any Eccleſiaſtical Benefice, tho' it be by common Conſent; nor ſhall thoſe already granted be ſuſpended, extended or tranſferred.

The preſent Decree ſhall take place in all Eccleſiaſtical Benefices, and upon all Perſons whatſoever, even tho' they ſhould be Honoured with the Title of Cardinals.

The ſame thing ſhall alſo be obſerved in *Coadjutories with future Succeſſion*; that is to ſay, That they ſhall not be allow'd to any Body, for any ſort of Eccleſiaſtical Benefices; but if at any time the urgent neceſſity of any Cathedral Church or Monaſtery, or any manifeſt advantage requires, that a Prelate have a Coadjutor given him; then he ſhall not be appointed with future Succeſſion, before the Cauſe has been carefully examined by the moſt Holy *Roman* Pope, and it be certain, that all Qualities concur in that Man which are required by the Law, and by the Decrees of this Holy Council in Biſhops and Prieſts concur in him; otherwiſe all Conceſſions made in this Caſe, ſhall be eſteemed Surreptitious.

Regulation concerning Hoſpitalities.

Chap. VIII. The Holy Council admoniſheth all thoſe that poſſeſs any manner of Eccleſiaſtical Benefices Secular or Regular, to accuſtom themſelves to practiſe the Duty of Hoſpitality willingly and readily, which is ſo often recommended by the Holy Fathers, as far as their Incomes will give them leave, remembring that they that love Hoſpitality, receive Jeſus Chriſt in the Perſon of their Gueſts. But as for thoſe who keep Hoſpitals, as they are commonly called, or other places of Devotion, particularly founded for the uſe of Pilgrims, of the Sick, the Aged, or the Poor, in *Commendam*, or Adminiſtrators, or by any other Title whatſoever, even though they are united to their own Churches; or though Parochial Churches be by accident united to Hoſpitals, or erected into Hoſpitals, and ſo the Adminiſtration of them be given to their Patrons; the Holy Council commandeth them all abſolutely to acquit themſelves of the Obligations and Duties incumbent upon them, and actually to uſe the Hoſpitality which is required out of the Revenues appointed for that purpoſe, according to the Conſtitution of the Council of *Vienna*, revived already in this very Council under *Paul* III. of happy Memory, beginning *Quia contingit.*

But if theſe Hoſpitals be founded for the Reception of one particular ſort of Pilgrims, Infirm Perſons, or others, and in the place where theſe ſaid Hoſpitals are ſituated, there are not ſuch Perſons, or very few of them: It Commands further, that the Revenues be converted to ſome other Pious Uſe, as near as can be to the firſt Inſtitution, and moſt advantageous for that Time and Place, as the Ordinary aſſiſted by Two of the Chapter, who underſtand theſe things beſt, and who ſhall be choſen by him, ſhall think moſt adviſeable; unleſs, perhaps, this very Caſe was provided for in the original Eſtabliſhment and Foundation, in which Caſe the Biſhop ſhall take care that what was ordered be obſerved, or, if that cannot be done, that the beſt poſſible Proviſion be made for it.

If therefore, all or any of the aforeſaid Perſons, of whatſoever Order, Religion, or Dignity they be, even tho' they be Laymen, that have the Adminiſtration of any Hoſpitals (provided they neither be under the Juriſdiction of Regulars, nor under a Regular Obſervance) after having been admoniſhed by the Ordinary, ſhall actually ceaſe to perform the Duty of Hoſpitality, with all its requiſite Conditions, to which they are obliged; they may not only be compelled to it by Eccleſiaſtical Cenſures, and by other legal ways, but they may even be deprived for ever of the Care and Adminiſtration of the Hoſpital it ſelf, and others ſubſtituted in their Place, by thoſe to whom it ſhall belong. And they ſhall, notwithſtanding this, be obliged, *in foro Conſcientiæ*, to reſtore the Profits which they have receiv'd againſt the deſign of the Founding of thoſe Hoſpitals, in which no Remiſſion or Compoſition ſhall be allow'd them; nor ſhall the

the Adminiſtration or Government of any ſuch Place be for the future committed to one and the ſame Perſon, for any more than Three Years, unleſs it be found to be otherwiſe ordered in the Foundation: All Unions, Exemptions, and Cuſtoms to the contrary, even Immemorial, Privileges or Indults whatſoever, as to what is aforeſaid, to the contrary notwithſtanding.

Of Patronages of Benefices.

Chap. IX. As it is not Juſt that the lawful Rights of Patronage ſhould be taken away, or the Pious Intentions of the Faithful, who Inſtituted them, ſhould be violated; ſo neither ought the Impudent reducing of Eccleſiaſtical Benefices to Slavery, under that Pretence to be endured, which is by many done. That due Reaſon therefore may be obſerved in all things, the Holy Council decreeth, That Titles to Right of Patronage ſhall ariſe from Foundation or Endowment, and ſhall be proved by an Authentick Inſtrument, and the other ways which the Law requires; or elſe by a great number of Preſentations, multiplied through a very long courſe of Time, exceeding the Memory of Man, or by ſome other way which the Law directs. But for thoſe Perſons, Communities or Univerſities, where that Right is uſually preſumed to have been gotten by Uſurpation, rather than otherwiſe; a more full and exact proof ſhall be required to make out the Truth of their Title: And a Proof of Time immemorial ſhall be of no Service, unleſs, beſides the other requiſite Conditions, they prove by Authentick Writings, that they have continued their Preſentations, without any Interruption, for Fifty Years at leaſt, and that they have all taken Effect. All other ſorts of Rights of Patronage of any manner of Benefices, Secular or Regular, Parochial or Dignified, or of any other Benefices whatſoever, in a Cathedral or Collegiate Church; as alſo, all Difficulties or Privileges allow'd, as well by virtue of Patronage, as by any other Right whatſoever, to Name, Chuſe or Preſent to Benefices, when they ſhall become vacant; excepting Rights of Patronage over Cathedral Churches, and excepting all other Rights which belong to the Emperor, to Kings, or to thoſe that poſſeſs Kingdoms, and to other ſublime and Sovereign Princes, who have Imperial Rights within their own Dominions; as alſo thoſe which have been Granted in favour of general Schools, ſhall be eſteemed to be abſolutely null and void, with the pretended Poſſeſſion that enſued upon them: So that the ſaid Benefices may be Collated to by their proper Collators as free; and the Proviſions which they ſhall give, ſhall obtain the full Effect.

Beſides this, the Biſhops may refuſe thoſe who have been Preſented by the Patrons, if they do not find them capable; and if Inſtitution belongs to Inferiors, yet they ſhall be examined by the Biſhop notwithſtanding, purſuant to the other Ordinances of this Holy Council, otherwiſe the Inſtitution made by Inferiors ſhall be void and null.

The Patrons of Benefices, be they of whatſoever Order and Dignity, nay, tho' they ſhould be Communities, Univerſities or Colleges of any ſort, Eccleſiaſtical or Lay, ſhall not upon any manner of Cauſe or Occaſion interpoſe in the receiving of Profits, Rents or Revenues of any Benefices, tho' the Right of Patronage be really veſted in them by Foundation or Endowment; but they ſhall leave the free Diſpoſition of them to the Rector or Beneficiary; any Cuſtom to the contrary notwithſtanding. Nor ſhall they preſume to Transfer the Right of Patronage to any other Perſon againſt the Canonical Sanctions, by Sale, or by any other Title; and if they do, they ſhall be liable to the Penalties of Excommunication and Interdiction, and ſhall be *ipſo Jure* deprived of the ſaid Right of Patronage.

Moreover, All Acceſſions made by way of Union of *free Benefices* (*d*) to Churches ſubjected to the Right of Patronage, even of Laymen, as well to Parochial ones, as to any other ſort of Benefices whatſoever, even Simple ones, or Dignities, or Hoſpitals, made in ſuch a manner, that thoſe *free Benefices* become of the ſame Nature with thoſe to which they are united, and ſo become ſubject to the Right of Patronage, if they have not yet obtained their full Effect; as alſo thoſe which ſhall be made hereafter, at any Inſtance whatſoever, tho' they ſhould be granted even by Apoſtolical Authority, ſhall, together with the Unions themſelves, be looked upon as Surreptitious: Any Form of Words or Derogation, which may be looked upon as expreſs, to the contrary notwithſtanding; nor ſhall they for the future be put in execution, but the Benefices themſelves ſo united, when they ſhall become vacant, ſhall be freely collated, as they were

(*d*) Thoſe *Benefices* are called *Free* in the Canon Law, to which the proper Ordinary doth *ex officio* collate.

before

before the Union. But thoſe which have been made within theſe Forty Years, and have taken effect, and had an entire Incorporation, ſhall notwithſtanding be review'd and examined by the Ordinary or Delegates of the Apoſtolical See, and thoſe which have been obtained by Subreption or Obreption, ſhall, together with the Unions, be declared null, and the Benefices ſhall be ſeparated, and other Perſons ſhall be collated to them.

So likewiſe all manner of Rights of Patronage over any Churches or Benefices, or Digniti s formerly free, which have been acquired within theſe laſt Forty Years, or for the future to be acquired, either in order to augment the Endowment, or to make ſome new Building, or for ſome other ſuch like Cauſe, tho' by the Authority of the Apoſtolical See, ſhall be carefully examin'd by the ſame Ordinaries, as Delegates, as above, who ſhall be diſturbed herein by no Faculties or Privileges whatſoever; and thoſe which they ſhall not find to have been legally Founded for ſome evident neceſſity of the Church, Benefice or Dignity, ſhall be by them abſolutely revoked, and the Benefices reſtored to their Ancient ſtate of Liberty, only without any Damage to the Poſſeſſions; and what was given to the Patrons for the Acquiſition of that Right, ſhall be returned back again; all Privileges, Cuſtoms and Conſtitutions, even Immemorial, to the contrary notwithſtanding.

Of Judges Delegates.

Chap. X. Whereas by reaſon of the malicious Suggeſtions of Petitioners, and ſometimes by reaſon of the diſtance of Places, a perfect knowlege of the Perſons to whom Cauſes are committed cannot well be had; whereby they are committed to Judges upon the ſpot, not every way capable, or proper to examine them: The Holy Council decreeth, That in every Provincial or Dioceſan Synod, ſome Perſons qualified as *Boniface* VIII's Conſtitution, which begins *Statutum*, requires, and who are otherwiſe proper Perſons for that buſineſs, be appointed Delegates, that ſo beſides the Ordinaries of the Places, theſe may be ready, to whom Eccleſiaſtical and Spiritual Cauſes, and which belong to the Eccleſiaſtical Juriſdiction, may be committed for the future upon the Place. And if any of theſe Delegates ſhall happen to Dye in the mean time, the Ordinary of the Place ſhall, with the conſent of his Chapter, ſubſtitute another in his place, till the meeting of another Provincial or Dioceſan Synod; that ſo in every Dioceſe there may be Four Perſons at leaſt, or more, who are approved and qualified as above, to whom Cauſes of this nature may be committed by any Legate or Nuncio, and even by the Apoſtolical See; and after ſuch Reſignation, which the Biſhops ſhall immediately ſend to the Sovereign Pontiff, all Delegations of Judges, directed to any Perſons beſides theſe thus deſigned, ſhall be looked upon as Surreptitious.

The Holy Council beſides exhorteth, as well the Ordinaries as any other Judges whatſoever, to labour to determine Cauſes as quickly as they poſſibly can; and by all means, either by prefixing a Time, or by what other legal way they can, to prevent the Artifices of Pleaders, in delaying a Cauſe, either by Diſputes about the Suit it ſelf, or by other Incidents which may have an influence upon the whole.

Of Leaſing out of the Goods of the Church.

Chap. XI. Churches are liable to ſuffer abundance of Damage, when, after receiving a Fine at firſt, their Eſtates are Leaſed out to Strangers, to the prejudice of their Succeſſors; for which reaſon all ſuch Leaſes as are made upon conſideration of Money paid beforehand, ſhall not in the leaſt be underſtood to be valid to the prejudice of their Succeſſors, any Indult or Privilege to the contrary notwithſtanding; nor ſhall ſuch Leaſes be confirmed in the Court of *Rome*, or out of it.

No Eccleſiaſtical Juriſdiction, or Faculty of nominating, or deputing Vicars in Spirituals, ſhall be Let to Leaſe; nor ſhall the Leſſees exerciſe ſuch Juriſdiction by themſelves or their Deputies; and Conceſſions granted otherwiſe, even by the Apoſtolical See, ſhall be eſteemed Surreptitious.

And as to Leaſes of the Goods of the Church, tho' confirmed by the Apoſtolical See, the Holy Synod makes thoſe void; which having been made within theſe laſt Thirty Years for a long Term, or, as they call it in ſome Places, for Twenty nine Years, or for twice Twenty nine Years, ſhall be judged by a Provincial Synod, or by Perſons deputed by a Provincial Synod, to have been made to the prejudice of the Church, and againſt the Canonical Sanctions.

Of Payments of Tithes.

Chap. XII. Thoſe are not to be endured, who by various Arts endeavour to withdraw the Tithes that belong to the Church, or who raſhly ſeize upon thoſe which belong to other Men to pay, and turn them to their private profit: For the payment of Tithes is a Debt due to God; and thoſe that refuſe to pay them, or that hinder

others from paying them, ſeize upon what does not belong to them. The Holy Council therefore commands all Men, of what Rank and Condition ſoever, to whom it belongs to pay Tithes, to pay to the full, for the future, thoſe Tithes which they are obliged to pay to the Cathedral Church, or to any other Church or Perſon whatſoever to whom they are legally due: Thoſe that withdraw them, or that hinder their being paid, ſhall be excommunicated, and ſhall not be abſolved from that Crime, till they have made full Reſtitution. It exhorts alſo all and every Man in particular, for the Love of God, and out of a Senſe of their own Duty towards their Paſtors, that they do not grudge to aſſiſt their Biſhops and Pariſh-Prieſts, whoſe Churches are ſlenderly endow'd out of the Goods which God has beſtow'd upon them; and for the Honour which they owe to God, that they enable their Paſtors, who watch for their Salvation, to ſupport their Dignity.

Of the Rights of Funerals.

Chap. XIII. The Holy Council commandeth, that in all Places where the *Fourth Portion*, which is called, The *Portion of Funerals*, has for Forty Years paſt been uſually paid to a Cathedral or Parochial Church, and has afterwards by any Privilege whatſoever been applied to any Monaſtery, Hoſpital, or other Place of Devotion, that entire Portion and Part, with all its Rights which it had before, ſhall be for the future paid to the ſaid Cathedral or Parochial Church; all Conceſſions, Graces, Privileges, even thoſe which are called *Mare Magnum*, and others of whatſoever ſort they be, to the contrary notwithſtanding.

Penalties againſt Eccleſiaſticks that are Concubinaries.

Chap. XIV. It is ſufficiently known by the general Scandal which all the Faithful receive by it, and by the extream Diſgrace which it brings upon the Eccleſiaſtical Order, how Scandalous a thing it is, and unworthy of the Name of a Clergyman, who has devoted himſelf to the Service of God to abandon himſelf to the Diſorders of Unchaſtity, and to live in an Impure Concubinage. To the end therefore, that the Miniſters of the Church may be recalled to that Continence and Purity of Life which becomes them; and that the People may thereby learn to Reverence thoſe the more, whoſe Converſation is moſt Chaſt and Pure; the Holy Council forbids all Churchmen to keep, within their Houſes or without, any Concubines or other Women, of whom any Suſpicion can be entertained, or to have any Commerce with them; otherwiſe they ſhall be puniſhed as the Holy Canons, or the particular Statutes of Churches ſhall require. But if, after they have been admoniſhed by their Superiors, they ſhall not yet abſtain, they ſhall *ipſo Facto* be deprived of a third part of the whole Profits, Obventions, and Revenues of all their Benefices and Penſions which ſhall be applied to the Fabrick of the Church, or of ſome other Pious Places as the Biſhop ſhall direct. And if they are ſtill perſiſting in the ſame Offence with the ſame, or with ſome other Woman, and ſhall not obey that ſecond Admonition, they ſhall not only actually loſe all the Profits and Revenues of their Benefices and Penſions, which ſhall be applied to the aboveſaid Places; but they ſhall likewiſe be ſuſpended from the Adminiſtration of their Benefices, as long as their Ordinary, even as Delegate of the Apoſtolical See, ſhall judge convenient. And if, when they are thus ſuſpended, they ſhall ſtill not drive out thoſe Perſons, or ſhall yet converſe with them, they ſhall then be for ever deprived of all their Befices, Portions, Offices and Penſions Eccleſiaſtical whatſoever; and ſhall be rendred incapable and unworthy of any Honours, Dignities, Benefices and Offices for the future; till after a manifeſt amendment of Life, their Superiors ſhall think it proper for good Reaſons to dipenſe with them. But if, after having once diſmiſt them, they ſhall dare to begin that Correſpondence which was interrupted again, or take to them other ſuch-like Scandalous Women, beſides the aforeſaid Puniſhments, they ſhall alſo be excommunicated; nor ſhall any Appeal or Exemption hinder or ſuſpend the aforeſaid Execution. The Cognizance of all theſe things ſhall not belong to the Archdeacons or Deans, or other inferior Officers, but to the Biſhops themſelves; who without Noiſe, or the ſhew of a Sentence, may proceed upon a bare Examination of the Truth of the Matters of Fact.

But thoſe Clergymen who have neither Eccleſiaſtical Benefices or Penſions, ſhall be puniſh'd by the Biſhop according to the Quality of their Fault; and as they have been more or leſs contumacious, by Impriſonment, Suſpenſion from exerciſing their Functions, Declaration of Incapacity to hold a Benefice, or by other ways as the Holy Canons ſhall direct.

But if, which God forbid, Biſhops ſhall not abſtain from theſe ſort of Crimes; and when they have been admoniſhed by a Provincial Synod, ſhall not Repent, they ſhall be ſuſpended *ipſo Facto*; and if they ſhall ſtill perſevere, they ſhall be informed againſt

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by the ſame Synod to the moſt Holy Roman Pontiff, who ſhall animadvert upon them according to the Quality of the Crime, even by Deprivation, if there ſhall be occaſion.

Of the Children of thoſe that are in Holy Orders.

Chap. XV. That the Memory of the Fathers Incontinency, may be baniſhed as far as poſſible from Places conſecrated to God, where Purity and Holineſs are moſt eſpecially becoming; the Children of Clerks, not born in lawful Wedlock, ſhall not have leave to obtain any Eccleſiaſtical Benefice, though of a different Nature in thoſe Churches where their Fathers had or have any Eccleſiaſtical Benefice, or to ſerve in any Capacity in the ſaid Churches, or to have Penſions out of the Profits of thoſe Benefices which their Fathers hold, or have formerly held. And if a Father and Son ſhall be found to hold Benefices in the ſame Church at this time; the Son ſhall be obliged to reſign his Benefice, or to change with ſome body elſe out of that Church within Three Months; otherwiſe he ſhall be deprived of it *ipſo Jure*, and all Diſpenſations obtained upon that Account, ſhall be eſteemed Surreptitious.

Moreover, all reciprocal Reſignations, if any ſhall be hereafter made by Fathers that are Clergymen in favour of their Sons, that one may obtain the others Benefice, ſhall be looked upon as made abſolutely againſt the Intention of this Decree, and of the Canonical Sanctions; and no Collations ſubſequent thereunto, by virtue of any ſuch Reſignations, or of any others whatſoever, fraudulently made, ſhall be of any Service to ſuch Sons of Clerks.

Of perpetual Vicars.

Chap. XVI. The Holy Council Decreeth, That no Secular Eccleſiaſtical Benefices howſoever called, which by their firſt Inſtitution, or by any other way whatſoever, retain the Cure of Souls, ſhall for the future be converted into ſimple Benefices, even though the perpetual Vicar be allowed a competent Portion; any Graces whatſoever, which have not obtained their Plenary Effect to the contrary notwithſtanding.

But in thoſe Benefices, where, againſt their Inſtitution or Foundation, the Cure of Souls hath been transferred to the perpetual Vicar, though it has been in that Condition for an Immemorial Time; if a competent Portion of the Profits has not been aſſigned to the Vicar, howſoever called, it ſhall be aſſigned to him as ſoon as poſſible, within a Year at leaſt after the Diſſolution of this preſent Holy Council, at the Diſcretion of the Ordinary, according to the Form of the Decree made under *Paul* III. of happy Memory (*e*). But if this cannot be conveniently done, or cannot be executed within the aforeſaid Term; then as ſoon as by the Ceſſation or Deceaſe of Vicar or Rector, or either of them, one of them ſhall be vacant, the Cure of Souls ſhall be reunited to the Benefice, the Name of Vicar ſhall ceaſe, and every thing ſhall be reſtored to its firſt Eſtate.

Of the Reſpect due to Biſhops.

Chap. XVII. The Holy Council cannot but be exceedingly grieved, when it hears that ſome Biſhops, forgetting their own Condition, do very much diſgrace their Pontifical Dignity; whilſt they pay indecent Submiſſions to Kings Officers, Viceroys, and other Noblemen, both in the Church, and out of it; and like the inferior Miniſters of the Altar, do not only give them Place, but alſo with Indignity pay them Perſonal Service. Wherefore the Holy Council deteſting theſe and the like things, revives all the Holy Canons, Decrees of General Councils, and all other Apoſtolical Ordinances which relate to the Honour of the Epiſcopal Dignity, and the Gravity of that Office, and commands all Biſhops to abſtain from ſuch Indignities for the future, requiring them to have a Regard to their Rank and Order both within the Church and without, and every where to remember that they are Fathers and Paſtors; and others, Princes as well as all Perſons beſides, to pay them Paternal Honour and due Reverence.

Of Diſpenſations.

Chap. XVIII. As it is expedient for the publick good ſometimes to relax the ſeverity of the Law, that common Utility may be more fully provided for, according as Caſes and Neceſſities of things may fall out; ſo to diſpenſe with the Law too often, and to indulge Petitioners, rather becauſe it is the Cuſtom, than upon a certain Conſideration of Perſons and Things, is only to open a Paſſage to every Man to tranſgreſs the Laws. All Men therefore ought to know, that the moſt Holy Canons ought to be exactly obſerved by every Man, as far as he is able, without Diſtinction: But if any urgent and juſt Reaſon, and ſome time a greater good ſhall require ſome to be diſpenſed with; it ſhall be done, after Examination of the Caſe, with the utmoſt Maturity, and *Gratis*, by all thoſe to whom the Power of Diſpenſing belongs; and all Diſpenſations granted otherwiſe, ſhall be eſteemed Surreptitious.

(*e*) Seſſion VII. Of Reformation, *Cap.* 7.

Duels prohibited.

Chap. XIX. The deteſtable Cuſtom of Duelling, introduced by the contrivance of the Devil to gain the Deſtruction of Souls, by the bloody Death of Bodies, ſhall be utterly driven out of the Chriſtian World. The Emperor, Kings, Princes, Dukes, Marqueſſes, Counts, and all other Temporal Lords, howſoever entituled, who ſhall allow a Place upon their Territories for a ſingle Combat among Chriſtians, ſhall be actually excommunicated, and underſtood to be deprived of the Juriſdiction and Dominion of that City, Caſtle or Place, in or about which they ſuffered this Duel to be fought, if they held it of the Church; and if it was held as a Fief, it ſhall be immediately acquired to the direct Lord.

But thoſe that ſhall actually fight, and thoſe that are called their *Godfathers* [or *Seconds*] ſhall be excommunicated, and ſhall forfeit all their Goods, and incur the Penalty of perpetual Infamy, and ought to be puniſhed as Murderers by the Holy Canons; and if they dye in the Fight, they ſhall be perpetually deprived of Chriſtian Burial.

Thoſe alſo that have given Advice in the Caſe of a Duel, either as to Law or Fact, or ſhall by any other way perſwade any Man to it, or were Spectators of it, ſhall alſo be excommunicated, and bound by the Bond of a perpetual Curſe; any Priviledge whatſoever, or evil Cuſtom, even immemorial, to the contrary notwithſtanding.

Exhortation to Princes, to protect Eccleſiaſticks.

Chap. XX. The Holy Council deſiring, that Eccleſiaſtical Diſcipline may not only be reſtored among Chriſtian People, but alſo perpetually preſerved entire from all manner of Attaques; beſides what it has decreed concerning Eccleſiaſtical Perſons, judgeth that Secular Princes ought alſo to be admoniſhed of their Duty, being confident, that they as Catholicks, whom God has appointed to be Protectors of his Holy Faith and Church, will not only ſuffer its Rights to be reſtored to the Church, but will alſo oblige all their Subjects to pay due Reverence to the Clergy, their Pariſh Prieſt, and the Superior Orders; and that they will not ſuffer their Officers, or inferior Magiſtrates, to violate the Immunities of the Church and of Eccleſiaſtical Perſons, which are eſtabliſh'd by the Ordinance of God, and by Canonical Sanctions, either out of a greedy Deſire, or through any Inconſiderateneſs; but will oblige them, and alſo be an Example to them, to pay a due Obſervance to the Holy Conſtitutions of Sovereign Pontiffs and Councils.

The Holy Council therefore decreeth and commandeth all Men exactly to obſerve the Holy Canons, and Decrees of all General Councils, and other Apoſtolical Conſtitutions made in favour of Eccleſiaſtical Perſons, and Eccleſiaſtical Liberty, and againſt its Violators; all which it doth alſo revive by this preſent Decree. And for that Reaſon, it admoniſheth the Emperor, Kings, Republicks, Princes, and all and every other Perſons, of what Rank and Dignity ſoever they be, that by how much they are the more liberally endow'd with Temporal Goods, and with Power over other Men, by ſo much they pay a more Holy Veneration to thoſe things which are of Eccleſiaſtical Right, as principally appertaining to God, and under his particular Protection; and that they do not ſuffer any Barons, Gentlemen, Governours, or other Temporal Lords or Magiſtrates, eſpecially any of their own Officers to do them any Injury; but to puniſh thoſe ſeverely who diſturb them in their Liberties, Immunities and Juriſdictions; ſetting them an Example themſelves, in whatſoever relates to Piety, Religion, and the Protection of the Church; Imitating their moſt Holy and Religious Predeceſſors, who not only preſerved it from Foreign Injuries, but were the chief Increaſers of its Intereſts by their own Authority and Munificence. That ſo every Man may diligently do his Duty in this Matter; and that the Worſhip of God may be devoutly performed, and the Prelates, and other Eccleſiaſticks in their ſeveral Reſidences and Offices, may continue quietly, and without moleſtation, to the Profit and Edification of the People.

Chap. XXI. Laſtly, the Holy Council declares, That all and every of the Things, under whatſoever Clauſes and Terms they have been decreed, concerning Reformation of Manners and Eccleſiaſtical Diſcipline, as well under the Sovereign Pontiffs *Paul* III. and *Julius* III. of happy Memory, as under our moſt Holy Father Pope *Pius* IV. in this Holy Council, have been decree'd in ſuch a manner, as that the Authority of the Apoſtolical See has been, and has always been, underſtood to be preſerved untouch'd.

Decree to continue the Seſſion to next Day

Since all thoſe things which were to be handled in the preſent Seſſion, could not be conveniently diſpatched becauſe it is ſo late; therefore, according to what the Fathers had reſolved in the General Congregation, what remains is put off till to morrow, and this ſame Seſſion is hereby continued till to morrow.

Ac.

Accordingly the following Decrees were not read and publiſh'd till next Day.

Decree concerning Indulgences.

I. For as much as the Power of granting Indulgences has been granted by Jeſus Chriſt to the Church, which even from the earlieſt Times has made uſe of that very Power which was given to it from God: The Holy Council teacheth and commandeth, that the uſe of Indulgences, ſo very ſaving to Chriſtian People, and approved by the Authority of Holy Councils, ought to be retained in the Church; and condemneth thoſe by *Anathema*, who either affirm them to be uſeleſs, or deny that the Church has a Power of granting them; only it wiſhes that there might be Moderation ſhewn in granting them, according to the ancient and approved Cuſtom in the Church, leſt by too much eaſineſs the Diſcipline of the Church may be weakned.

But as for the Abuſes which have crept in among them, by reaſon whereof, this remarkable Word *Indulgence* is blaſphemed by Hereticks; thoſe the Holy Council deſiring to have reformed and corrected, doth by this preſent Decree in general enact; That all wicked Gain in procuring them, which has been the Cauſe of very many great Abuſes among Chriſtian People, ſhall be aboliſhed. And for the reſt which have ariſen from Superſtition, Ignorance, Irreverence, or from any other Cauſe whatſoever, ſince by reaſon of the various Corruptions of the Places and Provinces where they are committed, there cannot be a ſpecial Prohibition conveniently made: It commands all Biſhops, to collect each Man diligently in his own Dioceſe all theſe ſort of Abuſes, and to report them in the firſt Provincial Synod; that ſo, when they have been declared to be ſuch by the Sentence of other Biſhops, they may immediately be laid before the Sovereign Pontiff; by whoſe Authority and Prudence, that may be determin'd which ſhall be moſt expedient to the Univerſal Church; and conſequently, that by this means the Treaſure of Sacred Indulgences may be diſpenſed to all the Faithful, Piouſly, Holily, and without Corruption.

Decree concerning Abſtinence from Fleſh, Faſts and Feaſts.

II. The Holy Council moreover exhorteth, and by the moſt Holy Coming of our Lord and Saviour, conjureth all Paſtors, that, as good Soldiers, they diligently recommend to all the Faithful, all thoſe things which the Holy Roman Church, the Mother and Miſtreſs of all Churches, hath commanded; as alſo thoſe things which have been commanded both in this, and in other Oecumenical Councils; and that they uſe all manner of Diligence to bring the People to Obedience as to all theſe Matters, and eſpecially as to what relates to mortifying of the Fleſh, as difference of Meats, and Faſtings; as alſo what conduces to the encreaſe of Piety, as the devout and Religious Celebration of Feſtival Days; exhorting the People frequently, to obey thoſe that are ſet over them; ſince thoſe that hear them, ſhall hear God as a Rewarder; but thoſe that deſpiſe them, ſhall feel that God to be an Avenger.

Decree concerning the Catalogue of prohibited Books, the Catechiſm, Miſſal and Breviary.

III. The Holy Council in the Second Seſſion, which was held under our moſt Holy Lord *Pius* IV. gave a Commiſſion to ſome Fathers nominated on purpoſe, to conſider what was fit to be done with relation to ſeveral Cenſures, and Books either ſuſpected or pernicious, and to lay it before the Holy Council it ſelf; and now it hears that they have ſet their laſt Hand to that Work; which however, by reaſon of the variety and the multitude of thoſe Books, cannot be diſtinctly and conveniently examined by the Holy Council; wherefore it commands, that all that they have done be laid before the moſt Holy Roman Pontiff, that it may be determin'd and publiſh'd by his Judgment, and his Authority. It commands alſo the ſame Thing to thoſe Fathers who were appointed to draw up the *Catechiſm*, the *Miſſal* and the *Breviary*.

Declaration concerning the Ambaſſadors Place in the Council.

IV. The Holy Council declares, That by the Place which was aſſigned to the Ambaſſadors, both Eccleſiaſtical and Secular, in Seſſions, Proceſſions, or at any other publick Actions whatſoever, no Prejudice has been done to any of them; and that all the Rights and Prerogatives of Themſelves, and of the Emperor, of Kings, Commonwealths, and their own Sovereigns, are entire and untouch'd, and continue in the ſame State which they were in before the preſent Council.

Of the Reception and Execution of the Decrees of the Council.

V. The Calamity of theſe Times has been ſo great, and the Malice of Hereticks ſo inveterate, that nothing has been ſo evident in the Confirmation of our Faith, or ſo certainly eſtabliſh'd; which they, by the Perſuaſion of the Enemy of Mankind, have not defiled by ſome ſort of Error; for which Reaſon, the Holy Council has taken moſt eſpecial Care to condemn and anathematize the principal Errors of the Hereticks of our Times, as it has condemned and anathematized them; and to deliver and expound the True and Catholick Doctrine, as it has alſo taught it. Now ſince ſo many Biſhops who are called together from ſeveral Provinces of the Chriſtian World, cannot be

ſo long abſent from their Churches without doing great prejudice to the Flock with which they are entruſted, and cauſing an Univerſal Danger; neither is there any Hope, that the Hereticks who have been ſo often invited, even under the ſecurity of the publick Faith which they deſired, and ſo long expected, ſhould come hither afterwards; and conſequently, that there is a neceſſity at laſt of cloſing this Holy Council: There is nothing more to be done, but to admoniſh, as it hereby does, all Princes in the Lord, ſo to lend their Aſſiſtance, as not to ſuffer what it has decreed to be deprived or violated by Hereticks; but rather that they, and all other Perſons receive them devoutly, and obſerve them faithfully.

But if any Difficulty ſhould ariſe in their Reception, or any thing ſhould happen, which it does not believe, that may need an Explication or Reſolution, beſides the other Means appointed by this preſent Council; it truſteth, that the moſt Holy Roman Pontiff will take Care, that either by calling up ſome out of thoſe Provinces, eſpecially where the Difficulty ſhall have ariſen, whom he ſhall think proper to be employed in the Examination of that Matter, or by holding a General Council if he ſhall judge it to be neceſſary, or by whatſoever other way he ſhall judge to be moſt convenient, the neceſſities of the Provinces be provided for, ſo as to promote God's Honour and the Peace of the Church.

Decree for reading the Decrees made under Paul *III. and* Julius *III.*

VI. For as much as ſeveral things have been at ſeveral Times decreed and defined, relating to Dogmes and to Reformation of Manners, as well under *Paul* III. as under *Julius* III. of Happy Memory, the Holy Council commands that they be now recited and read.

Concluſion of the Council.

Then the Decrees concerning Faith and Reformation, made under *Paul* III. and *Julius* III. were read, and the Secretary appeared in the middle of the Aſſembly, and asked the Fathers, *Whether they were content*, that the Council ſhould be cloſed, and that the Legates ſhould in their Name deſire a Confirmation of all their Decrees from the Pope. All the Fathers anſwer'd, *They were content*, but Three; and they ſaid, They

Deſire that the Council might be confirm'd.

deſired no Confirmation, as *Gentianus Hervetus*'s Tranſlation of the Council obſerves. After that, Cardinal *Morone* gave them the Bleſſing, ſaying, *When you have given God Thanks, moſt Reverend Fathers, go in Peace*; to which they anſwer'd, *Amen.* This was

Acclamations.

follow'd by *Acclamations*, in imitation of what had been practiſed in ancient Councils, particularly in that of *Chalcedon*, in which the Biſhops, by thoſe *Acclamations*, teſtified their Reſpect and Acknowledgment to the Sovereign Pontiffs, and the Emperor. The Cardinal of *Lorrain* drew up thoſe which were made at the Council of *Trent*, and was the firſt alſo that thunder'd them out. He began with Vows for the long Life of the Pope, and the Immortality of his Glory, as alſo for the Repoſe and Felicity of the Souls of *Paul* III. and *Julius* III. and went on with Bleſſing the Memory of *Charles* V. and of the Kings who had been Protectors and Promoters of that Council; with Wiſhes of long Life to the Emperor *Ferdinand*, to Kings and Princes, with a long continuance to Commonwealths, and with Thanks to the Legates, Cardinals and Ambaſſadors. He wiſh'd the Biſhops a long Life, and a happy return to their Churches; and concluded with commending the Decrees of the Council, ſaying, *This is the Faith of St.* Peter *and the Apoſtles; this is the Faith of the Fathers; this is the Faith of the Orthodox.* Then the Fathers pronounced an Anathema againſt Hereticks.

Subſcriptions to the Decrees of the Council.

Then the Legates required all the Fathers, under Pain of Excommunication, to Sign the Decrees of the Council with their own Hands before they departed. That they did the Sunday following, and their Signatures were to the number of Two hundred and fifty five; namely, Four Legates, Two Cardinals, Three Patriarchs, Twenty five Archbiſhops, One hundred ſixty eight Biſhops, Seven Abbats, Thirty nine Proctors of abſent Prelates, and Seven Generals of Orders. The Ambaſſadors ought to have Signed after the Fathers; but to avoid Diſputes, they did not Sign upon the Original, but upon different Copies. The Count *de Luna*, who oppoſed the Cloſing of the Council, would not Sign its Decrees.

Cardinal of Lorrain's *Proteſtation.*

Some Days before the Council broke up, the Cardinal of *Lorrain* gave in a Declaration in Writing, in the Name of the Gallican Church, and demanded to have it inſerted in the Acts. The Words are theſe: *It was ſome Days ago, that giving my Opinion concerning ſome Articles of Reformation, I at the ſame time declared, That I wiſh'd the Church were reſtored to its ancient Diſcipline. But however, conſidering that in ſo unhappy an Age as this, and under ſo great a Deprivation of Manners, the Remedies, which are judged to be the moſt neceſſary, cannot immediately be applied: I am forced to receive in the mean time, and*

and to approve the Decrees which were made concerning Reformation; not that I judge them to be ſufficient entirely to cure the Diſeaſes of the Church; but becauſe I hope, that after theſe more gentle Remedies ſhall have been uſed, the Church will be able to bear thoſe that are ſtronger; and that the Sovereign Pontiffs, and particularly our moſt Holy Father Pius *IV. will of himſelf be led by his own Piety and Wiſdom, to ſupply what is there wanting; and that by uſing more Powerful Remedies, and putting the ancient Canons which have been long diſuſed in Execution, eſpecially thoſe of the Four firſt General Councils, which we believe ought to be obſerved as much as poſſibly they can; or if he thinks it convenient by calling General Councils oftner, he will entirely heal the Diſeaſes of the Church, and re-eſtabliſh it in its ancient Splendor. This is my Opinion, and this is the Declaration which I make in the Name of all the Biſhops, of which I deſire an Act, and alſo that it may be inſerted into the Acts of the Council.*

It is incredible, ſays *Palavicini*, how much the News of the Concluſion of the Council revived the Pope in his Sickneſs; ſo that, adds he, His Holineſs would not have been without a Sickneſs which had been ſo uſeful to the Church. He immediately therefore called a Conſiſtory upon *December* 12. in which, he acquainted the Cardinals with the Council's being ended, and order'd a Solemn Proceſſion to be made next Day to give Thanks to God, and granted Indulgences to thoſe that ſhould aſſiſt at it.

Thankſgivings made at Rome *for the Concluſion of the Council.*

CHAP. XXII.

Confirmation of the Council by the Pope. Reception and Publication of its Decrees in ſeveral Kingdoms. France *refuſes to receive and publiſh them. Popes and Clergy's Sollicitations to have them received there to no purpoſe. Articles of the Council contrary to the Uſages of the Kingdom, and to the Liberties of the Gallican Church.*

OF the Four Legates, none gave a Perſonal Account to the Pope of what had paſs'd in the Council, but *Morone* and *Simoneta*; *Navagerius* and *Hoſius* returned to their Dioceſes. The Pope gave them ſeveral Audiences, and cauſed it to be debated whether he ſhould confirm the Deciſions of the Council. The Officers of the Court of *Rome* oppoſed their Confirmation, and ſome Cardinals were of Opinion that they ſhould only confirm the Decrees of Faith, without mentioning thoſe of Reformation. The Pope choſe Eight Cardinals, namely, *Morone*, *Sarraceno*, *Cicada*, *Aleſſandrino*, *Araceli*, *Simoneta*, *Borromeo* and *Vitelli*, to adviſe him what he ſhould do in that Conjuncture. To whom he joined afterwards, the Cardinals *de la Bourdaſiere* and *da Mula*. This laſt was of Opinion, That the Pope ſhould confirm all the Decrees of the Council without reſtriction. *Buoncompagno* was of the ſame Mind, and was followed by ſeveral others.

Debate concerning the Confirmation of the Council.

December 30. The Pope called together all the Cardinals, and made a Speech to them, in which he commended the Legates, and Fathers of the Council of *Trent*, and declared his Approbation of the Decrees which they had made concerning Reformation, and ſaid he would have them executed. Accordingly he commanded all Biſhops to go to their Dioceſes. In particular, he commended the Regulation which they made about Seminaries. Laſtly, he told them, he was reſolved to confirm the Decrees of the Council of *Trent* without any Reſerve.

This Confirmation was ſolemnly made in the Conſiſtory *January* 26. 1564. *Morone* and *Simoneta* firſt ſet forth the Tenor of the laſt Decree of the Council, by which they were required to deſire a Confirmation, and prayed his Holineſs to vouchſafe to confirm all that had been done by the Council under his Predeceſſors *Paul* III. and *Julius* III. and during his own Pontificate. The Pope having cauſed that Decree to be read, and having taken the Advice of the Cardinals who were all for an abſolute Confirmation (except the Cardinals of St. *Clement* and *Aleſſandrino*, who ſaid they were for excepting ſome Chapters which gave too much Authority to Biſhops) he confirm'd all the Decrees of the Council without exception and reſerve, and enjoined all the Faithful to receive and obſerve them inviolably.

Confirmation of the Council.

The

The Bull was drawn up the ſame Day, and ſigned by all the Cardinals. It ſets forth, That God, who is the Father of Mercy and Author of all Comfort, having vouchſafed graciouſly to look upon his Holy Church, which has been agitated and tormented with ſo many Storms and Tempeſts, and which every Day ſuffer'd more and more, has at laſt relieved it by a proper and long wiſh'd-for Remedy. That the Oecumenical and General Council, which had been called a long Time before in the City of *Trent*, by his Predeceſſor *Paul* III. to extinguiſh Hereſies, correct Manners, reſtore Eccleſiaſtical Diſcipline, and to procure the Peace and Unity of Chriſtian People, and had been begun for ſome Seſſions under his Pontificate, was called again in the ſame City under his Succeſſor *Julius* III. but could not then be concluded after ſeveral Seſſions held under his Pontificate, becauſe of the Impediments and Difficulties which it met with; and ſo had been long interrupted, to the great Grief of all Pious Perſons, becauſe the Church daily deſired that Remedy. That when he was rais'd to the Pontificate, he had undertaken to continue that Holy Work, with the Aſſiſtance of the Emperor *Ferdinand*, and of other Chriſtian Kings, Princes and States; and that by his conſtant Care he had at laſt brought it to Perfection: That Prelates out of every Nation in *Chriſtendom* had met in that Aſſembly, beſides many others who were throughly verſed in the Knowledge of Divine and Humane Laws, where his Legates preſided; who left the Council ſo much at Liberty, that by his Leave they had treated of Things reſerved to the Holy See, and had made ſeveral Decrees concerning the Sacraments, and other Matters, to extirpate Hereſies, remove Abuſes, and reform Manners: That every thing paſs'd ſo unanimouſly in the Council, that it was plain this was the Lord's doing: And that when they had afterwards deſir'd, by a Decree on purpoſe, that the Decrees made under his Pontificate, and that of his Predeceſſor, might be confirm'd; after having underſtood, that all the Decrees of this Council were Catholick, uſeful and wholſome for all Chriſtian People, he did confirm them in his Secret Conſiſtory, and does now confirm them by theſe Letters; commanding all Prelates to cauſe them to be obſerved inviolably; conjuring the Emperor, Kings, Princes, and Republicks, to aſſiſt the Prelates in the Execution and Obſervation of theſe Decrees, and not to permit Opinions contrary to the Holy Doctrine of the Council to get Admittance into their States. And that the Confuſion which might ariſe, if every one were at Liberty to interpret theſe Decrees of the Council, may be avoided; he expreſly prohibits all Perſons, as well Eccleſiaſtical as Secular, to publiſh any Commentaries, Gloſſes, Annotations or Interpretations of theſe Decrees, even under a Pretence of giving them greater Force, and of facilitating their Execution: Willing and Requiring, That if there be any thing obſcure, and that needs to be explained and decided, Men ſhould addreſs themſelves to the Holy Apoſtolical See; and reſerving to himſelf a Power of clearing the Difficulties which ſhould ariſe upon that Subject, as the Holy Council decreed. He declares however, *(a)* That the Decrees of the Council ſhould not begin to oblige univerſally till *May* 1. 1564. Afterwards he appointed a Congregation to execute and interpret the Decrees of the Council. *(b)*

Council received at Venice, *in* Spain *and its Dependances*, Portugal, *and* Poland.

The *Venetians* were the firſt that receiv'd the Decrees of the Council of *Trent*. The Senate cauſed them to be ſolemnly publiſh'd in St. *Mark*'s Church, and commanded them to be executed. The King of *Spain*, who was vex'd that the Council had been cloſed againſt his Opinion, was not ſo ready to receive it: He heſitated ſome time whether he ought to do it; and cauſed ſeveral Synods to be held, to which he ſent his Commiſſioners to enquire, what it was fit for him to do upon that Occaſion? At laſt he concluded in his Council, That the Council ſhould be receiv'd and publiſh'd in his Dominions, without any Formal Reſtriction; only with a Proviſo, to ſave the Rights of the Prince and Kingdom. Thus it was publiſh'd not only in *Spain*, but alſo in *Flanders*, and in the Kingdoms of *Naples* and *Sicily*. The King of *Portugal* made no Scruple of receiving the Decrees of the Council, without any Limitation. *Commendone* alſo got them to be receiv'd in a Dyet of *Poland*, *Aug.* 17. 1564.

[*(a)* This Declaration was made in a diſtinct Bull, dated *July* 18. 1564.]

[*(b)* This Congregation which was conſtituted on purpoſe by what they call at *Rome* a *Motus proprius*, dated *Aug.* 10. 1564. conſiſted of Eight Cardinals; *Morone*, *Sarraceno*, *Cicada*, *Aleſſandrino*, *Araceli*, *Simoneta*, *Borromeo*, and *Vitelli*.

In

In *Germany* the Proteſtant Princes would not hear ſpeak of the Council. The Miniſters of the *Augsbourg* Confeſſion proteſted againſt its Decrees. The Emperor, the Duke of *Bavaria*, and the other Catholick Princes, earneſtly ſollicited the Pope to allow a Liberty to the Faithful to Communicate under Both Kinds; and to the Married Prieſts, to keep their Wives when they enter'd again into the Church; aſſuring him, That that was the Method to preſerve the Remainders of the Catholick Religion in *Germany*, and to drive out Hereſie by little and little. The Letter which *Ferdinand* wrote upon that Occaſion was written *Feb.* 14. 1564. *Demand made by the Germans, of the Cup, and of the Marriage of Prieſts.*

When the Pope had propoſed the Thing to the Conſiſtory, he reſolved, by the Advice of ſeveral Cardinals, to give ſome of the *German* Biſhops a Power of permitting Men to Communicate under Both Kinds, in Places where there ſhould be lawful Reaſons of granting ſuch a Permiſſion, and under certain Conditions which were directly expreſs'd. As to the other Article, of the Marriage of Prieſts, nothing was granted: For which Reaſon, *Maximilian* II. Succeſſor to *Ferdinand*, ſollicited the Thing anew, but to no purpoſe. His Letter to obtain that Requeſt was dated *Nov.* 28. of the ſame Year.

France never gave in to the Deſire, that the Decrees of the Council might be received: On the contrary, whatſoever Sollicitations the Popes made by their Nuncio's, to cauſe them to be receiv'd and publiſhed there, our Kings would never receive or publiſh them in the Kingdom, ſo as to obtain the Force of a Law. As ſoon as the Council was diſſolved, *Proſper de Santa Croce*, Nuncio in *France*, being returned thither, deſired Queen *Catherine de Medicis* to cauſe the Decrees of the Council to be receiv'd in that Kingdom. The Queen made anſwer, That there ought to be ſome Time given to have theſe Decrees examin'd, and to ſtay for the Return of the Cardinal of *Lorrain*. When that Cardinal was come Home, ſhe called her Council, and ſummon'd in the Four Preſidents of the Courts of Parliament, and ſome Advocates, whoſe Opinions ſhe took. It was reſolved, notwithſtanding the Sollicitations of the Cardinal of *Lorrain*, that the Publication of the Council ſhould be put off. The Queen excuſed her ſelf to the Nuncio, by ſaying, That the King of *Spain* had not yet receiv'd it in his Dominions: And when ſhe underſtood that he had receiv'd it, ſhe ſaid, That Solid Nouriſhment was proper for *Spain*, which was a Healthy Body; but *France*, which was Weak and Sickly, could not bear it. At laſt being preſs'd to give the Reaſons for which ſhe refuſed to receive the Decrees of the Council, ſhe gave Two; One, Becauſe it would provoke the Hugonots: The Other, Becauſe the Council forbad Commendams, and ſeveral other Cuſtoms allow'd in *France*. *Refuſal to receive the Decrees of the Council in* France.

The Pope was not contented with the Sollicitations of his Nuncio at the Court of *France*, to obtain the Reception of that Council in that Kingdom; but he alſo procured the Emperor *Ferdinand*, *Maximilian* King of the *Romans*, *Philip* King of *Spain*, and the Duke of *Savoy*, to join with him in ſending Ambaſſadors to the King of *France*, to deſire him to call a Meeting at *Nancy*, where they might hear the Decrees of the Council read, and ſwear to the Execution of them. The King reply'd, That it was a Matter of too great Importance to be concluded ſo ſuddenly; and therefore he would firſt call together the Princes and Great Men of his own Kingdom. Theſe Princes were contented with that Anſwer; and inſiſted no longer upon deſiring to have that Aſſembly called, which never met.

The Diſpute concerning the Precedence of the *French* Ambaſſador above the *Spaniſh*, was renew'd at *Rome*. At laſt, *Aug.* 8. 1564. the Pope adjudged the Poſſeſſion to the *French* Ambaſſador; thinking thereby to facilitate the Reception of the Council in *France*. He ſent alſo *Antenori*, his Nuncio, thither; who carried along with him a *Breve*, whereby the Alienation of Eccleſiaſtical Poſſeſſions was permitted to a certain Sum; leſs however than what the King had already alienated. He offer'd alſo at the ſame time to give the Legation of *Avignon* to the Cardinal of *Bourbon*. This ſeem'd to be a favourable Conjuncture for obtaining the Reception of the Decrees of the Council of *Trent*. *Antenori* earneſtly deſired it; and they told him, He muſt ſtay till the War againſt the *Hugonots* was ended. *Precedence allow'd by the Pope to the* French *Ambaſſador above the* Spaniſh.

Afterwards the Pope and Biſhops of *France* made frequent Attempts to get the Decrees of the Council of *Trent* receiv'd; but the Kings, their Council, the Parliament of *Paris*, and the States of the Kingdom, always rejected that Propoſal. *Inſtances of the Pope and Clergy, to get the Decrees of the Council receiv'd in* France.

In 1572. Cardinal *Aleſſandrino* paſſing through *France*, at his Return out of *Spain*, made new Sollicitations to get the Council of *Trent* received: But his Negociations were ſucceſsleſs. The Cardinal of *Lorrain* ſent Word to Pope *Gregory* XIII. ſome time after

after the Maſſacre of St. *Bartholomew*, That that was a Favourable Conjuncture to get the Council receiv'd in *France*: The Pope accordingly ſent Cardinal *Urſini* thither upon that Errand, but to no manner of purpoſe.

After *Charles* the IXth's Death, the Pope laboured the Reception of the Council with *Henry* III. And the *Hugonots* fearing that that Prince would yield to his Sollicitations, got the King of *Navarre* to write to him. *Henry* III. made anſwer, *Brother, Thoſe that told you I intended to publiſh the Council of* Trent, *are very ill informed of my Intentions; for I never once thought of it: And I too well know how much ſuch a Publication would prejudice my Affairs; and I am not leſs jealous of my Authority and the Pre-eminence of the* Gallican *Church, and equally careful to preſerve the Edict of Peace.* He told the Nuncio, That there needed no Publication of the Council, as to what relates to Faith; for that was already obſerved in his Kingdom: But ſince there were ſome other Articles, upon the account of which they could not publiſh the Council; he would, by Edicts of his own, cauſe what was decreed by the Council to be obſerved.

At the States of *Blois*, in the Year 1576, the Clergy deſired the Council of *Trent* might be receiv'd; but the Chapters of Cathedral Churches oppoſed it, and the Council was not receiv'd.

Arnaud de Pontac, Biſhop of *Bazas*, in 1579, made a Speech to the King in the Name of the Clergy, and earneſtly deſired that the Council of *Trent* might be received. *De Marca* ſpeaks of an Edict publiſhed that Year, by which he pretends that it was declared, That the Council ſhould be receiv'd in Matters of Faith, but not of Diſcipline: But this Edict is not to be found, and no Author of that Time mentions it. *René de Baulne*, Archbiſhop of *Bourges*, in 1582, made the ſame Requeſt in a Speech on purpoſe, which did not make any Impreſſion upon the Mind of the King.

One of the Articles of the League concluded in 1584 with *Spain*, ſet forth, That the Covenanting *French* Princes ſhould cauſe the Sacred Decrees of the Council of *Trent* to be obſerved in *France*. This ſame Clauſe was propoſed by the Cardinal *de Pellevé*, in the Aſſembly of the League held in 1593: But when ſeveral oppoſed it, the Preſident *le Maitre* and ſome others were named to examine that Matter, and report it to the Aſſembly.

At the States of *Blois*, held in 1588, the Clergy demanded alſo to have the Council of *Trent* receiv'd. The King, to anſwer them, called a Meeting of his Principal Officers; who remonſtrated to him, That he ought not to think of it.

Henry IV. was not leſs ſollicited than his Predeceſſor, to cauſe the Council of *Trent* to be receiv'd. Pope *Clement* VIII. among the Conditions of his *Abſolution*, inſerted this, *That that Prince ſhould cauſe the Council of* Trent *to be publiſhed and obſerved, except in thoſe Things which cannot be executed without diſturbing the Peace of the Kingdom.* The Clergy of *France* join'd their Inſtances to the Pope's; and in *Nov.* 1595, *Nicholas l'Angelier*, Biſhop of St. *Brieux*, deputed from the Clergy to make their Speech to the King, earneſtly begg'd that the Council might be publiſh'd: But the King having made no Steps upon that Petition, the Clergy deputed in the ſame Month the Biſhop and Count *de Nion* to renew their Sollicitations. Cardinal *d'Oſſat* being preſs'd by the Pope to oblige the King to keep his Promiſe which he had made and ſworn to him, to cauſe the Decrees of the Council to be obſerved in his Kingdom, wrote earneſtly to the King and his Miniſters, and exhorted His Majeſty *to Comfort the Holy Father, by cauſing the Council of* Trent *to be Publiſhed.* Cardinal *Bandini* ſaid beſides to *d'Oſſat*, That they would be contented at *Rome* with its Publication, even tho' no Execution follow'd; and he offered to heal all by a Salvo of Two or Three Lines to thoſe Things of which the Parliament might complain. The King, to content the Pope, ſent a Project of an Edict to *Rome*, for the Publication of the Council; which being approved of, was ſigned, ſealed, and ſent to the Parliament to be verify'd: But ſo many Difficulties were ſtarted, that the King was obliged to withdraw it, and he himſelf alter'd his Opinion and Deſign.

For the General Aſſembly of the Clergy in 1606, having ſollicited as well as the precedent ones in 1596, 1597, 1598, 1600, 1602, and 1605, that Prince to cauſe the Council of *Trent* to be receiv'd; the Anſwer to the Paper of the Clergies Demands, ſets forth, " That the King cannot proceed any farther in the Publication of the Coun-
" cil, for the ſame Reaſons and Conſiderations which with-held his Predeceſſors, who,
" at the Requeſt of the Clergy, inſerted into their own Ordinances moſt of what is in
" the Articles of the Council; and beſides, when he commanded his Ambaſſadors to
" conſer

" conſer with the late Pope *Clement* VIII. His Holineſs was ſatisfied with his Zeal and " Affection, and took what he cauſed them to repreſent in good part.

In the Aſſembly of the States, in 1615, the Clergy uſed their utmoſt Endeavours to cauſe the Council of *Trent* to be receiv'd. The Biſhop of *Beauvais*, who ſpoke in the Name of the Clergy in the *Chamber of the Third Eſtate*, remonſtrated, That the Council of *Trent* ought no leſs to be receiv'd in *France* than other Councils: That the Faith of that Council was inviolable: And as to the Obſtacles which had been formed in Matters of Government, as tho' it was prejudicial to the State, to the Crown, and to the Liberties of the *Gallican* Church; he affirmed, That that ought not to be inſiſted upon, becauſe the Council had never ſtruck at the Authority of the *Gallican* Church; and that what it had decreed for *Italy* and *Spain*, ought not to extend to *France*: That there was nothing in the Council againſt the King's Authority: Laſt of all, That the Clergy offer'd now, and had always offer'd, to enter into a Conference upon the Difficulties which might ariſe upon that Subject, either with the *Officers of the Parliament*, or with the *Deputies of the Third Eſtate*. The Preſident *Mirone* anſwer'd this Diſcourſe of the Biſhop of *Beauvais*; and then the Matter was debated, and it was reſolved, That it was not convenient to publiſh the Council of *Trent*. And when the Biſhop of *Beauvais* came a Second time to bring the Article which the Clergy drew up for the Reception of the Council, with this Clauſe, *Provided nevertheleſs that it does not prejudice the Uſages of the Church of* France, *nor the Rights of the State, for which His Holineſs ſhall be petition'd to qualifie the Council*; the Preſident *Mirone* replied, *That that Body could not at that Time receive the ſaid Council, tho' it embraced the Faith therein contain'd notwithſtanding: But as for its Regulations, they could not hear of them, ſince they were prejudicial to the Rights of the State.* However, when the Remonſtrance to the King, for the Reception of the Council, was printed, the Provoſt of *Paris* gave Sentence to have that Book ſuppreſs'd.

After that Time, the General Aſſemblies of the Clergy of *France* always continued to demand of the King the Publication of the Decrees of the Council of *Trent*, but were never able to obtain it.

The Reaſons for which they would never receive the Decrees of the Council of *Trent* in *France*, may be reduced to Two Heads; Firſt, *The Attempt upon the Juriſdiction of Princes and Magiſtrates*: Secondly, *The Liberties of the* Gallican *Church*.

Articles for which the Council of Trent *was never receiv'd in* France.

The principal Articles, in which it is pretended that the *Juriſdiction of Kings and Magiſtrates is ſtruck at*, and that the Council claimed an Authority to it ſelf which did not belong to it, are theſe: *Seſſ.* XXV. *ch.* 19. *of Reformation*, it forbids Duels; and at the ſame time excommunicates Emperors, Kings, and other Princes, who ſuffer them; and declares them deprived of the Right and Dominion of the City, Caſtle, or other Place in which they ſhall permit a Duel to be fought. *Seſſ.* XXIV. *ch.* 9. the Penalty of Excommunication and Deprivation of Goods is alſo inflicted upon Kings. *Seſſ.* XXIV. the Council gives Biſhops a Power of puniſhing Authors and Printers of Prohibited Books, and of laying a Pecuniary Fine upon them. *Seſſ.* V. *ch.* 1. *of Reformation*, and *ch.* 4. it enjoins Biſhops to force Eccleſiaſticks, by depriving them of the Revenue of their Benefices. *Seſſ.* V. *ch.* 15. *Seſſ.* XVIII. *ch.* 8. and *Seſſ.* XXII. *ch.* 8. it gives the entire Diſpoſition of Hoſpitals to Biſhops. *(c)* *Seſſ.* XIV. *ch.* 5. it takes away the Juriſdiction of the Conſervators. *Seſſ.* XXI. *ch.* 6. it allows Biſhops a Power of obliging Pariſhioners to allow a Maintenance to their Prieſts. In the ſame *Seſſion*, *ch.* 4. and 8. it gives them, as Delegates of the Holy See, a Power of forcing Laymen to repair Churches, and putting the Profits of Benefices under Sequeſtration. *Seſſ.* XXII. *ch.* 10. it allows Biſhops to puniſh Imperial and Royal Notaries, and to ſuſpend them from the Exerciſe of their Function. *Seſſ.* XXII. *ch.* 6. it gives Biſhops a Power to change Teſtators Wills; and *ch.* 7. it ſays, That Appeals from the Temporal Judges of Biſhops ſhall be cognizable before the Archbiſhops. *Seſſ.* XXIII. *ch.* 6. it confirms Pope *Boniface* VIII's Conſtitution; by which, *Tonſured Clerks*, tho' married, provided they be not *Bigami*, are exempt from Lay-Juriſdiction. *Seſſ.* XXIV. *ch.* 1. *of Matrimony*, the Marriages of the Sons of the Family under their Fathers Power, made without their Parents Conſent, are declared Valid. *Ibid.* the Council gives Biſhops a Power of puniſhing not only thoſe that contract Clandeſtine Marriages, but alſo the Witneſſes that aſ-

[*(c)* Theſe Citations of the Canons of the Council are not all right. This is taken Notice of, that it may not be laid upon thoſe that took Care of the Publication of this Tranſlation.]

liſted at them. *Ibid. ch.* 8. *of Matrimony*, Ordinaries are allow'd to baniſh Concubinaries, and to puniſh them even more ſeverely. *Ibid. ch.* 15. *of Reformation*, the Council gives Biſhops a Power to unite Prebends, and to turn the Whole into Diſtributions. *Seſſ.* XXV. *ch.* 3. *of Reformation*, Eccleſiaſtical Judges are permitted to cauſe their Sentences againſt Laymen to be executed, by Seizing of the Profits of their Eſtates, and even by Impriſonment of their Perſons. *Ibid. ch.* 8. the Council gives Biſhops a Power of converting the Revenues of Hoſpitals into other Uſes. *Ibid. ch.* 9. Cognizance of Right of Patronage is given to Biſhops.

All theſe Decrees, by which the Council challenges to it ſelf, or to Biſhops, an Authority and a Juriſdiction over Bodies and Eſtates, ſeemed to the Magiſtrates to be an Encroachment upon their Juriſdiction. But that which ſhock'd them moſt was, that the Council ſeemed to overturn the Liberties of the *Gallican* Church, and to deſtroy its principal Articles. The Superiority of Councils above the Pope, is its Foundation. This the Council not only did not own, as the Councils of *Conſtance* and *Baſil* had done; but it ſeems to have favour'd the contrary Opinion, by ſubmitting its Decrees, as it did the laſt Seſſion, to the Judgment of the Pope, when it requires a Confirmation to be demanded from him, and declares, (*Seſſ* XXV. *ch.* 21. *of Reformation*) That all the Decrees of the Council ought to be underſtood and explain'd with a Saving to the Authority of the Holy Apoſtolical See.

One of the principal Articles of the Liberties of the *Gallican* Church, is the Ancient Cuſtom of judging of Biſhops. This the Council of *Trent* has departed from, when it commanded, That Criminal and Important Cauſes againſt Biſhops, even of Hereſie, which deſerves Deprivation of Dignity, ſhould be heard and judged by the Pope alone, excluſively of all others. *Seſſ.* XXIV. *ch.* 5. *of Reformation.* This Practice is abſolutely contrary to the Diſpoſition of the Ancient Canons, and the Uſage authorized in this Kingdom. It is contrary likewiſe to the *Concordat*, and the Laws of the Kingdom, which do not allow that any of the King's Subjects ſhould be compelled to go in Perſon to plead out of his Dominions. *Seſſ.* VI. *ch.* 1. *of Reformation*, the Council gives the Pope a Power of depoſing Non-reſident Biſhops, and of putting others in their Places. This alſo is an Encroachment upon the Epiſcopal Authority, and a Breach of the *Concordat*. *Seſſ.* XXIV. *ch.* 20. *of Reformation*, it is ſaid, That ſome Cauſes ought to be try'd in the Firſt Inſtance, [before their Ordinaries;] and yet the Council allows the Pope to call Eccleſiaſtical Cauſes, which are depending before the Ordinary, up to *Rome*. This is a Derogation to the Rights and Liberties of the *Gallican* Church. The Council alſo ſeems to leſſen the Epiſcopal Character, and to take from Biſhops that Juriſdiction which belongs to them *Jure Divino*; when it allows them no Power of exerciſing it in ſeveral Caſes, but as Delegates of the Holy See. Laſtly, The Council of *Trent* in ſeveral Caſes derogated from the receiv'd Uſages of the Kingdom; as in Appeals as from an Abuſe, in Commendams, in Indults, in Ordinances, by which Secular Judges require Monitions to be publiſhed, in Lay Rights of Patronage, and in ſeveral other Cuſtoms received in *France*.

Theſe are the Motives upon which the Magiſtrates have hitherto oppoſed the Reception and Publication of the Council of *Trent* in *France*, and which have hinder'd our Kings from ſuffering it. Tho' otherwiſe the Doctrine of the Council is approved here, and it is acknowledg'd that ſeveral very uſeful Regulations were made in it for the Reformation of Manners, which the Church of *France* has adopted; becauſe they are taken out of the Canons, conformable to the Ancient Diſcipline of this Church, revived by the Statutes of its Councils, and inſerted into the Ordinances of our Kings.

THE

THE HISTORY OF THE CHURCH IN THE SIXTEENTH CENTURY.

BOOK IV.

Containing a Hiſtory of what happen'd moſt Remarkable in *Europe*, relating to Religion, from the Concluſion of the Council of *Trent*, to the End of the Century.

CHAP I.

Succeſſion of Popes to the End of the Century.

PIUS IV. dying *Dec.* 9. 1565, Cardinal *Aleſſandrino* was choſen in his Place *Jan.* 7. following. This Cardinal was called *Michael Ghiſleri:* He was born in 1504, in the Village of *Boſco*, near *Alexandria*, from whence he took the Name of *Aleſſandrino*. He went into the *Dominican* Order, and by the favour of Cardinal *Caraffa* got to be *Commiſſary of the Holy Office*. When *Caraffa* was made Pope, he made him a Cardinal in the Year 1557. When *Ghiſleri* was choſen Pope, he took the Name of *Pius* V. He governed the Holy See with great Prudence and Wiſdom: He cauſed the Decrees of the Council of *Trent* to be exactly obſerved, particularly that of Reſidence: He commanded, That no Man ſhould be admitted to Eccleſiaſtical Benefices [that would not reſide:] And when one told him, That that was the way to deſtroy the Court of *Rome*; he ſaid, The Court of *Rome* had better be deſtroy'd, than the Service of God neglected. He dy'd with a Reputation of Sanctity, *May* 1. 1572, after having had the Happineſs of ſeeing the Chriſtian Princes united againſt the Turk. Pius V.

Hugo

Gregory XIII. *Hugo Buoncompagnus*, of *Bononia*, succeeded him: He was a Man of Merit, and one that, after he had gone through several Employments, was created Cardinal in 1565 by *Pius* IV. He was chosen *May* 13. 1572. and took the Name of *Gregory* XIII. He governed the Church of *Rome* near Thirteen Years; and dy'd *April* 10. 1585, aged 83 Years. We owe the Reformation of the *Calendar* to him.

Sixtus V. *Sixtus* V. who succeeded him, was the Son of a Poor Peasant, one *Francisco Perretti*, of the *Borgo de Grotti* in *Marca Anconitana*. He was born *Dec.* 13. 1521, and called *Felix*; but afterwards took the Name of *Montalto*, from the Name of a Village near the *Borgo de Grotti*. His Father was so miserably Poor, that [in his Childhood, *Felix*] was forced to keep Hogs: But this Young Boy had Nobler Inclinations; and having met upon the Road one *Michael Angelo Ceseri*, a *Franciscan*, who ask'd him the Way to *Ascoli*; he not only put him into the Way, but follow'd him to *Ascoli*; and would not leave him, but turned *Franciscan*. His Parts were so good, that tho' he wanted the necessary Assistances, and was little consider'd by his Superiors, yet he became very considerable; took his Doctor's Degree, preached with Reputation, and taught Divinity in several Places. His ill Humour, or the Jealousie of his Brethren, drew several Persecutions upon him in his own Order: But he found Means to master them, and to accompany Cardinal *Buoncompagno* who went Legate into *Spain*. Cardinal *Alessandrino*, who was his Protector and his Friend, being chosen Pope, he was called again to *Rome*; first made General of his Order, then Bishop, and at last Cardinal. He had no great Share in Business in *Gregory* XIII's Time; but after his Death he was chosen Pope *April* 24. 1585. and took the Name of *Sixtus* V. He govern'd *Rome* with great Haughtiness and Severity. He dy'd *Aug.* 27. 1590.

Urban VII. *John Baptista Castagna* a *Roman*, Son of *Cosmo* a *Genoese*, who had been Nuncio in *Spain*, and was created Cardinal by *Gregory* XIII. was chosen Pope in *Sixtus* V's Room, *Sept.* 14. and called himself *Urban* VII. He enjoy'd that Dignity but a little while, for he dy'd the Eleventh Day after his Election.

Gregory XIV. *Nicholas Sfondrata*, a *Milaneze*, a Cardinal also of *Gregory* XIII's Creation, who, when Pope, was called *Gregory* XIV. did not sit much longer upon St. *Peter*'s Chair: For he was chosen *Dec.* 3. 1590, and dy'd *Oct.* 15. following.

Innocent IX. The Pontificate of *Innocent* IX. was yet shorter. When he was Cardinal he was called *Antonio Facchinetti*. He was chosen *Oct.* 29. and died within Two Months.

Clement VIII. Cardinal *Hippolito Aldobrandini*, who succeeded these Popes *Feb.* 26. 1592, and who took the Name of *Clement* VIII. enjoy'd that Dignity till the Year 1605.

Nothing happen'd in *Italy*, during these Pontificates, relating to the General State of the Church; nor were there any Alterations there in Matters of Religion. But it was not so in *France*; where Differences in Religion caused many Wars and Troubles, which drew on several Edicts, sometimes contrary, and sometimes favourable to the Exercise of the *Pretended Reformed* Religion; as we shall see in the next Article.

CHAP. II.

History of Wars and Treaties of Peace, concerning Religion, made in France, *from the Reign of* Francis II. *till the Edict of* Nantes.

State of Religion in France *under the Reign of* Francis II. THO' in the Beginning of *Francis* II's Reign there were almost every where in *France* a very great Number of People who went into the Innovations of *Luther*, *Zuinglius*, and *Calvin*, yet they were not suffer'd to profess them Publickly: They had no Churches, and were obliged to hold their Meetings in Secret Places.

The King appointed Courts in every Parliament, to try only Cases of this sort; which condemned to the Flames, without Mercy, all those who were convicted to be of the New Religion. They therefore being enquired after, and every where condemned to dye, began to defend themselves, first by their Pens, by spreading of Libels; then by Conspiracies; and at last by Open War. The Prince of *Condé* was at the Head of this Party; and *Gaspar de Coligny de Châtillon*, Admiral of *France*, was as it were the Arm of it.

The

The Rebellion began with a Conspiracy of *Amboise*, which proved unsuccessful, tho, it produced, as a consequence, very great Troubles in several Provinces of the Kingdom. To pacify which, Queen *Catherine de Medicis* summoned the Great Men of the Kingdom to meet at *Fontainbleau*, upon *Aug.* 20. 1560. The Admiral presented Petitions to that Assembly, which were Signed by no body; but he said, he receiv'd them in *Normandy* from great numbers of *Frenchmen*, who implored the King's Clemency, and begg'd of him to stop the Searches against the Reformed, and to allow them Churches, and a free Exercise of their Religion. *Assembly of the Great Men in 1560.*

Aug. 24. The King issued out an Edict, by which he Summoned the States of the Kingdom to meet at the City of *Melun* upon *Dec.* 10. and enjoined the Governor to be vigilant in preventing Seditious Meetings, and to stop Prosecutions upon the account of Religion, where there was no other Crime complicated with it: This looked like the beginning of a Toleration; but however, the King intended to ruine them, and some time after Commanded the King of *Navarre*, and the Prince of *Conde* to be seized, and the latter was obliged to undergo a Trial. *Edict of Toleration of August 24.*

The Death of *Francis* II. hindred the execution of the Sentence pass'd upon the Prince of *Conde*, and procured him his Deliverance. Soon after he was declared to be Innocent, by a solemn Decree of the Parliament of *Paris*. *Absolution of the Prince of Conde.*

The Great Lords and the People in the mean time being thus divided about Religion, it was almost impossible but this Division must occasion Troubles and Seditions. There were some at *Amiens*, *Pontoise* and *Beauvais*: the Cardinal *de Coligny* occasion'd the last, by his Celebrating the Lords Supper in his own Chappel, according to the Rites of the Protestants. To appease these Troubles, the Queen sent out a Declaration to all the Governors of Provinces, forbidding all Men for the future to use the injurious Appellations of *Papists* and *Hugonots*, to wound the Liberty and honest Security which every Man ought to enjoy, and to enter by force into Houses, under pretence that Assemblies were held in them, which were forbidden by precedent Edicts. By the same Declaration it was Ordained, That all that had been imprison'd upon the account of Religion, should be set at Liberty; and that those who had gone out of the Kingdom ever since *Francis* I. time, might return, and re-enter upon their Estates, provided they lived like Catholicks, and gave no Offence to any body. The Parliament of *Paris* refused to verify this Declaration; however, it was Published and Executed, and occasion'd the Protestant Meetings to be more numerous and more free. *Declaration in favour of the Protestants.*

In *July* 1561. the King went to the Parliament, and there Published an Edict, by the advice of that Body, in which, Preachers were Commanded not to use any Seditious Expressions, but to instruct the People with circumspection: That those who should do otherwise, should be punished with Death; that the cognizance of these Things should belong to *Governors of Provinces*, and *Presidial Benches* (*d*): That no Assembly should be held in Publick or Private, and that the Sacraments should be Administred in no other manner but what is receiv'd by the Catholick Church: That the cognizance of Heresy should be remitted to the Ecclesiastical Judges, by whom, if the Accused be delivered up to the Secular Arm, that is to say, to the Royal Judges, they shall not impose a higher Punishment upon him than Banishment. *Edict concerning Religion, of July 1561.*

The number of Protestants daily encreasing, they continued, notwithstanding the Edict, to hold Publick Meetings, and even to seize upon Churches. This gave occasion to the Edict of *Nov.* 3. by which they were required, upon pain of Death, to give up the Churches which they had seized upon. *Edict to cause them to Surrender the Churches.*

These publick Meetings of the Hugonots raised in several places the Fury of the Catholicks against them. At *Dijon* the Hugonots being attacked by the Populace in their Meeting-place, defended themselves, and repulsed those that attacked them; and when the Rabble saw they could do nothing to their Persons, they broke open their Houses, and plunder'd some of them. At *Paris*, when the Protestants were met in the place which was appointed for them in the *Fauxbourg St. Marcel*, called the *Patriarch*, near *St. Medards*, upon *Dec.* 27. 1561. as *John Malo* the Minister began his Sermon, the Curate, Clerks and People, who were in the Church, set the Bells a Ringing so very loud, that the Protestants could not hear the Sermon, either because it was cu- *Seditions at Dijon, and Paris.*

[(*d*) *Presidial Benches* are Courts immediately inferior to *Parliaments*, from which, Appeals lye to *Parliaments*, as they do also to them from inferior Courts.]

ſtomary, or becauſe they had a mind to interrupt the Sermon. The Hugonots ſent Two Men to deſire the Curate to cauſe the Bells to ceaſe; this was refuſed with ill Language, and the Church being ſhut at the ſame time, one of thoſe that were ſent in ſtay'd there, and when he would have gone out by force, and defended himſelf with a Knife, was cudgelled to death. The jangling of the Bells was redoubled at the ſame time. The *Reformed* being provoked, ſurrounded the Church, forced the Doors, got in, wounded Fifty Perſons, took Fourteen, and, aſſiſted by one *Gabaſton Captain of the Watch*, carried them to Priſon. Next day they returned Armed, held their Meeting in the ſame Place; but the Catholicks, who were got together, came to the Meeting-houſe, which they found empty, broke down the Benches and the Miniſters Pulpit, ſet Fire to it, and burnt ſome neighbouring Houſes. They did the ſame to the Meeting-Houſe which the Hugonots alſo had in the *Fauxbourg St. Antoine*. The cognizance of this Matter being remitted to the Parliament, the Catholick Priſoners were ſet at Liberty, and the moſt Seditious among the Hugonots were clapt up. Thoſe that were found moſt to be Guilty, were puniſhed with Death; among others, the *Captain of the Watch*, who had Countenanced and Supported the Sedition, inſtead of Stopping and Quieting it.

Edict of Jan. 1562. favourable to the Proteſtants

In the mean time, news of Diſturbances arriving from all Parts, and the Tumult which had been lately raiſed in *Paris*, giving cauſe of fearing greater Diſorders; the King ſent all the Deputies of the Courts of his Kingdom, whom he had ſent for to *Paris*, to *St. Germain-en-Laye*, and by their Advice Publiſhed an Edict in *Jan.* 1562. of which, the principal Articles were, That the Proteſtants ſhould immediately reſtore to the Catholicks their Churches, Houſes, Lands, Tithes, and other Goods, of which they were poſſeſt, which they ſhould ſuffer them to enjoy quietly: That for the future no Croſſes or Images ſhould be beaten down, nor ſhould any thing be done further, which might prejudice the Publick, upon pain of Death: That the Proteſtants ſhould not be allow'd to hold their Meetings, to have Sermons, Publick Prayers, or Adminiſtration of Sacraments, ſecretly or publickly in Cities: That however, till thoſe differences in Religion could be determin'd by a general Council, or till the King ſhould otherwiſe appoint; thoſe that ſhould go to their Sermons out of the Cities, ſhould not be moleſted, and the Magiſtrates ſhould be required to provide for their Security, and to puniſh thoſe that ſhould diſturb them: That no Man ſhould be ſought after upon the account of his Religion: That the *Pretended Reformed* ſhould not hold any Synods, Conferences or Colloquies, without calling in the Magiſtrate: That they ſhould create no new Officers, nor make any Laws or Statutes; but that they might make Reſolutions concerning what related to Doctrine; that they ſhould raiſe no Levies or Contributions of Money; that they ſhould obſerve the Civil Laws, even thoſe relating to Feſtivals, and the Degrees of Conſanguinity. The Parliament of *Paris* verify'd this Edict with abundance of Difficulty, and that too, not till they had been thrice Commanded; and with this Clauſe, *That they did it to obey the King, conſidering the Condition of the Times, and till his Majeſty ſhould otherwiſe determine.*

Maſſacre of Vaſſy.

March 1. The Duke of *Guiſe* being upon his way from *Joinville* back to *Paris*, happen'd in the Town of *Vaſſy* in *Champagne* to be near a Meeting-houſe, where his People picked a Quarrel with the Hugonots, who were met together ſinging Pſalms, and fell upon them. The Duke of *Guiſe*, who ran in to appeaſe the Tumult, was ſtruck with a ſtone upon the Face, which enraged his Followers to that degree, that they killed near Sixty, and wounded near Two hundred.

Firſt War of the Hugonots.

This Accident was a ſort of Signal for War; for the Hugonots not obtaining Juſtice for that Maſſacre, and the Duke of *Guiſe* having made himſelf Maſter of *Paris*, and of the King's Perſon, the Prince of *Condé*, who was ſollicited by Letters from the Queen Regent her ſelf, who was, as it were, a Priſoner, took up Arms, and a Civil War was kindled all over the Kingdom. The Battle of *Dreux*, in which the Prince of *Condé* was taken Priſoner by the Catholicks, and the Conſtable of *Montmorency* by the Hugonots, ſeemed to have entirely routed the Proteſtant Party: But the Death of the Duke of *Guiſe*, who was Aſſaſſinated before *Orleans* by *Poltrot*, raiſed their Courage again, and made way for a Treaty of Peace; by which the Lords, who had *High Juſtice*, were allow'd to have publick Meetings upon their own Eſtates; others, who had *Mean* and *Low Juſtice*, were allowed private ones in their own Houſes, for themſelves only, and their Family, provided they did not live in Towns, or Pariſhes which hold of any other *Juſtice* beſides the King's. This Treaty gave them likewiſe a Place to Preach in, in Places where there was a [Court of] *Juſtice*, from which *Appeals* were

were relievable in Parliament, as alſo in Cities where they had enjoy'd that Liberty till the 15th of *March* laſt. This Treaty was ſigned *March* 18. 1563, and it kept the Kingdom quiet for ſome time.

Second Hugonot War.

But the Hatred which the Catholicks and Hugonots bore to each other, and the Averſion which the King had to theſe laſt, having raiſed new Quarrels, and put Suſpicions into the Minds of the Hugonot Party; the War began again in 1567. The Rendezvous of the Hugonot Troops was appointed at *Roſoy in Brie, Sept.* 28. Their Deſign was to ſurprize the Court, which was then at *Monceaux*, and to ſeize upon the King's Perſon; but he luckily made his Eſcape to *Paris*. The Rebels beſieged that City; but they were defeated at the Battle of St. *Denis*, in which the Conſtable was ſlain. Then they ſeized upon ſeveral Cities; and having receiv'd Succours out of *Germany*, they laid Siege to *Chartres*. During that Siege, a Peace was negociated and concluded at *Long-Jumeau*. The Edict was verify'd *March* 2. 1568. It entirely confirm'd and reſtor'd that which had been granted to them Five Years before; revoking and annulling all Exceptions, Declarations and Interpretations, which had been made to the contrary.

Edict of Peace.

War renew'd; and a new Edict.

This Peace was of no long Continuance: The Hugonots took up Arms again towards the End of the Year. The King, to pacifie them, publiſhed an Edict; by which he took all the Hugonots in his Kingdom under his Protection, as his other Subjects; and promiſed to do them all manner of Juſtice for the Injuries which had been done them, provided they would live peaceably in their Houſes.

Edict to prohibit the Exerciſe of the Proteſtant Religion.

This Edict having no Effect, the King ſent another quite contrary; forbidding the Exerciſe of any other Religion beſides the Catholick, and commanding all the Miniſters to go out of the Kingdom within Fifteen Days. By a Third Edict, all the Hugonots who had Publick Offices and Employments, were enjoined to deliver them up into the King's Hands.

Edict favourable to Proteſtants.

The Hugonots loſt the Prince of *Condé*, their Head, at the Battle of *Jarnac*; and their beſt Troops at that of *Montcontour*: Yet they did not hereby loſe their Courage, but they got an Edict more favourable than the former ones: For beſides what had been granted to them already, they were allow'd to preach in the Suburbs of Two Cities in every Province, which ſhould be ſet out for them. They were admitted into Univerſities, Schools, *Lazaretto's*, Hoſpitals, and into all Publick Employments under the King, or the Great Lords, or in Cities. They had a Liberty to refuſe Judges to ſuch a Number; and were allow'd a General Evocation of all their Cauſes from the Parliament of *Tholouſe* to the *Requeſtes de l'Hoſtel. (e)* Laſtly, for their Security, the Towns of *Rochelle*, *Montauban*, *Cognac*, and *la Charité*, were deliver'd to them for Two Years. This Treaty was made *Aug.* 15. 1570.

Maſſacre of Paris.

This Peace was violated in a moſt cruel manner by the Maſſacre upon St. *Bartholomew's* Day, 1572, which carried off a great Part of the Hugonots in *France*, and provoked thoſe that were left more than Ever. In 1574, they took up Arms again; and *Charles* IX. who fell upon them with very conſiderable Forces, would in all probability have entirely ruined them, and aboliſh'd the Exerciſe of the Proteſtant Religion in that Kingdom, if he had not been ſnatched away by Death *May* 30. 1574.

Death of Charles IX.

Wars continued under Henry III.

The Wars continued under King *Henry* III. till upon the Duke of *Alençon's* throwing himſelf at the Head of the Hugonot Party, he concluded a Peace upon *May* 9. 1576. The Edict was drawn up upon the 15th, and verify'd in Parliament. It was much more advantagious to the Hugonots than the former ones: For it allow'd them the free Exerciſe of their Religion (which thenceforward was to be called, *The Pretended Reformed Religion*) throughout the Kingdom, without any Exception to Places and Times: It gave them Burying-places to interr their Dead, particularly that of the *Trinity* at *Paris*; and a Faculty to be admitted into all Employments, Colleges, Hoſpitals, and *Lazaretto's*: It forbad any Enquiry after Married Prieſts and Monks: It deteſted the late Maſſacres: It revoked the Sentences and Decrees that had been paſs'd againſt thoſe of the Religion: It gave them Two *Divided Chambers* (*f*) in every Parliament; and allow'd them for Cautionary Towns, *Beaucaire* and *Aigueſmortes* in *Languedoc*, *Perigueux*

Edict of Peace.

[(*e*) *Requeſtes de l'Hôtel*, are a Court held at *Paris*, whoſe Buſineſs it is to take and examine all Petitions, and report them to the King's Council.]

[(*f*) *Chambres Mi-parties*, were Courts in the Parliaments of *France*, compoſed half of Proteſtants and half of Roman Catholicks; before which, all Cauſes relating to Hugonots were to be tryed.]

and *le Mas-de-Verdun* in *Guienne*, *Nions* and *Serre* in *Dauphiné*, *Iſſoire* in *Auvergne*, and *Sene-la-grand' Tour* in *Provence*.

Beginning of the League. This advantagious Peace granted to the Hugonots brought forth the *League*. Several particular Leagues had been made already, during the Wars againſt the Hugonots: All theſe particular Leagues were now united into One, which became General; by which, an infinite Number of Zealous Catholicks aſſociated themſelves under the Pretence of defending the Catholick Religion, and they took an Oath to maintain and preſerve this *Union* among themſelves. This League cauſed the *States* at *Blois*, in 1576, to revoke the Edict of Pacification, and to forbid the Exerciſe of the *Pretended Reformed Religion*. The War began again ſoon after, but it was of no long Continuance. There was a Fifth Treaty of Pacification concluded at *Bergerac* in *Sept.* 1577, between the Kings of *Navarre* and the Duke of *Montpenſier*. The Edict was drawn up at *Poitiers* in *September*, and verify'd in Parliament in the beginning of *October*. It was different from the laſt, in that it reſtrained the Exerciſe of the Proteſtant Religion to the former Limits; forbidding it within Ten Leagues of *Paris*, as alſo in the Marquiſate of *Saluzzes*, and the County of *Venaiſſen*; changing *Montpellier* for *Beaucaire*, and not giving *Iſſoire* up again.

Edict of Peace revoked.

Fifth Treaty of Peace.

When the Time of ſurrendring their Cautionary Towns was come, the Hugonots began the War again in 1580: But that alſo was ſoon at an End, by explaining of certain Articles of the precedent Peace which was confirmed. Thus the Peace was re-eſtabliſhed, and obſerved for Five Years.

War begun again by the Guizes. The Duke of *Guiſe* and the *Leaguers* diſturbed this Tranquility in 1585, by beginning Acts of Hoſtility again; and in *July*, in the ſame Year, they got an Edict againſt the Proteſtants; and that they might put it in Execution, they got the Command of Armies, of ſeveral Towns, and Money. So the Armies of the *Leaguers* and the *Hugonots* were to be ſeen every where in the Field. After the *Barricades* of *Paris*, the *Leaguers* obliged the King to give them an Edict, which had the ſpecious Title of a *Reunion*: By which renewing his Coronation-Oath, he ſwore to extirpate all Schiſms and Hereſies, without ever making any Peace or Edict in favour of the Hugonots; commanded his Subjects, of what Quality ſoever, to ſwear the ſame Thing; and, in caſe of his Death, not to acknowledge any Prince that was a Heretick, or Heretically enclined, to be their King; and declared thoſe that ſhould refuſe to ſign that Edict which was made in *July* 1588, ſworn to by all the Lords of the Court, verify'd in Parliament, and ſent to the great Cities, Rebels, and guilty of High Treaſon. The King ſwore alſo at the States of *Blois* to obſerve that Edict: But being jealous of the Power of the Duke of *Guiſe*, he commanded him to be murther'd at *Blois*, as every Body knows.

Murther of the Duke of Guiſe.

Riſing almoſt univerſal. The Death of that Prince occaſion'd a Riſing in moſt of the Cities of *France*. The Duke of *Mayenne* put himſelf at the Head of the *Leaguers*. *Henry* III. being driven by the *League*, was forced to join with *Henry* of *Bourbon*, King of *Navarre*, the lawful Heir of the Crown, and call him in to his Aſſiſtance. Theſe Two Kings were at the Siege of *Paris*; when the former was killed by *James Clement*, a *Dominican*, *Auguſt* 3. 1589.

Death of Henry *III.*

Conditions granted by Henry *IV. to Catholicks and Hugonots.* King *Henry* IV. was a Proteſtant when he was owned to be King, nay a Relapſe, having abjured his Hereſie after the *Pariſian* Maſſacre: However he aſſured the Convention of the Catholick Nobility, That he would conſent to be inſtructed within Six Months: That in the mean time he would every where reſtore the Exerciſe of the *Catholick Religion*, but without forbidding the *Pretended Reformed*: That he would reſtore likewiſe the Eccleſiaſticks to their Poſſeſſions: That he would not put thoſe that profeſs'd the Proteſtant Religion into Offices or Employments: And that he would allow the Nobility to ſend a Deputation to the Pope, to acquaint him with, and get his Approbation of the Reaſons which obliged them to continue firm to His Majeſty's Service.

The Duke of *Mayenne* and the *Leaguers* declared openly, That they would not acknowledge *Henry* IV. for their King, even tho' he ſhould be converted; and proclaim'd the [Old] Cardinal of *Bourbon* King, by the Name of *Charles* X. Pope *Sixtus* V. ſent Cardinal *Cajetan* Legate into *France*, with Inſtructions to take Care that *France* might be provided with a Godly, Catholick King, and agreeable to the *French*: And in order thereunto, to go to *Paris*, where the Ambaſſadors of *Spain* and *Savoy* would be, and to hear all the Propoſitions which ſhould be made him, to ſhew himſelf entirely diſintereſted; not to enter into any Engagements on either ſide, nay even to hearken to the King of *Navarre* if there were any Hopes of his Reconciliation to the Church, with

Cajetan ſent Legate into France.

the

the Honour and Dignity of the Holy See. After theſe Orders were given, His Holineſs receiv'd Letters from the Duke of *Piney*, who was deputed from the *Royaliſt Nobility* to the Pope, which aſſured him, That that Duke was upon the Road on his Way to *Rome*, to acquaint him with the good Intentions of that Body. When the Legate arrived at *Lyons*, *Nov.* 9. he cauſed the Breve of his Legation to be publiſhed, and then went to *Paris*: There he receiv'd the Compliments of the Magiſtrates and of all the Companies of the City; and preſented his Bull to the Parliament, which verify'd it without any Modification. When the Parliament of *Tours* ſaw it, and knew that it was directed to the King's Enemies, they commanded that he ſhould not be owned as Legate; and the Parliament of *Paris* on the contrary annulled their Decree.

Offers of the King, to be Inſtructed, rejected by the Leaguers.

The King on his part deſired a Conference that he might be inſtructed; and his Propoſition appeared reaſonable to thoſe who had no Concern in this great Affair beſides that of Religion: But the Factious *Leaguers* got ſome Doctors that ſtay'd at *Paris*, who were zealous Abettors of the *League*, to condemn this Propoſition, *That it was lawful to come to an Accommodation with the* Bearnois, [Henry *IV.*] *and to acknowledge him, provided he became a Catholick.* At the ſame time the Legate wrote a Circular Letter, of *March* 1. 1590, to all the Biſhops; forbidding them to appear at any Meeting upon that Queſtion; and after that, took a new Oath of the *Provoſt of the Merchants*, and the *Officers of the City of Paris*, to perſiſt in the *Holy Union* (*g*) till the laſt Moment of their Lives.

Death of the Old Cardinal of Bourbon.

The Death of the Old Cardinal of *Bourbon* exceedingly perplexed the *Leaguers*: However, rather than hearken to *Henry* IV's Propoſitions, who openly declared, That he intended to be inſtructed; they made their *Leaguer-Doctors*, at the Head of whom was the Famous *Boucher*, declare, *That* Henry *of* Bourbon *could not, upon the Account of Scandal, and the Danger of a Relapſe, be admitted to the Crown, even tho' he ſhould obtain an entire Abſolution.*

Diſpoſition of Popes towards Henry *IV.*

Sixtus V. was grown more favourable to the King's Cauſe; (*h*) but he died *Aug.* 27. 1590. His Succeſſor, *Urban* VII. who had the ſame Opinions, lived but Eleven Days after his Election; and was ſucceeded by *Gregory* XIV. who being a *Milaneze* by Birth, declared openly for the *League*; and ſet out Two Monitions: One to the Prelates and Eccleſiaſticks; the Other to the Nobility, Magiſtrates, and People. By the Firſt, *He excommunicated them, if within Fifteen Days they did not retire from the Obedience, out of the Territories and out of the Retinue of* Henry *of* Bourbon; *and within Fifteen Days more deprived them of their Benefices.* By the Second, *He exhorted them to do the ſame; otherwiſe he ſhould turn his Paternal Goodneſs into the Severity of a Judge.* In both he declared Henry *of* Bourbon *Excommunicated, Relapſed, and, as ſuch, fallen from all his Kingdoms and Dominions.*

When *Gregory* XIV. was dead, *Innocent* IX. ſucceeded him: He ſate but a little while upon the Holy Chair. His Succeſſor, *Clement* VIII. was not leſs devoted to the *League* than his Predeceſſors. In the Beginning of the Year 1593, his Legate publiſh'd a Declaration, by which he exhorted the *French to chooſe a King, who in Name and Reality ſhould be Moſt Chriſtian and Truly Catholick, and who might be ſtrong enough to ſupport Religion and the State.*

Converſion of Henry *IV.*

In the Conference held at *Surene*, between the *Catholick Royaliſts* and the *Leaguers*, the Archbiſhop of *Bourges* propoſed to the latter, to join with the others in Inſtructing and Converting the King: But the *Leaguers* declared, That they neither could receive nor have any Communication with him, till he was truly Converted, and till the Pope had receiv'd him into the Boſom of the Church. Thereupon the King reſolved to be Converted, and demanded a Conference for his Inſtruction; to which he invited the moſt Learned Men of his own Party, and of the *Leaguers*, for the 15th of *July*. Several Prelates, ſome Doctors, and Thirty *Pariſian* Pariſh-Prieſts, among whom was *René Benôit* of St. *Euſtace*, met at St. *Denis*, *July* 22. Next Day the King came thither,

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[(*g*) That was the particular Title which the *Leaguers* gave to their *Holy League and Covenant.*]

[(*h*) *Sixtus* V. who was a very Wiſe Man, did not deſire that any one Temporal Prince ſhould become Univerſal Monarch. He knew the *Leaguers* could not prevail, but by the Aſſiſtance of *Philip* II. King of *Spain*; who then would become too powerful to be check'd by a Pope, eſpecially if he were made King of *France*; which was what they laboured after. That led Pope *Sixtus* V. to wiſh well to *Henry* IV. and to labour after his Reconciliation to the See of *Rome*. So in our Days, *Innocent* X. ſhew'd a Coldneſs to *James* II. King of *England*, becauſe he was wholly in the *French* Intereſt; which was as formidable to that Pope, as the Power of *Spain* was to *Sixtus* V.]

enter'd into a Conference with them, and ſoon agreed upon every thing. The ſole Difficulty was to know, Whether any other Biſhop but the Pope had a Power to give him Abſolution. The Cardinal of *Bourbon* maintained the Negative; but the contrary paſs'd, notwithſtanding his Remonſtrances. The Form of the Confeſſion of Faith was drawn up, and next *Sunday* was appointed for the Ceremony. The Ceremony was performed in St. *Denis*'s Church, between the Hands of the Archbiſhop of *Bourges*, aſſiſted by Seven or Eight Biſhops, before all the Great Men of the Court, and a Crowd of People that ran thither from *Paris*. After that, a Truce was concluded, *July* 30. for Three Months, between the King and the Duke of *Mayenne*; and both agreed to ſend to the Pope to obtain Abſolution. But the Duke of *Mayenne* enter'd into new Engagements with the *Spaniards*, never to depart from the *Holy Union*; and not to treat with the King of *Navarre*, whatſoever Acts of Catholicity he might do.

Duke of Nevers *ſent to* Rome, *to deſire Abſolution for the King.*

The King had ſent the Duke of *Nevers* to *Rome*, to get his Abſolution from the Pope. His Holineſs would not ſuffer that Duke to make his Entry into *Rome* any otherwiſe than as an *Italian* Prince, and not as an Ambaſſador; and that too upon Condition, that he ſhould ſtay there but Two Days; that he ſhould receive no Viſits, nor pay any to the Cardinals. That Prince however ſo order'd the Matter, that this Term was lengthned; and he had Audience of the Pope twice, but without procuring the King any Satisfaction.

Henry *IV. owned by the Univerſity and Parliament of* Paris.

At laſt *Henry* IV. made his Entry into *Paris*, in *March* 1594; and the Parliament, the City-Clergy, and the Univerſity, being at Liberty, acknowledged him for their Lawful King, promiſed to pay him true Allegiance, and renounced all contrary Leagues.

Abſolution of King Henry *IV.*

In the mean time the Pope, having Notice that the Propoſal of erecting a Patriarchate was reviv'd in *France*, wrote to the Cardinal *de Gondi*, to renew the Negociation; ſent *Poſſevin* the Jeſuite to *Lions*, to conſer with the Conſtable and with *Bellievre*; and commanded the Cardinals, Protectors of the *Carthuſians*, *Capuchins*, and *Minims*, to command thoſe Orders to name the King in their Prayers. The King alſo, on his part, ſent *James Davy du Perron* to *Rome*, and joined to him *Arnauld d'Oſſat*, who was there already; and gave them Powers to ask and receive Abſolution for His Majeſty. Theſe Two Commiſſioners being admitted to an Audience of the Pope, and throwing themſelves at His Holineſs's Feet, preſented him a Petition in the King's Name; by which, His Majeſty deſired to be reſtored into the Boſom of the Church; aſſuring His Holineſs moreover, That the King's Converſion was ſincere; and that he had given certain Proofs of it ſince his Abjuration, by Marks of Piety and Religion, and by practiſing Penance, and by frequenting the Sacraments: And they remonſtrated, That his Reunion was the only way to reſtore Peace in the Kingdom, to ſet the King's Conſcience at Eaſe, and to preſerve the Honour and Glory of the Church of *Rome*.

The Pope having receiv'd this Petition in *July* 1595, thought that he ought not to decide a Matter of that Importance without the Advice of the Cardinals. Accordingly he called a Conſiſtory, *Aug.* 2. at which all the Cardinals that were at *Rome* aſſiſted, except *Inigo d'Avalos*. The Matter having been there debated, Two Thirds gave their Votes to Abſolve the King; but there were many different Opinions concerning the Conditions: Some were for having it done by the Tribunal of the Inquiſition: Others propoſed ſeveral Conditions, which were prejudicial to the King's Authority and the Good of the Kingdom; ſuch as, To lay his Crown at the Pope's Feet, and receive it again at his Hand: To be re-anointed King: To revoke all the Edicts made in favour of Hugonots: To ſuffer the Exerciſe of no Religion in his Kingdom but the Catholick: To make no Alliances with Proteſtant Princes: To ſtipulate, That if he relapſed into Hereſie, he ſhould loſe all Right of Reigning. All theſe Articles were rejected by the King's Commiſſioners. As to the Terms of Abſolution, the Pope was for making that given by the Archbiſhop of *Bourges* void, for uſing a Wand, and declaring that he would reſtore the King to his Royal Eſtate. *D'Oſſat* and *du Perron* oppoſed the laſt Article reſolutely; but *du Perron* was ſo weak, as to give up the Second. They agreed alſo upon the following Conditions: That the Commiſſioners ſhould in the King's Name make a new Profeſſion of Faith, and a new Abjuration of Hereſie: That he ſhould reſettle the Orthodox Religion in *Bearn*: That he ſhould take the Young Prince of *Condé* out of the Hands of the Hereticks within a Year, and cauſe him to be inſtructed in the Catholick Faith: That he ſhould cauſe the Council of *Trent* to be publiſh'd in *France*, and the Concordates made with the Popes to be obſerved: That he ſhould not beſtow any Benefices upon Perſons ſuſpected of Hereſie: That he ſhould

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ſay over his Beads, and repeat the *Litanies* of the Virgin upon certain Days: That he ſhould be at Maſs upon *Sundays* and Holidays: That he ſhould build a Monaſtery in every Province of his Kingdom: That he ſhould Confeſs and Communicate Four times every Year. The Deliberations and Negociations upon this Affair laſted till the Beginning of *September*: At laſt, when all was agreed, the 17th Day of that Month was appointed for that Ceremony.

The Pope prepared himſelf by a Solemn and Mournful Proceſſion which he made the Eve before to *Sancta Maria Maggiore*; next Day he appeared upon a Scaffold erected in the Court before St. *Peter*'s, of which Church the Doors were ſhut. He began with declaring the Abſolution that had been given in *France* null. *Du Perron* and *d'Oſſat* kneeled at his Feet. The Pope ſtruck their Shoulders with a Wand which he held in his Hand, one Stroke at the End of every Verſe of the Firſt *Pſalm*, which he repeated. Afterwards they promis'd, that the King ſhould put the Articles in Execution which they had agreed upon; and in his Name, they made the ſame Profeſſion of Faith which Biſhops make to get their Bulls; promiſing, at laſt, that Obedience to St. *Peter*'s Succeſſor, which the Moſt Chriſtian Kings, his Predeceſſors, had always paid. At laſt the Abſolution was pronounced in theſe Words; *By the Authority of Almighty God, and of the Apoſtles St.* Peter *and St.* Paul, *and Our own, We Abſolve King* Henry *from the Excommunication under which he lay bound upon the Account of Hereſie, in the Name of the Father, and of the Son, and of the Holy Ghoſt.* Then he added, *We open to King* Henry *the Gates of the Church Militant: It is his Buſineſs, if he lives as a Catholick ought, and accompliſhes what he has promiſed to us, to open to himſelf the Gates of the Church Triumphant:* At which Inſtant the Doors of the Church were open'd.

Soon after, Peace and Tranquility were entirely reſtored throughout the Kingdom. But foraſmuch as the Hugonots, to ſupport themſelves, held frequent Meetings, and importuned the King with ſeveral Demands; His Majeſty conſidering the Poſture in which his Kingdom then was, and the Neceſſity he was in to maintain and confirm Peace among his Subjects; out of a Fear on one ſide, that the Diſcontented Hugonots ſhould riſe; and on the other ſide, that the Leaguers might take an Occaſion to be uneaſie, and ſo revive their Factions; in 1598 he publiſhed the Famous *Edict of Nantes*, containing Ninety two Articles, which are much the ſame with thoſe granted by former Edicts, only more advantagious; ſince it open'd to them a Door to Offices in the Judicature, and in the Treaſury. Under the Protection of that Edict, the Proteſtants in *France* lived in Peace, and exerciſed their Religion in ſeveral Places of the Kingdom, till the King that now reigns revoked it, and baniſhed Hereſie entirely out of the Kingdom. *Edict of Nantes*

Tho' the Number of *Calviniſts* was very great in *France*, yet it had this Advantage, that very few Biſhops gave into theſe Novelties; and none of thoſe that embrac'd them ſtay'd afterwards in his Biſhoprick. The Firſt that declared was *James Spifame*, Biſhop of *Nevers*, who retired to *Geneva* in 1559: There he turn'd Miniſter, and was ſent to *Orleans* with the Prince of *Condé*, who deputed him to go to the Dyet of *Franckfort* in 1561. Afterwards he returned to *Geneva*, and was there condemned to die in 1565. But the moſt conſiderable for his Quality and Rank, that declared for the Proteſtants, was *Odet de Coligni, de Châtillon*, Cardinal and Biſhop of *Beauvais*. This Man kept his Biſhoprick for ſome time, tho' he openly declared for the New Opinions, and tho' he had publickly married *Iſabel de Hauteville*, Dame *de Lore*: But during the Wars he retir'd into *England*, where he was employ'd in ſeveral Negociations, even from Queen *Catherine de Medicis*, with Queen *Elizabeth*; and he died there in 1571. The Pope depoſed him by a Sentence paſs'd at *Rome* in 1563. *Biſhops fallen into Hereſie in* France.

The ſame Year Five *French* Prelates were accuſed of Hereſie at *Rome*; namely, *John de St. Romain*, Archbiſhop of *Aix*; *John de Monlac*, Biſhop of *Valence*; *John Antony Caracioli*, Son to the Prince of *Melfi*, Biſhop of *Troïes*; *John Antony Barbançon*, Ancient Biſhop of *Pamiers*; and *Charles Guillard*, Biſhop of *Chartres*. To theſe alſo were added, *John de St Gelais*, Biſhop of *Uſez*; *Claude Regin*, Biſhop of *Oleron*; *Lewis d'Albret*, Biſhop of *Leſcar*; and *Francis de Noailles*, Biſhop of *Acqs*. The Pope ſent out Letters Monitory againſt them, to cite them to *Rome*: But the King's Ambaſſador oppoſed that Proceeding, as contrary to the Laws of the Kingdom and the Liberties of the *Gallican* Church; and by that Means ſtopp'd the Proceedings that were made againſt them. Of all theſe, there were but Three that were found guilty; namely, the Archbiſhop of *Aix*, who laid down his Archbiſhoprick in favour of *Lorenzo Strozzi*, and died in the Belief of the Proteſtants at *Avignon*; the Biſhop of *Troïes*, who parted alſo with his

Biſhoprick

Biſhoprick in 1561, and died alſo an Heretick; and the Biſhop of *Uſez*, who married an Abbeſs, but repented of it towards his Latter End, and dy'd a Catholick in the Monaſtery of St. *Maixant*. The Biſhop of *Valence* made himſelf odious, by declaiming vehemently againſt the irregular Manners of the Clergy; and by deſiring a Reformation of Eccleſiaſtical Diſcipline: But he never profeſs'd *Calviniſm*, nor ſeparated from the Catholick Church. He was accuſed of Hereſie by the Dean of his own Chapter, but he was cleared by an Act of Council *Octob.* 14. 1560. He died in the Boſom of the Church, like a Catholick Biſhop, at *Tholouſe*, in 1579. We know nothing more againſt the other Biſhops that were accuſed, that can bring them under any Suſpicion of Hereſie; and they all died in the Boſom of the Catholick Church.

CHAP. III.

Revolution of Religion in the Low-Countries, *from their Revolt, to the Eſtabliſhment of the Republick of* Holland.

Eſtabliſhment of Hereſie in the Low-Countries

HOW great ſoever the Troubles were which the New Religion cauſed in *France*, yet at laſt, when thoſe Troubles were over, all the Provinces of that Kingdom were reunited under the ſame Dominion under which they were before. It was not the ſame in the *Low Countries*, where Hereſie ſnatched from the Church and the Kingdom of *Spain* One Part of the Provinces of that Country; whoſe Inhabitants ſhook off the Yoak of the *Spaniſh* Monarchy, that they might live as a Commonwealth, and profeſs *Calviniſm*. The Commerce which the Cities of that Country had with the *Hanſe-Towns*, with the *Engliſh*, and with the Proteſtants of *Germany*; the Gariſons of the *German Lutheran* Soldiers, and the Heretical Books which had been ſpread among them; had drawn ſeveral Perſons into the *Lutheran* Opinions. *Calvin* alſo ſent Miniſters into that Country, who ſow'd his Doctrine there: So that there were great Numbers of *Lutherans* and *Calviniſts* among them. This at firſt cauſed ſome Differences between them, but they ſoon united again; and the *Calviniſts* became much the more numerous, and drew the reſt after them. *Charles* V. to ſtop the Progreſs of theſe Sects in the *Low-Countries*, publiſh'd an Edict in *April* 1550, to forbid, upon Pain of Death, any Heretical Books cenſured by the Univerſity of *Louvain*, and the Secret Meetings of the Followers of the New Religion. *Mary* Queen of *Hungary*, *Charles* the Fifth's Siſter, Governeſs of the *Netherlands*, foreſeeing the Miſchiefs that would ariſe thereupon, if that Edict was rigorouſly executed, cauſed it to be ſuſpended for ſome Time.

Archbiſhopricks and Biſhopricks erected in the Netherlands.

Philip II. after having conſider'd of the Methods of extirpating Hereſie in the *Low-Countries*, found out Three: I. To erect new Archbiſhopricks and Biſhopricks. II. To ſettle the Inquiſition. III. To introduce the Decrees of the Council of *Trent*. He began with the Firſt, which he look'd upon to be the moſt tolerable. 'Till that Time there had been no Metropolitical See in the *Netherlands*; and there were but Four Biſhops Suffragans to the Archbiſhop of *Rheims*; the Biſhops of *Cambray*, *Arras*, *Tercüanne*, and *Tournay*. *Philip* II. got Pope *Paul* IV. to erect Three Archbiſhopricks; at *Cambray*, *Mechlin*, and *Utrecht*. The Biſhoprick of *Teroüanne* was divided into Three; *Boulogne*, *St. Omers*, and *Ipres*: And *Namur*, *Bruges*, *Ghendt*, *Ruremonde*, *Bois-le-Duc*, *Deventer*, *Haërlem*, *Groninghen*, *Leeuwarden*, and *Middleburgh*, were erected into Biſhopricks. The Bull of Erection was diſpatched upon *May* 19. 1558; and the Motive of this Alteration, ſet forth in the Bull, was, That the Provinces of the *Low-Countries* were ſurrounded with Schiſmaticks, and conſequently in Danger of being corrupted by Hereſie, if Remedies were not uſed, by appointing new Guardians to the Faithful. The Richeſt Abbies in the *Low-Countries* were united to theſe Biſhopricks, and they were filled with *Spaniſh* Prelates who were devoted to the Council; which exceedingly diſcontented the *Flemings*.

Philip *It's Departure out of the* Netherlands.

When this Erection was over, *Philip* II. left *Flanders*, and went into *Spain*; leaving the Government of the *Low-Countries* to *Margaret* his Natural Siſter, Wife to *Octavio* Duke of *Parma*; appointing Cardinal *Granvelle* to be her Counſellor, and leaving 3000 *Spaniards* in Gariſon in ſeveral Places. At his Arrival in *Spain*, he cauſed ſeveral *Lutherans* to be burned in his own Preſence at *Valladolid* and *Seville*, who had been ſeized and

and condemned by the Inquiſition. Tho' the Inquiſition was not then ſettled in the *Low-Countries*, yet Cardinal *Granvelle* likewiſe cauſed thoſe that were ſuſpected to be of the New Religion to be very ſeverely puniſhed; and order'd the Places, in which it was believ'd they held their Meetings, to be burnt. He intended likewiſe to ſet up the Inquiſition at *Antwerp*; and not being able to effect it, becauſe of the Sedition which it rais'd, he cauſed the Council of *Trent* to be publiſhed.

Orders which he left there.

The Proteſtants ſaw now, that their Extirpation was reſolved upon; ſo they drew up a Confeſſion of Faith, to be preſented to King *Philip*, and required Cardinal *Granvelle* to retire; who, being afraid of his Life, withdrew to *Beſançon*. All Things thus tending towards a General Inſurrection, if the King's Orders were executed, the Governeſs ſuſpended them for ſome Time; and Count *Egmont* was ſent into *Spain*, to repreſent the State of the *Low Countries* to the King and his Council. He did it with Freedom; but the Council of *Spain* took the ſeverer ſide: And the King wrote to the Governeſs, to cauſe his Orders to be rigorouſly executed; to cauſe the Decrees of the Council of *Trent* to be eſtabliſhed; and to ſet up the Inquiſition. The States of *Brabant* oppoſed it; and the Governeſs, being apprehenſive of an Inſurrection, was forced to publiſh a Declaration, revoking the Inquiſition, and not to publiſh the Council of *Trent*, without ſome Inſtructions which were agreeable to the Privileges of the Country.

Suſpenſion of King Philip's Orders, for fear of an Inſurrection.

The New Biſhops, in order to execute the Decrees of the Council of *Trent*, held Provincial Councils; in which it was decreed, That the Curates ſhould make exact Liſts of the Families in their Pariſhes: That the New Inhabitants ſhould bring Teſtimonials from their Curates, that they were Roman-Catholicks; and in what Place, and at what Time they were married; that beſides that, the Curate ſhould ſet down their Names and Habitations: That they ſhould keep a Regiſter of the Children that ſhould be Baptized, and of their Godfathers and Godmothers: That no Schoolmaſter ſhould be allow'd, till they were aſſured of his Faith; and that they ſhould preſcribe what Books he ſhould read to the Youth: That the Poor that receiv'd Alms ſhould be alſo watched; that they ſhould be obliged to Confeſs and Communicate; and that if they neglected to do ſo, their Alms ſhould be withdrawn.

Regulations made by the Flemiſh Biſhops.

The People hereupon, of whom a good Part were prepoſſeſs'd with the New Doctrine, roſe in ſeveral Places, and began to threaten the Nobility if they did not declare for them. They met at *St. Gertrudenberg*, formed a League there for Liberty of Conſcience, and for their Country; and drew up a Petition, wherein they deſired, That they might not be burthen'd with the Inquiſition: That they might not be obliged to receive the Council of *Trent*: That the New Biſhopricks might be ſuppreſs'd: And that the *Lower Germany* might enjoy the ſame Liberty of Conſcience which had been granted to the *Upper*: In Default whereof, they proteſted they would not be reſponſible for any Diſorders which might happen in the Country.

Petition of the Nobility, for Liberty of Conſcience.

The Governeſs was ſtartled at this Aſſociation. Count *Barlamont* told her, They were only *Gueux*, [*Beggars.*] When the Aſſociators heard of this, they took that Word for a Name for their Party, and a Wallet for their Mark; upon which Two Hands were claſped together with this Deviſe, *Servants to the King, even to the Wallet.* Counts *Brederode*, *Naſſaw*, *Cuytembourg*, and *de Bergue*, with the Gentlemen who ſigned the Petition, went in this Dreſs to preſent it to the Governeſs upon *April* 6. 1566. The Governeſs told them, It did not depend upon her; they might ſend a Deputation to *Madrid*, and ſhe would employ all the Credit ſhe had in their Behalf, provided they did nothing in the mean time that might prejudice the Ancient Religion and the Publick Peace. *Montmorency* Baron of *Montigny*, and the Count *de Bergues*, were ſent into *Spain*. All the Mitigation they could obtain, was, That thoſe who ſhew'd any Signs of Diſcontent, ſhould not be burn'd, but only hang'd: And that thoſe who ſhould change their Religion, ſhould be only baniſh'd. This Regulation was propoſed to the States, receiv'd by thoſe of *Arras*, *Hainault*, and *Namur*; and publiſhed in *Flanders* and *Brabant*, without calling in the States of *Holland*, *Zealand*, and *Friſeland*.

Faction of the Geuſes.

Moderation of the Orders of the Court of Spain.

Some time after, a Report was ſpread, That the Catholick King was to go into *Flanders* with a Powerful Army. The Proteſtants made no Queſtion but it was deſigned againſt them; and ſo they declared openly. Then they cauſed their Religion to be publickly preached in all the Provinces; they came armed to their Places of Worſhip; and concluded a League with the Proteſtants of *Germany*. There was no City nor Town, in which there were not Proteſtants enough to form a numerous Congregation. Afterwards, being deſirous to get Authority for what they had done, they preſented a Petition to the Council for Leave to hold their Meetings. Upon their not receiving

Publick Exerciſe of the Proteſtant Religion in the Netherlands.

ceiving a favorable Anſwer, they took up Arms, plunder'd Churches, broke down Images, overturn'd Altars, and committed Violences in all Parts; ſo that the Governeſs was obliged at laſt to allow them to hold their Meetings in Places where they had been held till that Day, *Auguſt* 23. 1568; upon Condition that they ſhould lay down their Arms, and that this Permiſſion ſhould laſt only till the King ſhould order otherwiſe with the Conſent of the Eſtates.

Wars in the Low-Countries *Eſtabliſhment of the Republic of* Holland.

This Peace did not laſt long; for the Proteſtants being informed, that the Council of *Spain* had reſolved upon their Ruine, began the War. The Duke of *Alva*, who was ſent into that Country with full Power, repreſs'd the Rebels with force of Arms, and with cruel Executions; but that Uſage did not extinguiſh the Revolt, but begat an irreconcileable Hatred on both ſides. In 1572, the Prince of *Orange* ſeized upon *Holland* and *Zealand*, and laid the Foundations of a Commonwealth. In 1573, the Duke of *Alva* was recalled, and was ſucceeded by *Requeſens*, who gained a Battle in 1574; but upon the States ſeizing upon the Government after his Death, the King of *Spain* ſent Don *John of Auſtria* in his Place. Upon his Arrival, the War broke out again in the *Low-Countries*. The States then called in the Arch-Duke *Matthias*, and offer'd him the Government. The Prince of *Orange* was Maſter of *Frizeland*, *Holland*, *Zealand* and *Utrecht*. Prince *Caſimir* had an Army in the *Netherlands* in Queen *Elizabeth*'s Name, and the Duke of *Anjou* alſo had one there as an Ally and a Protector. Theſe being retired, and Don *John of Auſtria* recalled, the Duke of *Parma*, to whom the Command of the *Spaniſh* Army was then given, defeated *Caſimir*'s Troops, and reduced to their Obedience the Province of *Artois* and *Hainault*, and the Cities of *Liſle*, *Douay* and *Orchies*. But the Provinces of *Holland*, *Zealand*, *Frizeland*, *Utrecht*, *Guelderland* and *Zutphen*, united more ſtreightly together in 1581, from whence they were called, *The United Provinces*. Some time after, the Duke of *Anjou* was declared Duke of *Brabant*; but his Power was of no long continuance; whereas the *United Provinces* maintained their Government, and ſettled a ſort of a Commonweath, in which the Publick Religion is Calviniſm.

CHAP. IV.

Affairs of Religion in Germany, *after the Year* 1560, *till the End of the Century.*

Different Sects among the Proteſtants of Germany.

After the *Pacification of Paſſaw*, the Catholicks and the Lutherans lived peaceably together in *Germany*; but there were very ſharp Diſputes between the *Divines of the Augsbourg Confeſſion*, and the *Sacramentarians*. *Frederic* Elector Palatine, who was gained by *Beza*, having left the Doctrine of the *Augsbourg Confeſſion* to embrace that of *Calvin*, cauſed *Lutheraniſm* to be changed into *Calviniſm* in the Palatinate. The Duke of *Wirtemberg* ſupported *Brentius* and *Schmidelinus*, the Heads of the *Ubiquitarians*. *Auguſtus* Elector of *Saxony*, Son of *Maurice*, and his Dominions, kept to the Terms of the *Augsbourg Confeſſion*, as moderated by *Melanchthon*; and they were follow'd by the Univerſities of *Wittemberg*, *Leipzick* and *Meiſſen*. *John Frederic* of *Sax-Altembourg*, Son of *Frederic* Elector of *Saxony*, ſupported the *rigid Lutherans*; the Univerſities of *Jena*, *Thuringen*, (*i*) *Brunſwic*, *Hall* and *Mansfeld*, joined with them, and almoſt all their Divines maintained the *Ubiquity*, having *Weſtphalus* and *Brentius*, the Chiefs of the *Ubiquitarians* at their Head. The Divines of all ſides wrote ſharply one againſt another, and their Perſecutions were mutual. The Elector *Palatine*, and the Duke of *Wirtemberg*, who longed to pacify theſe Troubles, ſummoned their Divines to a Conference in the Abby of *Maulbrun* upon *April* 10. 1564; at which thoſe Two Princes were preſent. The *Palatine* brought with him, *Peter Bonquin*, *Gaſpar Olevianus*, *Zacharias Urſinus*, *Michael Dillerus* and *Petrus Datherius*. The Duke of *Wirtemberg* had *Jacobus Andreas*, *Valentinus Vannius*, *Johannes Brentius*, *Theodorus Schnepfius*, and *Balthazar Bidenbachius*. *Oſiander*

Conference at Maulbrun.

(*i*) *Thuringen* muſt be miſprinted. I ſuppoſe he means *Tubing*, which is an Univerſity in the Duke of *Wirtemberg*'s Dominions. *Thuringia* is the Name of a Province in *Saxony*, not of a Town.

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was the Secretary of the Conference; It laſted Six Days, during which time they held Six Seſſions, and broke off without coming to any Determination.

The ſame Year the Emperor *Ferdinand* died, *July* 25. and *Maximilian* II. King of the *Romans*, Succeeded him. *Emperor Ferdinand's Death.*

In 1566, the *Confeſſion of Augsbourg* was received at *Magdebourg* and *Rotembourg*. The Canons of *Halberſtadt* choſe *Henry Julius*, Grandſon to *Henry* Duke of *Brunſwic*, an Infant of Two Years of Age, to be their Biſhop, who afterwards embraced the Doctrine of the Proteſtants. The ſame Year appeared the *Confeſſion of the Helvetic Churches*, in which the Real and Corporeal Manducation of the Body of Jeſus Chriſt in the Euchariſt is clearly rejected, and the Sole Spiritual Manducation by Faith aſſerted. This *Confeſſion of Faith* was received and approved by all the Proteſtant Churches in *Switzerland*, excepting that of *Baſil*. The Proteſtant Churches in *Flanders*, alſo drew up another like it, which was afterwards confirmed in 1579, and printed in *Latin* in 1581. *Cities receive the Confeſſion of* Augsbourg. *Confeſſion of the Proteſtant Churches in* Switzerland *and* Flanders.

In 1566 alſo, there was a General Diet held at *Augsbourg*, in which Matters of Religion were debated. *Commendone*, the Pope's Nuncio there, deſired the Publication of the Council of *Trent*; and that he might create Diſſentions among the Proteſtant Princes, he propoſed, That the Elector *Palatine*, who profeſſed a Doctrine different from that of the *Confeſſion of Augsbourg*, might not be comprehended in the Treaty of Peace. Some Princes Seconded *Commendone*'s Motion, and deſired to have notice given to the Elector *Palatine*, That he ſhould either abdicate his Dominions, and ſo yield them up to his eldeſt Son, who was a Lutheran, or expell the Calviniſt Miniſters. But the Elector of *Saxony* would not join with theſe Princes, and it was carried by a Plurality of Voices, That the Elector *Palatine* ſhould not be excluded out of the Treaty of Pacification. *Diet of* Augsbourg *in* 1566.

The States of *Auſtria*, which met in *November*, deſired Liberty of the Emperor to follow the *Confeſſion of Augsbourg*: He refuſed that; only granted leave to thoſe that would profeſs it, to retire and ſell their Eſtates. *Liberty of Conſcience refuſed to the States of* Auſtria.

In 1567, when the Landgrave of *Heſſe* was dead, the Proteſtant Princes met again; and when they deſpaired to make the Divines of different Parties agree, they impoſed Silence upon both ſides, and forbad them to write. *Silence impoſed upon Proteſtant Divines.*

In 1568, there was a Conference at *Altembourg* between the Elector of *Saxony*'s and the Duke of *Saxe-Altembourg*'s Divines, upon the Points in Diſpute between the *rigid* and *moderate Lutherans*. It laſted very long: The Divines there diſputed with much ſharpneſs, and ſeperated very much enraged againſt one another. *Conference at* Altembourg.

In *October* 1571, there was a Synod of Lutherans held at *Dreſden*, in which a *Confeſſion of Faith*, concerning the Incarnation and the Euchariſt, was drawn up againſt the Doctrine of the *Ubiquitarians*. There 'tis ſaid, *That Jeſus Chriſt is preſent, really in a quickening ſubſtantial manner in the Euchariſt, and that he preſents to us his real Body offer'd upon the Croſs, and his real Blood ſhed for us with the Bread and Wine; and that he thereby teſtifies that he adopts us, makes us his Members, purifies us by his Blood, gives to us the forgiveneſs of our Sins, and is willing to dwell really and effectually within us.* The *Wittembergh* Divines adopted this Confeſſion of Faith; which was oppoſed by the Diſciples of *Flaccius Illyricus*, and *Brentius*, who accuſed the others of being *Sacramentarians*. *Lutheran Synod held at* Dreſden, *and their Confeſſion of Faith.*

Upon their Complaints, the Elector of *Saxony* called Fifteen Divines together at *Tergau*, who drew up a new Confeſſion; in which the Real Preſence of the Body and Blood of Jeſus Chriſt in the Euchariſt is expreſt, and the Doctrine of the Sacramentarians rejected and condemned in very ſharp Terms. The Divines of *Wittemberg* were commanded to Sign it, and thoſe that refuſed were impriſoned; ſo that this Reſolution at *Tergau* only encreaſed the Diviſions among the Lutherans. The Elector of *Saxony* being deſirous to pacifie them, called another Aſſembly of Divines at *Litchtemberg*, in which, Twelve Divines propoſed Articles of Agreement between thoſe that profeſs'd the *Augsbourg Confeſſion*. The *Firſt* was, to exclude the Calviniſts. The *Second*, to forget all paſt Diſputes. The *Third*, to ſuppreſs *Melanchthon*'s *Body of Divinity*, the *Wittemberg Catechiſm*, the *Wittemberg* Divines *Queſtions and Anſwers*, and the *Concord* of *Dreſden*. The *Fourth*, to call Divines of both ſides to confer together about Explaining the Confeſſion of *Augsbourg*. In this Aſſembly however, the *Ubiquity of the Humane Nature of Jeſus Chriſt* was rejected, and this alſo divided the *rigid Lutherans* into Two Parties. *Confeſſion of Faith at* Tergau. *Articles of of Concord among the Lutherans.*

It was principally to reconcile them, that the Elector of *Saxony* called a new Aſſembly at *Tergau* in 1576, in which there were Divines from all the States of *Germany*, which profeſs'd the *Augsbourg Confeſſion*, with an Excluſion of the *Zuinglians* and *Calviniſts*. *Schmidelinus*, *Chemnitius*, *Selneccerus*, *Chytræus*, *Muſculus* and *Cowerus*, were the *New Meeting at* Tergau.

Principal Men in that Aſſembly. They laid down for the Rule of their Notions, the *Confeſſion of Augsbourg*, *the Apology*, *the Articles of Smalcald*, *Luther's large and leſſer Catechiſm*, and their new *Form of Concord*, rejecting *Melanchthon's Common Places*, and ſome other Books.

Form of Concord of Tergau *rejected by the Princes.*

This *Form of Concord* was ſent to *Lewis* Elector *Palatine* Succeſſor to his Father *Fredcric*, to his Brothers, and to the Landgrave of *Heſſe*, the Son of him who labour'd ſo much to reconcile the *Lutherans* and the *Zuinglians*: But theſe Princes rejected that *Form of Concord* by the Advice of their Divines, as did alſo the Dukes of *Holſtein* and *Brunſwick*, and they ſent the Cenſures of their Divines to the Elector of *Saxony*. Upon theſe Remarks it was, that *Schmidelinus*, *Muſculus*, *Chytræus*, *Chemnitius*, and *Selneccerus* reformed the *Form of Concord* of *Tergau*; and drew up one at *Berghen*, in which they declared the Body and Blood of Jeſus Chriſt are truly and ſubſtantially preſent, and diſtributed in the *Supper* with the Bread and Wine, and are received by the Wicked as well as by the Good; rejecting the Opinion of the *Sacramentarians*, as well of thoſe whom they call the *groſſer ones*, who openly profeſs to believe, that there is nothing in the *Supper* beſides Bread and Wine which are there diſtributed; as of the more *refined and ſubtil ones*, who profeſs to believe the Real Preſence of the Body and Blood of Jeſus Chriſt in the *Supper*, but Spiritually, and by Faith. The Doctrine of the *Ubiquity of the Humane Nature of Jeſus Chriſt*, is there afterwards explained and taught thus; That the Humane Nature being exalted, after his Reſurrection, upon our Bleſſed Saviour's putting off the *Form of a Servant*, that he might be cloathed again with *that of God*, he is preſent *every where*, *not only as God*, *but alſo as Man*; not indeed in a Terreſtrial manner, but becauſe the Virtue, with which God fills the whole World, is *really* communicated to the Humanity of Jeſus Chriſt; upon which account he can be really and truly preſent in the Supper, which no Perſon elſe can poſſibly be. Then they enlarge much upon the *Communication of Idioms*. This *Form* was drawn up *May* 12. 1577. The Elector of *Saxony* ſent it to the Proteſtant Princes and States of *Germany*, that it might be examined and approved by their Divines. The Heſſians, thoſe of the Dutchy of *Deux-Ponts*, of *Anhalt* and *Magdebourg*, diſapproved of the *Form of Berghen*, which the Electory of *Saxony* approved.

Form of Concord of Berghen.

Aſſembly of Proteſtant Divines at Francfort.

John Caſimir, Count *Palatine*, thought, if a Synod could be aſſembled, in which there ſhould be Proteſtant Divines out of all Countries where there were any, that that would be a proper way to oppoſe the Attempts of the *Ubiquitarians*, and to put an End to theſe Differences. He wrote accordingly to the Queen of *England*, to the Proteſtant Churches of *France*, *Poland*, *Hungary*, *Bohemia*, *Switzerland*, and the *Low-Countries*, That they would all agree upon *a Confeſſion of Faith*, which might be Univerſally received, in order to eſtabliſh an Uniformity of Opinions. He propoſed the Thing to Sir *Philip Sidney*, the Queen of *England*'s Ambaſſador, who approved of it; and he wrote concerning it to other Churches.

Accordingly this Synod met at *Francfort upon the Main*, in *September* 1577. The Difficulty of drawing up a *Confeſſion of Faith*, in which all Men would join, was ſoon perceived. Accordingly it was propoſed, 1. To find out Means to hinder the *Ubiquitarians* from condemning all that were not of their Opinion. 2. To conſider whether it were convenient to draw up a Confeſſion of Faith, and how it was to be done. 3. And who were the propereſt Perſons to ſet about it, and how the Confeſſion of Faith that ſhould be drawn up might be ſent to, and ſigned by all the Churches. For the *Firſt*, It was thought adviſeable to ſend the Queen of *England*'s Ambaſſador with one of the Deputies of the Aſſembly to the Electors of *Saxony*, *Palatine*, and *Brandenburgh*, with a very ſharp Memorial, to repreſent to them the Injuſtice of condemning ſo many Churches without hearing them. Upon the *Second*, It was agreed to be expedient to draw up a plain, ſhort and ſolid Confeſſion of Faith. For the *Third*, *Zacharias Urſinus* was order'd to draw it up; and when it was drawn up, to ſend it to *Gualtherus* Miniſter of *Zurich*, and to *Beza* Miniſter of *Geneva*, and to get it reviſed by a Divine whom the Queen of *England* ſhould Name. The Counſellors of Prince *Caſimir* undertook to ſend every where, and to write to all the Churches that were ſeparated from the *Roman* Communion, to ſend Deputies to the City of *Francfort upon the Main*, to hold a Meeting there, *Auguſt* 15. 1578; and to deliberate there upon what they ſhould judge to be moſt convenient for the Advantage of the Church.

This *Confeſſion of Faith* was drawn up with a Manifeſto to the Electors of the *Confeſſion of Augsbourg*, in the Name of the Queen of *England*'s Ambaſſador, with a *Memorial* in the Name of the Aſſembly, to ſtop the Condemnation made by the *Ubiquitarians*.

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The Landgrave of *Hesse* sent very vehement Letters at the same time to the other Electors upon the same Subject; and *Lewis* Elector *Palatine*, though a Lutheran, acquainted the Electors of *Saxony* and *Brandenbourg* with the Things which he found fault withall in the *Confession of Berghen*.

But the Divines, who drew it up, dissuaded the Elector of *Saxony* from consenting to hold a Synod, and press'd him to publish and approve of that *Confession*. They commanded also in an Assembly held at *Singerhauten*, *September* 8. 1577, That it should be subscribed by Gentlemen, Ministers and Divines. Then *Schmidelinus* and his Crew ran from University to University, and from Church to Church, to require Men to Sign it; they made likewise some Alterations, and explained some Passages, to engage those that were most averse to Sign it the more easily.

Confession of Berghen approved by some, and rejected by others.

March 23. 1578. The Elector of *Saxony* and the *Landgrave* of *Hesse* met at *Lagensalzen*, to find out Ways and Means of framing this *Confession*, so as that it might be signed by every Body. Their Divines could not agree upon all the Articles, so a more numerous Assembly of Divines was Summoned to *Smalcald*. A Conference also was held at *Strasbourg* with the Prince of *Anhalt*'s Divines, but to no purpose. The Landgrave of *Hesse* and his Brothers, the Duke of *Deux-Ponts*, *Casimir* Prince *Palatine* and his Brothers, all but the Elector, the Four Dukes of *Pomerania*, the Dukes of *Prussia*, the Prince of *Anhalt*, the Duke of *Mecklenbourg*, the Duke of *Saxe-Lawenbourg*, the Count of *Hanover*, the Princes of *Nassau*, and the Cities of *Magdebourg*, *Nurenberg*, *Spires*, *Worms*, *Francfort*, *Strasbourg*, *Bremen* and *Dantzick*, refused to sign and approve this Agreement. The Elector *Palatine* signed it; but it was after they had promised him, they would make some Alterations in it. On the other side, the King of *Denmark* and the Dukes of *Holstein* absolutely refused to have it signed in their Dominions. The Duke of *Brunswick* repented that he signed it. At last, this *Confession* was Printed in 1580, and Published by the Order of the Electors and Princes that approved it: But then it raised infinite numbers of Debates among the Divines of each Party, who wrote innumerable Books of both sides in defence of their own Opinions.

Whilst the Lutherans were thus divided, the Catholicks had like to have lost the Electorate of *Cologne*. *Gebhard Truchses*, Archbishop of that City, fell in Love with *Agnes de Mansfield*; to Marry whom, he quitted the *Roman* Religion, and framed a Religion part Lutheran and part Calvinist. Now though it was agreed by the Treaty of Peace, that if an Archbishop or other Prelate left his old Religion, he should be deprived of his Benefice, and the Chapter should choose another in his Place; yet *Truchses*, supported by the Protestant Princes, would have kept his Archbishoprick. Pope *Gregory* XIII. failed not to cite him, and to depose him by a Sentence, pass'd *April* 1. 1583; but that Deposition would have signified little, if Prince *Ernest* of *Bavaria* had not been chosen in his Place, who was strong enough to dispossess the Archbishop by force of Arms.

Truchses Archbishop of Cologne turns Protestant, and is ejected.

About the same time, the Lutherans of *Wittemberg* and *Thuringen* being desirous to get the *Greeks* to declare for their Opinions, drew unwelcome Answers upon themselves. In the Year 1559, they tried to surprise the *Greeks*, by sending a Copy of the *Augsbourg Confession* translated into *Greek*, to *Constantinople*, to *Joseph* Patriarch of that See, by the Deacon *Demetrius*, whom he had sent to *Wittemberg*. *Melanchthon* sent a *Greek* Letter with it, to invite them to join with the Protestants. The *Greeks* making no Answer to it, *Crusius* and *Jacobus Andreas* wrote to the Patriarch *Jeremias* in 1574, and sent him another Copy of the *Augsbourg Confession* translated into Greek; setting forth in the Preface, That they held the Faith of the Seven First Councils. The Patriarch *Jeremias* replied to every Article of the *Augsbourg Confession*, disapproving those Points in which the Lutherans departed from the Belief of the Church of *Rome*. The Lutherans rejoined, and *Jeremias* answer'd their Rejoinder, persisting in the same Opinions: "Since, says he, You receive only some of the Sacraments, and those too "Erroneously, and reject the rest as Traditions, which are not only not contained in "the Scriptures, but contrary thereunto, and this by corrupting the Texts of the Old "and New Testament; since you pretend that the Divine *John Chrysostom*, who approved of Chrism, suffer'd himself to be carried away with the Stream; and also whilst "you reject the Fathers, you still challenge to your selves the Title of Divines; since "you believe Invocation of Saints to be vain and frivolous, and despise their Images, "Holy Relicks, and that Adoration which is paid to them, taking these Errors from the "Jews: Since you take away that Confession of Sins which we make to one another, "and the Monastical Life which approaches to that of Angels; We declare to to you, "That the Words of Scripture, which contain these Truths, have not been interpreted

Writings of Patriarch Jeremias to the Lutherans.

" by ſuch Divines as you are; and that you ought not to forſake the Sentiments of " theſe Divines, and preſer your own to them. And then to free himſelf from their Importunities, he concludes his Anſwer in this manner; " We deſire you to give your " ſelves no farther Trouble, and not to write or ſend to us any of your Papers any more " upon theſe Subjects: You treat theſe great Lights of the Church, theſe great Divines, " too courſely; you ſeem with your Mouths to honour them, but in Truth you reject " them; and you would make their Divine Diſcourſes, which are our Arms by which " we can confute your Notions, uſeleſs to us. Thus you will eaſe us of a Pain. Follow " your own way therefore, and write no more to us concerning Matters of Faith; but " only keep up a friendly Correſpondence with us, if you pleaſe.

Conference at Montbeliard.

In 1586, the Duke of *Wirtemberg* and the Count *de Montbeliard* procured a Conference at *Montbeliard*, between *Schmidelinus* and *Beza*. They treated there concerning the *Communication of Idioms*, between the Two Natures of Jeſus Chriſt, and the Real Preſence and Predeſtination. After having diſputed Seven Days without being able to agree, they retired without owning each other as Brethren.

Schiſm between the Proteſtants of Germany.

This Spirit always remained between the *rigid Lutherans* who held the Real Preſence, and the *moderate ones* who came near the Opinions of the Calviniſts. There are no Injuries, no Invectives, no Perſecutions, which the former did not exerciſe againſt the latter. They ſet up a ſort of Inquiſition againſt them, and they required their *Super-Intendents* (for ſo they call thoſe that exerciſe Epiſcopal Functions among them) to examine Miniſters and Divines in their Viſitations, upon the Articles controverted between them; to demand Confeſſions of Faith; and to deprive thoſe that were not of their Opinion, of their Employments and Dignities. This Inquiſition was chiefly exerciſed in *Saxony*, after Elector *Chriſtian*, *Frederic*'s Son's Death, who had been favourable to the other ſide; for upon that Prince's Death, his Son being under Age, *Frederic* of *Saxe-Weymer*, the Adminiſtrator of his Dominions, reſtored *rigid Lutheraniſm*, and brought back the *Ubiquitarians* in Triumph, who drove the Calviniſts and their Adherents out of *Saxony*. Calviniſm however continued in the Palatinate, and got footing in the Landgrave of *Heſſe*'s Territories, in the Dutchy of *Hanover*, and in ſome other Free Cities. The Calviniſts would have ſeized alſo upon *Marpourg* and *Aix (m)*; but they were driven out: The *Form of Agreement* was received at *Strasbourg* towards the End of the Century; but in General, Lutheraniſm has continued to be the Ruling Religion in *Germany*, and pure Calviniſm has been introduced no where but in the Palatinate.

CHAP. V.

Eſtabliſhment of Lutheraniſm and Calviniſm in Hungary, Tranſilvania *and* Poland. *Religion of the Northern Kingdoms. Liberty of Conſcience granted to the* Vaudois. *Calviniſts diſperſed in the Kingdom of* Naples.

Lutheraniſm and Calviniſm eſtabliſhed in Hungary.

LUtheraniſm got footing in *Hungary* during the Wars between *Ferdinand* the Emperor and *John Sepuſio* for that Kingdom. The Lutherans and the Huſſites, who were in the Emperor's Armies, introduced the Errors which they had imbibed; particularly in 1540, when *Lazarus Simenda* went thither with his Troops, and took ſeveral Towns, into which he put every where Lutheran Preachers, and drove out the Catholicks; who were forced to go into the *Turkiſh* Territories, where they lived quietly, and exerciſed their Religion with Freedom. *Michael Sturius*, *Melanchthon*'s Diſciple, and ſome others of his Sect, coming thither, drew over great numbers of *Hungarians* to their Religion. The Troubles of that Kingdom, the Deſolation of the Churches which were ſpoiled of their Goods, and deprived in ſeveral Places of Biſhops and Paſtors, with the

(m) I ſuppoſe he means *Aix-la-Chapelle*.

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negligence and ignorance of those that were left, facilitated the Progress of Heresy in that Kingdom. The Calvinists also got in in 1562, and made themselves Masters of *Waradin* in 1580, settling themselves in the *Lower Hungary*, as the Lutherans had done in the *Upper*.

Change of Religion in Transilvania.

Transilvania was infected, not only with the Errors of the Lutherans and Calvinists, but also of the *Socinians*, as we shall say hereafter, during the Reign of *John Sigismond*, by *George Blandrata a Piémontese*, who debauched *Petronit*, Minister to the King, and Queen *Isabella* his Mother, and instilled into that Prince the Opinions of the Innovators. Liberty of Conscience, or rather of holding and teaching all manner of Opinions relating to Religion, was soon received and authorized there, by a publick Edict published at *Torda*. *Solyman* commanded the Queen to banish the Sectaries out of *Transilvania*. Pursuant to that Order, she publish'd an Edict, by which all the Innovators were banish'd out of her Territories, and the Exercise of no Religion was allow'd besides the Roman Catholick; but this Edict was not put in Execution. King *John* and his Ministers, who favoured the new Sectaries, tolerated them, and soon after *Petronit* introduced the *Lutherans* and *Calvinists* into Catholick Churches. But these *Lutherans*, *Sacramentarians* and *Unitarians*, who were dispersed over *Hungary* and *Transilvania*, continually quarelled about their Opinions, and mutually condemned one another; for which Reason King *John* wrote, *Sept.* 21. 1561. to the Divines of *Wittemberg* and *Leipsick*, to know what Side they ought to follow. These Divines condemned the Articles proposed by the *Sacramentarians*; who, for all that, still continued to exercise their Religion in *Transilvania* and *Hungary*.

After King *John* was dead, who resigned his Kingdom to *Maximilian*, *Stephen Battori*, who was made King by the Lords of the Country, contented himself with the Title of Prince. He was chosen King of *Poland* in 1572, and left the Government of *Transilvania* to *Christopher Battorri* his Brother, who was succeded by *Sigismond*. These Two Princes were Catholicks, well affected to the Catholick Religion, and desirous of restoring it, and driving out of Heresy; but it had taken too deep Root there, and was so Universally spread, that it was impossible to drive it out; and though by the Decree of *Torda* in the Year 1558, by that of *Alba Julia* in 1559, and by that of *Colmar* in 1560, it was decreed, That the *Catholick* and *Lutheran* Religions should be the only Religions tolerated in *Transilvania*; yet by the following Decrees in the Year 1563, 1566, and 1571, a free Toleration of their Religion was allowed to *Calvinists* and *Sectaries*.

Heresy introduced in Poland.

Heresy could not get into *Poland* till after *Luther*'s Death, through King *Sigismond*'s Care; who published a Decree, by which, all that wander'd from the ancient Religion, were accounted guilty of High Treason, Traytors to their Country, and degraded from their Nobility. But *Sigismond Augustus*, who succeeded him in 1548, not having the same Zeal for the Preservation of the Catholick Religion, suffered *Lutheranism* to insinuate it self by little and little into his Kingdom, both by the means of the Young Lords who went to *Wittemberg* and *Leipsick* to Study, and also by some School-Masters who taught the Doctrine of *Luther* in that Country it self. The Bishops complained to the Diets and to the King, to no purpose; in a small time several Lutheran Churches were formed in *Poland*. The *Calvinists* sent likewise their Ministers; and *John a Lasco*, a *Pole*, who was come back out of *England*, established *Calvinism* in several Places. Out of these sprang the *Socinians*, of whom we shall speak in the next Chapter. But their Kings were always Catholicks, and so the Catholick Religion was the only authorized Religion in that Kingdom, though there were several Churches in it of *Lutherans*, *Calvinists*, and *Socinians*.

Synod of Sendomir.

The *Lutherans* and *Calvinists*, who at first could not endure one another in these Kingdoms, made an Agreement in a Synod held at *Sendomir* in 1570; in which they owned, That neither of them taught any thing contrary to the Word of God, and to Orthodox Truth, and promised that they would unite to defend one another against *Papists* and *Sectaries*. They explained themselves about the Eucharist in General Terms; declaring, "That they believ'd that Mystery was composed of Two Things, one Ter-"restrial, the other Celestial; and that it was not a bare empty Sign, but that it gave, "and presented to the Faithful by Faith, the thing which it signified; so that the "substantial Presence of Jesus Christ is not only signified, but the Body and Blood "of Jesus Christ are represented, as distributed and given to those that receive the Eu-"charist. They left one another at Liberty to retain their accustomed Ceremonies: And lastly, They engaged to live at Peace and Unity together. This Agreement was con-

confirmed in the Synod of *Poſen* held the ſame Year, and in thoſe of *Cracow* in 1573, of *Petricow* in 1578, and of *Breſlaw* in 1583.

Lutheraniſm kept up in Sweden and Denmark.

In *Sweden*, *Eric*, Son and Succeſſor of *Guſtavus*, maintained Lutheraniſm. His Brother, *John* Duke of *Finland*, who deprived him of his Dominions, and took Poſſeſſion of them himſelf, was a Catholick in his Heart, and had a Deſign of reconciling himſelf to the Pope; He ſent *La Gardie* his Miniſter to *Rome* for that Deſign, to negotiate that Accommodation upon certain Conditions; but the Great Men of the Kingdom oppoſed it; and *La Gardie* returned from *Rome*, without doing any thing. He brought back with him only ſome Prieſts, who were diſperſed over the Kingdom to comfort the ſecret Catholicks; but the Clergy, the Nobility, and the common People, adhered to *Lutheraniſm*, without ever receiving the *Sacramentarians*.

Denmark alſo continued ſteady in the ſame Religion, and when *John a Laſco*, a *Pole*, went thither with ſome *Sacramentarians*, who were driven out of *England* in Queen *Mary*'s time, and deſired leave of the King to ſettle there, the Lutherans remonſtrated to his Majeſty, that he ought not to ſuffer it; which engaged him to put forth an Edict to baniſh the *Sacramentarians*, *Anabaptiſts* and *Unitarians*, for ever out of his Dominions.

War and Peace between the Duke of Savoy and the Vaudois.

Part of the *Vaudois*, who had been driven out of *France*, retired into *Piedmont*, into the Valleys of *Montcenis*, *Lucern*, *Angrogne*, *Perouſe* and St. *Martin*. Though the Council of *Turin* forbad them to exerciſe their Religion, yet they lived pretty quietly till after the Peace of *Château-Cambreſis*, when *Phillibert Emanuel*, Duke of *Savoy*, recovered his Dominions. That Prince, at the Solicitation of the Pope, reſolved to force his Subjects to return to the Communion of the Church of *Rome*: In 1561, he ſent *Thomas Jacomellus*, a *Dominican* Fryer, in the Quality of Inquiſitor into that Country, and ſent Forces along with him. He proceeded againſt thoſe miſerable Creatures, and cauſed many of them to be deſtroyed with Fire and Sword.

Hereupon, at firſt they tried Supplications, and ſent their *Confeſſion of Faith* to the Duke of *Savoy*, with Petitions to obtain Liberty of Living according to their old Cuſtom: Afterwards they took up Arms to defend themſelves againſt the Violences which were offer'd them. The Duke of *Savoy* ſent Troops which plunder'd and burnt their Villages, and made a very cruel War upon them; the *Vaudois* defended themſelves. At laſt, after many Combats, in which the *Vaudois* had very often the Advantage, the Duke deſpairing to reduce them by force of Arms, becauſe of their inacceſſible Retreats, granted them a general Amneſty, allowed them Liberty of Conſcience for the future, aſſigned them Places to hold their Meetings in, ſuffered thoſe that were baniſhed upon the account of Religion to come home, and re-enter upon their Eſtates; only reſerving to himſelf a Power of driving out ſuch Miniſters as he ſhould ſuſpect; in which caſe the *Vaudois* ſhould have leave to chooſe others.

Calviniſts puniſhed, and diſperſed in the Kingdom of Naples.

The *Spaniards* were more happy in their Oppoſitions to the Progreſs of Calviniſm in the Kingdom of *Naples*. Between Two and Three thouſand Calviniſts were got together at *Montalto* near *Coſenza* in *Calabria*, there to exerciſe their Religion under Two Miniſters that had been ſent them from *Geneva*. The Viceroy of *Naples* ſent ſome Troops thither, who ſurrounded and took them. Thoſe that would abjure Calviniſm, were pardon'd; the others were Drown'd or Hang'd, or ſent to the Gallies: *Paſchal*, one of their Miniſters, was reſerved for the Fire, and ſome time after burnt at *Rome*.

CHAP. VI.

Original, Eſtabliſhment, and Progreſs of Socinianiſm in Poland, Tranſilvania *and* Moravia. *Of* Socinus, *and the Chief Heads of that Sect.*

Original of Socinianiſm in Italy.

SOcinianiſm began about the Year 1546 in *Italy*, in the Territories of *Venice*, where ſome bold and free Thinkers held ſome ſecret Aſſemblies, in which they began to call in Queſtion the Myſteries of the Trinity and the Incarnation; and to affirm, that there is but one Perſon in the Godhead; that Jeſus Chriſt is not God, the Creator of the World, but Man, born of a Virgin by the virtue of the Holy Ghoſt, who had no

Exiſtence

Exiſtence before Jeſus Chriſt was born: And that the Holy Ghoſt is not a Perſon, but barely the Virtue of God. There were about Forty of this Cabal; among whom were *Lælius Socinus*, the Abbat *Bucali*, *Julius Treviſanus*, *Valentinus Gentilis*, and *Paulus Alciatus*. Their Secret being diſcover'd, they were forced, for fear of being thrown into the Inquiſition, and ſuffering Death, to run away. Some retired into *Greece*, thinking they could be ſafe no where but in the *Turkiſh* Territories: The Abbat *Bucali* was one of theſe, who died at *Damaſcus*. Some were taken and condemned to Death, and others retired into *Hungary* and *Poland*.

Lelius Socinus.

LELIUS SOCINUS was one of theſe laſt. He was of *Sienna*, Son of *Marianus Socinus* a Famous Lawyer, born in 1525. Tho' he was deſigned for the Profeſſion of the Law, yet he underſtood *Greek* and *Hebrew*, and would concern himſelf about Religion. In 1547. he left his Country, and ſpent Four Years in Travelling into *France*, *England*, the *Low Countries*, *Germany* and *Poland*, and at laſt ſet up his Reſt at *Zurich*. In his Travels, he diſcover'd and inſtilled his Errors into ſeveral Perſons, particularly in *Poland* and *Moravia*, where he had ſeveral Diſciples. He communicated them alſo among his Relations in Writing. His Family being infected, was diſturbed; his Brother *Camillus* was Impriſon'd, and the reſt fled: His Nephew *Fauſtus Socinus*, the Son of *Alexander*, was one of theſe: He retired to *Lions*, from thence he went to *Zurich*, after his Uncle's Death, which happened in 1562. to receive what was left him, and to preſerve his Papers.

Michael Servetus

Some time before, *MICHAEL SERVETUS*, or *REVES*, a *Spaniard*, attempted alſo to oppoſe the Doctrine of the Trinity. That Man went to live at *Lions*, and publiſhed ſome Writings againſt the Trinity in 1531. After that, he unfortunately went to *Geneva*, where he diſputed with *Calvin*, who got him condemned to be burn'd for his Impieties. That Sentence was executed at *Geneva*, *Oct* 27. 1553. He denied that there were Three Perſons of the Trinity; and taught, That the Word and the Holy Spirit were Attributes of God: And, That Jeſus Chriſt was only a Man. *MARTINUS CELLARIUS*, known by the Name of *BORRHAUS* of *Stutgard*, who died in 1564, taught alſo the ſame Doctrine after *Servetus*'s Death *NICOLAUS PARUTA*, *JOHANNES VALENTINUS GENTILIS*, *JOHANNES PAULUS ALCIATUS*, *GEORGIUS BLANDRATA*, and *MATHÆUS GRIBALDUS*, all *Italians*, of *Socinus*'s Cabal, and ſome others of their Diſciples, who were afraid of the ſame Fate with *Servetus*, retired from *Geneva* into *Poland*. *Valentinus Gentilis*, one of theſe, was impriſon'd at *Geneva*; but making his Eſcape from thence, he ran away firſt to *Lions*, and from thence went after *Blandrata* and *Alciatus* into *Poland*; from whence being driven, he fled into *Moſcovy*: Upon his coming back into *Savoy*, he was ſeized in 1566, carried to *Bern*, and condemned by the Senate there to be beheaded. *Gentilis* did not believe exactly as *Socinus* and *Servetus* did; for he was of *Arrius*'s Opinion, That the Word was a Created Spirit, diſtinguiſhed from the Father, that was made Fleſh: He held alſo, That the Holy Ghoſt was a Third Created Spirit. *Gribaldus* was alſo of the ſame Opinion. *Blandrata* in his latter Years left the *Socinians*, after he had written a great many Books againſt the Trinity. And *Alciatus*, as ſome ſay, if we may believe them, at laſt turned *Mahometan*.

Valentinus Gentilis, Blandrata, Alciatus, Paruta, Gribaldus.

Bernardinus Ochinus.

BERNARDINUS OCHINUS, tho' a *Seneſe*, yet was not, as it has been believed, one of *Socinus*'s Forty Companions; for he left *Italy* in 1542. He had been firſt a *Franciſcan*, and was afterwards a *Capuchin*; in which Order he lived after the Year 1534, and conſequently was not Founder of that Reformation which was made in 1525, but was choſen General afterwards. He had the Reputation of a Holy Monk, and a Zealous Preacher. Some ſay, he was corrupted by *John Valdeſſo* a *Spaniſh* Lawyer, Royal Secretary at *Naples*, who carried thither the Writings and Doctrine of *Luther*, *Bucer*, and the *Anabaptiſts*: Be that as it will, he was accuſed of advancing ſome Errors in his Sermons; was ſummon'd to *Rome*; went thither; but then reflecting upon the evident Danger to which he expoſed himſelf, he reſolved to make his Eſcape. Paſſing through *Florence*, he was confirmed in his Reſolution by *Peter Martyr*; and he withdrew to *Geneva*, whither *Peter Martyr* follow'd him quickly after: From *Geneva* he went to *Augsbourg*, whence he went into *England* with *Peter Martyr* in 1547. After King *Edward* died, in 1553, they left *England*, and retired to *Strasbourg*. In 1555, *Ochinus* was at *Baſil*; and the ſame Year he was called to *Zurich*, to be Miniſter there of an *Italian* Church, compoſed of the Refugees of *Locarno*, who could not obtain Liberty to profeſs the Proteſtant Religion in their own Country. He did his Duty in that Poſt till the Year 1563, when the Magiſtrates of that City expelled him, for maintaining ſingular Opinions in his *Dialogues*,

logues, particularly about *Polygamy*, which he ſeems to think lawful in ſome Caſes. He would have taken Shelter in *Baſil*, but he was driven away likewiſe from thence: Then he retired into *Poland*, whence Cardinal *Commendone* ſoon made him withdraw, by the Edict which he procured againſt Foreign Hereticks, who retired thereupon into ſeveral Places. *Ochinus* went into *Moravia*, in 1564, and died of the Plague there ſoon afterwards, when he was above 76 Years old. He is reckon'd among the *Calviniſts*, who, when they had retired into *Poland*, ſpread their Errors concerning the Trinity in that Country. It is certain, that whilſt he ſeem'd to defend the Trinity in his *Dialogues*, he raiſes Objections, and anſwers them in ſuch a manner, as would make a Man believe that he abandon'd the Cauſe of the Truth: And in the *Twentieth Dialogue*, he ſeems to reduce the Divinity of Jeſus Chriſt to the Dignity of Chief Prophet, King, and Prieſt; born of the Holy Ghoſt; adopted and ſanctified by God.

Franciſcus Liſmaninus.

FRANCISCUS LISMANINUS, by Birth a *Corcyræan*, once a *Franciſcan*, Confeſſor to Queen *Bona*, King *Sigiſmond*'s Mother; is reckon'd among the *Anti-Trinitarians* of *Poland*, tho' he was only a *Zuinglian*. He firſt inſtilled *Caviniſtick* Notions into the King, in his Familiar Converſations: Afterwards, upon that Prince's Marriage with *Catherine* of *Auſtria*, he was ſent into *Italy* to buy Books there, and to inſtruct himſelf in their Manners and Religion, and went to *Venice* and *Padua*. In his Paſſage through *Milan* he was ſeized, and ſaved himſelf by ſhewing the King of *Poland*'s Paſs: Thence he went into *Switzerland*, and retired to *Geneva*; where he quitted his Frock, and profeſs'd *Zuingliariſm*. Afterwards he quarrel'd with *Calvin*, and ſtay'd at *Zurich*, not daring to return into *Poland*. He was recalled thither by the Synod of *Pinczow*, in 1555, and went back, and ſtay'd there, tho' he receiv'd Orders from the King to retire. At laſt, falling mad, he threw himſelf into a Well, in 1563. It is certain that *Liſmaninus* oppoſed *Calvin* violently, and ſecretly favour'd the *Socinians*: However he profeſs'd to oppoſe their Doctrine; and was a warm Adverſary to *FRANCISCUS STANCARUS*, a Miniſter of *Mantua*, who maintain'd at firſt, That Jeſus Chriſt was Mediator only as Man: And then going farther, overturned the Trinity of Perſons; aſſerting, That there is but One Perſon in the Godhead, which has Three Names; and that the Man Jeſus Chriſt was the Mediator between God and Man. But at laſt, after *Liſmaninus* had diſputed long againſt *Stancarus*, he was drawn in by *Blandrata*, and embraced the Errors of the *Arrians*; as he declares in a Letter written to *Staniſlaus Ivan* [*Karninski*] *Dec.* 10. 1561.

Franciſcus Stancarus.

Other Anti-Trinitarians *in* Poland.

To theſe declared Enemies of the Trinity in *Poland*, we ought to join *ANDREAS FRICIUS MODREVIUS*, a *Poliſh* Gentleman, who wrote ſeveral Diſcourſes againſt the Myſtery and the Divinity of Jeſus Chriſt: *STANISLAUS LUTOMIRSKI*, Secretary to King *Sigiſmond*, Superintendent of the Churches of *Leſſer Poland*, deſigned Archbiſhop of *Gneſna*; who prevented, by his ſeparating from the Church, the Condemnation that he deſerved: *GREGORIUS PAULI*, *PETRUS STATORIUS*, of *Thionville*, a Diſciple of *Beza*'s: *ADAMUS PASTOR*, of *Heidelberg*: And ſeveral others, who all denied the Trinity of Perſons in the Godhead.

Some others did not abſolutely deny a Trinity of Perſons; neither teach, That Jeſus Chriſt is barely a Man: But they revived the Ancient *Arrianiſm*; and taught, That the Word and the Holy Ghoſt were Created Spirits, of a Nature different from the Father, inferior to him; and that the Word was made Man, or rather had changed *Man* into its ſelf. *PETRUS GONESIUS*, a *Pole*, was the Head of this Party, and aſſerted it in a Synod of New Reformers held in 1556.

All theſe Hereticks communicated at firſt with the *Calviniſts*, and aſſembled with them in the ſame Churches, to pray there together, and to hear the ſame Sermons. They began with teaching their Doctrine privately; then they propoſed it in Ambiguous *Theſes*; and at laſt, when ſome of them came to be Miniſters, they inſinuated or taught it openly in their Sermons. But when the Zealous *Calviniſts* found that theſe Opinions crept in among them, they began to withſtand thoſe that taught them. *Stancarus* had declared himſelf the moſt openly; accordingly he was firſt attacked. *Blandrata* and *Liſmaninus* were accuſed likewiſe of *Arrianiſm* in ſeveral Synods; but they were defended by a Synod at *Cracow*, held in the Latter End of the Year 1561, which wrote a Letter to *Calvin* and *Bullinger* in their Juſtification. *Blandrata* however was forced to draw up a *Confeſſion of Faith*, which he preſented to the Synod of *Kiantz*, *March* 10. 1562. It ſet forth, That the Father, Son, and Holy Ghoſt, are all Three eſſentially God; that they are Three different Hypoſtaſes: That he acknowledged the Divinity and Eternal Generation of the Son; and that the Holy Ghoſt is truly and properly

Condemnation of Anti-Trinitarians *by* Calviniſts

perly the Eternal God, proceeding from the Father and the Son. This Profession of his Faith was a sort of Abjuration of his Errors. It was also read and approved in another Synod held the same Year at *Pinczow*. It was decreed in that Synod, That Ministers should abstain from Philosophical ways of Speaking concerning the Trinity; such as *Essence*, *Generation*, *Way of Proceeding*; and keep wholly to the Terms of the Word of God, and of the Apostles Creed.

Under this Pretence, *Gregorius Pauli*, Minister at *Cracow*, in explaining the Creed, taught, That the Father was the Only God: That Jesus Christ was barely a Man: And that the Holy Ghost was not a distinct Person from the Father and the Son. *Sarnicius*, Minister of a Church near *Cracow*, accused him of Impiety and Blasphemy. They had a Disputation about it before several Ministers and Gentlemen; and at last, the Matter was referred to a Synod held at *Pinczow*, in which *Sarnicius* condemned and deposed *Gregorius Pauli*.

The *Arrianism* of *Petrus Gonesius* was rejected in a Synod held in *Lithuania*, in 1559; in which it was decreed, That the Doctrine of the Ministers, concerning the Trinity, should be examin'd. At last, in an Assembly held at *Petricow*, in 1562, *Sarnicius*, after a Conference, procured the *Anti-Trinitarian* Errors to be absolutely rejected; and the *Anti Trinitarians* to be turn'd out of their Ministries, and excommunicated. The Synod held at *Cracow*, *May* 14. 1563, confirmed that Resolution.

Synod of Anti-Trinitarians

The *Socinian* Ministers on the other side being moved by a Letter from *Lutomirski*, and Twenty two other *Polish* Ministers, met in *June*, 1563, at a Town called *Mordas*, in *Podlachia*, belonging to [*Nicholas Radzivil*,] Palatine of *Vilna*, where they made a Decree against those that asserted the Doctrine of the Trinity; and in another Synod held at *Wingrow*, [a Town in *Podlachia*,] in 1565, they abolished Infant Baptism.

Division between Calvinists *and* Anti-Trinitarians.

After this, the *Calvinists* would never suffer the *Anti-Trinitarians* to be among them: And they separating thereupon, kept their Assemblies apart, and made a different Society; nor had they any greater or more cruel Adversaries than the *Calvinists*: They disputed against them in an Assembly held at *Petricow* in 1565, in which they were silenced; and an Edict was published in the Dyet of *Lublin* in 1566, by which the *Anti-Trinitarians* and *Anabaptists* were commanded to go out of the Territories of the King of *Poland* within a Month.

Division of Anti-Trinitarians *between themselves.*

The Enemies of the Catholick Doctrine, concerning the Trinity, were not better agreed among themselves: Some, as we have observed already, believ'd with the *Arrians*, That the *Word* was a Person existing, and created before the World, who being united to *Humanity*, became *Christ*: Others wholly denied the Distinction of the *Word*. There was a great Conference among them upon this Subject in 1567; and after many Disputes, both continued fixed in their own Opinions; only agreed to live in Peace and Unity together. None but *Stanislaus Farnovius*, a Disciple of *Gonesius*'s, who was not contented with this Decree, founded a Sect apart; which continued in *Poland* till his Death, which happen'd in (*n*) 1614: After which, his Disciples united again with the other *Socinians*. *Erasmus Johannis*, who had been formerly School-master at *Antwerp*, held the same Opinions also against *Faustus Socinus*.

Others of them fell into the quite contrary Error; not only affirming that Jesus Christ was a meer Man, but also denying that he ought to be adored and invocated. This Error was maintained by *Franciscus Davidis*, a *Hungarian* Superintendent of the *Unitarians* in *Transilvania*; by *John Somerus*, a Physician in *Misnia*; by *Christianus Franken*, a *German*, who had formerly been a Jesuite; and by *Jacobus Paleologus*, a *Greek*, of the Isle of *Chios*, who said he was descended of the Emperors of that Name. The First was put into Prison by the Order of *Christopher Battori*, where he died *Nov.* 15. 1579: The Last was seized upon by the Emperor's Order, and carried to *Rome*, where he was burn'd *March* 22. 1585.

Faustus Socinus.

FAUSTUS SOCINUS, Nephew to *Lælius*, a zealous Assertor of his Uncle's Notions, opposed the Errors of these *Semi-Jews*, and that of the *Arrians*, to follow and establish the Doctrine of his Uncle *Lælius*; *i. e.* That there is no Trinity of Persons in

[(*n*) The *French* runs thus; *Stanislas Farnovius n'étant pas content de ce Decret, fit une Secte à part, qui dura en Pologne jusqu'à sa mort, arrivée en* 1614. This is taken out of *Sandius*'s *Bibliotheca Anti-Trinitariorum*, Art. *Farnovius*; but transcribed hastily. *Sandius*'s Words are these; *Duravit is Farnoviorum cœtus in Poloniâ aliquamdiu, & ipse Farnovius Anno* 1614, *adhuc in vivis erat, post cujus obitum plerique ejus sequacium cæteris illis Unitariis, Socino homodoxis, se adjunxerunt.* *Sandius* only says, that *Farnovius* was alive in 1614, not that he died that Year.]

God, and that the Father alone is God: That the Word and the Holy Spirit are Attributes of the Divinity: That Jeſus Chriſt is a Man, but more excellent than Men and Angels; born of the Virgin by the Operation of the Holy Spirit; deſigned for a moſt Holy and Exalted Miniſtry; appointed Lord of Heaven and Earth, and Judge of the Living and of the Dead: A Dignity, for which he ought to be called Son of God, and God; not on account of his Subſtance, but of his Authority and Miniſtry; and that for this Reaſon he ought alſo to be adored and invocated. He oppoſed alſo the Satisfaction of Jeſus Chriſt; deny'd Original Sin; rejected Infant-Baptiſm; admitted the Euchariſt only as a Sign; and taught ſome other Errors. This *Socinus* was Son of *Alexander Socinus* and *Agnes Petrucci*, Daughter of *Victoria Piæolomini*, and by that means allied to many great Lords in *Italy*. He was born at *Sienna*, *Dec.* 5. 1539. Tho', as has been ſaid already, he had imbibed his Uncle's Errors, from the Letters which he wrote in *Italy*, and from his Writings which were found at his Death; yet he was called back again to *Florence*, where he had honourable Employments under the Great Duke. But in 1574, he left that Court, that he might have Liberty to form an entire Syſtem of Religion, and to publiſh it. He ſtay'd Three Years at *Baſil*, and ſtudied Divinity there with Care. The firſt Book that came out under his Name, in which he began to aſſert his Errors, was a ſmall Tract *Of Jeſus Chriſt the Saviour*. He was called by *Blandrata* into *Tranſilvania*; and retired, in 1579, into *Poland*, where he joined himſelf to his Uncle's Diſciples, and publiſhed ſeveral Books in Defence of his own Opinions. Being accuſed upon that account to the Magiſtrates, he was forced to leave *Cracow*, and to take Refuge near that City, in the Country Houſe of [*Chriſtophorus Morſtinius*,] a *Poliſh* Gentleman, [whoſe Daughter he married.] After he had ſtay'd Three Years with him, he went back to *Cracow*, where he brought ſeveral Miniſters to be of his Opinion. The People being enraged againſt him, uſed him ill in 1598; plunder'd his Houſe, and took away his Goods and Papers. The Populace alſo dragged him through the Streets, and he was taken out of their Hands with great Difficulty. That he might be free therefore from theſe Dangers, he retired to [*Luclawitz*,] a Village about Nine Miles from *Cracow*, where he paſs'd the Remainder of his Days with *Abraham Blonski*, a *Poliſh* Gentleman; and died there, *March* 3. 1604.

Sect of Socinians in Poland.

His Sect was not extinct in *Poland* upon his Death; it encreaſed there, and ſtrengthen'd it ſelf particularly at *Racow*, where the *Socinians* had a School and a Preſs. They had pretended Churches alſo at *Lublin*, *Cracow*, *Vilna*, *Kiow*, and in ſeveral other Places in *Poland*. In 1638, they were driven out of *Racow*; and in 1658, King *Caſimir* prohibited their Religion upon pain of Death; and commanded all thoſe that ſhould profeſs it, to leave the Kingdom in Three Years; allowing them only to ſell their Eſtates in that Time: But that Term was reduced to Two Years, and they were all driven out of *Poland* in 1660. They retired into *Sileſia*, into *Pruſſia*, into *Moravia*, and into *Tranſilvania*, where there are ſome Remains of them to this Day.

CHAP. VII.

State of Religion in England, Scotland, *and* Ireland, *during the Reigns of* Elizabeth *Queen of* England, *and* Mary *Queen of* Scots.

Reſtoration of the Proteſtant Religion in England.

QUeen *Elizabeth* being diſcontented at the Manner in which the Pope receiv'd the Civilities which ſhe commanded her Ambaſſador to pay him, took up a Reſolution to reſtore in *England* that Religion which was eſtabliſh'd in *Edward* VI's Time, and to ſuppreſs the Publick Exerciſe of the Catholick Religion. But becauſe the Title of *Head of the Church*, which *Henry* VIII. and *Edward* VI. had taken, ſhock'd not only the Catholicks, but ſome Proteſtant Divines; ſhe changed that Title into the Title "Of "Supream Governor of the Kingdom in Eccleſiaſticals and Temporals; and cauſed it "to be declared, That no Foreign Prince, Perſon, or Prelate, had, in Right or Fact, "any Juriſdiction, Power, Superiority, Pre-eminence or Authority, Eccleſiaſtical or "Spiritual, in the Kingdom of *England*; and obliged her Subjects to ſwear, That they "would

Q. Elizabeth declared Supream Governor of the Realm in Spirituals.

" would renounce all Foreign Juriſdictions, and would own no Power, Superiority or " Authority, other than Her Majeſty's. The Biſhops and inferior Clergymen, who refuſed to take this Oath, were for the Firſt Offence deprived of their Benefices; and if they refuſed a Second time, were condemned to perpetual Impriſonment In purſuance of this Declaration, all the Eccleſiaſtical and Spiritual Juriſdiction, for Viſiting, Reforming and Correcting the Clergy, was united in the Crown. The Queen and her Succeſſors had Power given them to nominate Commiſſioners to exerciſe this Juriſdiction, to correct Abuſes, and to condemn Hereſies and Errors. No Convocation could be held, no Canons put in Execution, none could go out of the Kingdom upon the account of Religion, without the Conſent and Leave of the Queen: And it was Enacted, That Biſhops ſhould be created only by her Authority, and ſhould exerciſe their Juriſdiction only according to her good Pleaſure. This Law was made by the Parliament, which was held in 1559.

Regulations concerning Religion, by Q. Elizabeth.

The Queen hereupon ſeized upon the Revenues of Churches; appointed (o) *Vicars-General* and Commiſſioners for Eccleſiaſtical Affairs; repealed the Laws againſt Hereticks; allow'd Parliaments to take Cognizance of Hereſie; order'd the Exerciſe of Religion; aboliſhed the manner of celebrating Maſs according to the Rites of the Catholick Church; introduced a new *Liturgy* in the Vulgar Tongue, according to the *Lutheran* way; retain'd ſeveral Things in uſe in the Church, ſuch as the Prieſtly Veſtments, Names of Prelacies and Dignities, the Cuſtom of receiving the Lord's Supper kneeling, Ordinations of Biſhops, Prieſts [and Deacons,] Faſts appointed by Eccleſiaſtical Authority, Celebration of Feſtivals, Altars, Uſe of the Croſs, and ſeveral other Ceremonies. She was deſirous alſo of retaining Images; but ſhe could not reſiſt the Proteſtants, who look'd upon them as Idols. Concerning the *Real Preſence*, tho' the *Calviniſt* Opinion prevailed, yet ſhe deſired they would explain themſelves in general Terms, that might leave the Matter undecided; and not condemn the Real Preſence which the *Lutherans* allow. She rejected the Doctrine of Indefectibility of Righteouſneſs, and the Aſſurance of Predeſtination. In other Things ſhe kept to what had been practiſed under King *Edward*. The Biſhops that would not take the Oath of Supremacy, nor conſent to theſe Alterations, were deprived; as alſo the inferior Clergy: Biſhopricks and Benefices were given to *Lutherans* and *Calviniſts*; the Exerciſe of Religion, as it was regulated by theſe Acts of Parliament, introduced; and the Uſages of the Catholick Church aboliſhed by the Viſitors.

Articles of the Convocation of London, in 1562.

The Queen called a Convocation at *London*, in 1562: A Confeſſion of Faith, conſiſting of Thirty nine Articles, was drawn up there. The Books of the *Old Teſtament*, which are not in the *Jewiſh* Canon, are rejected, (*Art.* VI.) as not Canonical. All the Books of the *New Teſtament* are received as Canonical. (*Art.* X.) It is acknowledged, that ſince *Adam*'s Fall, Man cannot prepare himſelf to Faith, nor do any thing well-pleaſing to God, without the Aſſiſtance of Grace. Juſtification (*Art.* XI.) is attributed to Faith alone; tho' it is owned in the next Article, That Good Works are pleaſing to God, and are the neceſſary Effects and Conſequences of Faith. But for thoſe Works which are done before the Grace of Jeſus Chriſt and the Inſpiration of his Holy Spirit, they are declared to be Sins, *Art.* XIII. The Doctrine of Works of Supererogation is rejected, *Art.* XIV. Predeſtination is explain'd there in very moderate Terms, (in *Art.* XVII.) where it is obſerved, that that Doctrine is as dangerous to Curious and Carnal Minds, which are deſtitute of the Spirit of God, as it is profitable and full of Comfort to thoſe that are full of True Piety. *Art.* XIX. The Church is defined to be a viſible Congregation of Men that teach the pure Word of Jeſus Chriſt; and (*Art.* XX.) it is acknowledged to be a Witneſs and Keeper of Holy Writ. The Infallibility of General Councils is rejected in the XXIſt *Article*. And the Doctrine of the Church of *Rome*, concerning Purgatory, Worſhipping of Images and Reliques, and Invocation of Saints, is condemned in the XXIId. The Neceſſity of the Vocation of Miniſters, by thoſe that have a Power to call them, is laid down in the XXIIId. Prayers in the Church, in the Vulgar Tongue, are aſſerted in the XXIVth. Sacraments are defined, in the XXVth, to be effectual Signs of Grace, and of the Good-will of God, by which he worketh inviſibly in us, and quickens and confirms our Faith. It is there declared,

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[(o) What *Du Pin* calls *Vicars-General*, was the *High Commiſſion Court*: The Name of *Vicar-General*, as appointed by the Prince, had been odious ever ſince *Cromwell*'s Management of that Office in *Henry* VIII's Time; and was never, for that Reaſon, taken up afterwards.]

That there are but Two Sacraments inſtituted by Jeſus Chriſt; Baptiſm, and the Lord's Supper: That the Five others are not ſuch Sacraments as the Supper and Baptiſm; but are either falſe Imitations of the Apoſtles, or States of Life approved in the Scriptures. *Art.* XXVII. It is ſaid, That Infant-Baptiſm ought to be preſerved in the Church, as agreeable to the Inſtitution of Chriſt. The Supper is ſaid (*Art.* XXVIII) to be not only a Sign of the Love that Chriſtians ought to have mutually one towards another, but the Sacrament of our Redemption by the Death of Jeſus Chriſt; ſo that they who receive it worthily, and with Faith, partake of the Body and Blood of Jeſus Chriſt. Tranſubſtantiation however is rejected; and it is declared, That the Body of Jeſus Chriſt is given, received and eaten in the Supper only ſpiritually by Faith; That this Sacrament was not to be reſerved, carried about, liſted up or worſhipped, according to the Ordinance of Chriſt: And (*Art.* XXIX) that Impious and Wicked Men do not receive the Body of Jeſus Chriſt, tho' they eat the Sacrament of his Body. *Art.* XXX. The Euchariſt is commanded to be deliver'd under both kinds: And (*Art.* XXXI.) it is declared, That there is no other Sacrifice beſides that upon the Croſs. Biſhops, Prieſts, and Deacons, are allow'd (*Art.* XXXII.) to marry. Private Men that break the [Traditions and] Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common Authority, are condemned, (*Art.* XXXIV;) But Particular and National Churches are allow'd to change or aboliſh them. In *Art.* XXXV. the *Second* Book *of Homilies*, [then compiled,] as alſo the *former* made in King *Edward*'s Time, are approved. The Book of Conſecration of Archbiſhops and Biſhops, and of Ordering of Prieſts and Deacons, made in *Edw.* VI's Time, is confirmed in *Art.* XXXVI; and thoſe that have been ſo Conſecrated and Ordered ſince [the Second Year of] his Reign, are declared to have been lawfully Conſecrated and Order'd. *Art.* XXXVII. The Queen's Majeſty is declared to have chief Power over all the States of the Realm, Eccleſiaſtical and Civil: Only this Power is affirmed not to extend to a Power of preaching the Word, or adminiſtring the Sacraments; but to a Right of keeping all Orders of Men, Eccleſiaſtical and Civil, within their Duty; and of puniſhing the Stubborn and Evil doers. It is declared moreover, That the Pope has no Juriſdiction within the Kingdom of *England*: That Criminals may be puniſhed with Death: And that Chriſtians may, at the Command of the Magiſtrates, bear Arms, and make War. This Cloſe of the *Article* is againſt the *Anabaptiſts* and *Puritans*, as are the Two following; in which it is declared, That Goods are not common, and that Oaths are allow'd. Theſe Articles were confirmed [in Convocation, and by Act of Parliament,] afterwards, in 1571.

Perſecution of Catholicks in England.

Tho' the Publick Exerciſe of the Catholick Religion in *England* was deſtroyed, yet thoſe that continued to profeſs it were not yet openly perſecuted: But Pope *Pius* V. having, by his Bull of *Feb.* 25. 1569, excommunicated Queen *Elizabeth* and her Adherents, and declared her to have forfeited her Kingdom and her States; abſolved her Subjects from their Oath of Fidelity, and even forbidden them to obey her: The Queen, in 1571, made new Laws againſt the Catholicks; confiſcated the Eſtates of thoſe who had left the Kingdom for Religion; and declared the Prieſts, and (*p*) particularly the Jeſuites who came into the Kingdom, and thoſe that received them, guilty of High Treaſon. In 1582, ſhe encreaſed the Penalties againſt the Catholicks; laying heavy Fines upon thoſe that would not go to Church; declaring thoſe that would diſſwade the *Engliſh* from adhering to the Church of *England*, guilty of High Treaſon; and doubling the Fines already laid upon thoſe that ſhould ſing or ſay Maſs. Purſuant to this Edict, *Campian* the Jeſuite, and ſeveral Catholicks, were taken up; great Numbers were condemned to Death upon Pretence of Rebellion, High Treaſon, or Intelligence with the Court of *Rome*; and others were ſent into Baniſhment. Laſt of all, the Queen publiſhed a Proclamation, in 1591, againſt the Catholicks; in which ſhe encreaſed the Number and Severity of the Penalties enacted againſt them in precedent Laws. Thus Queen *Elizabeth*, whoſe Reign was very long, ſettled and maintain'd that Religion in *England* which is profeſs'd there ſtill: But tho' it was the Religion chiefly exerciſed in the Kingdom, and tho' ſeveral *Calviniſts* made no Scruple of following it; yet ſeveral other rigid Obſervers of the *Geneva Diſcipline*, who could bear nothing that had any relation to the Uſages of the Catholick Church, held ſeparate Meetings and Conventicles in private Houſes, and would not own the Biſhops: Theſe were afterwards called *Pres-*

Presbyterians in England.

[(*p*) This was not done by Name till the Parliament of the 27th of the Queen.]

byterians,

byterians, and multiplied very much in that Kingdom. Laſtly, the *Fanaticiſm of the Puritans* began in Queen *Elizabeth*'s Reign: Three Men of this ſort [*Hacket*, *Coppinger*, and *Arthington*,] appeared, who ſaid, they were Prophets ſent from God to reform the Kingdom and Church of *England*. One called himſelf, *a Prophet of Mercy*; the other, *the Prophet of Vengeance*; and the other ſaid, *he repreſented Jeſus Chriſt*. They attempted to preach in Publick Places, to declaim againſt the Government, and againſt Religion; and to ſpeak againſt the Miniſters, and againſt the Queen her ſelf, who they propheſied ſhould be ſoon puniſhed, and deprived of her Kingdom. The Pretended Chriſt, [*Hacket*] in token that his Prophecy ſhould come to paſs, publickly defaced the Queen's Picture with great Inſolence. Theſe *Fanaticks* were ſoon ſeized: The Pretended Chriſt was hanged, *Aug.* 7. 1591, blaſpheming, calling upon *Elias*, and uſing all manner of Imprecations againſt the Authors of his Puniſhment. The Two others, not being willing to contradict their own Predictions which they had utter'd againſt the Queen, were put to Death in Priſon. (q) Theſe Three Men were not the only *Puritans* who were then in *England*; ſeveral others that were ſeized with like Follies were diſperſed in *England*, *Scotland*, and *Holland*.

Revolutions of Religion and Government in Scotland.

The Proteſtants in *Scotland* pretended Religion likewiſe to form a League againſt the Regent; and their Faction was ſo powerful, that ſhe was ready to grant them free Exerciſe of their Religion, *July* 2. 1559. After her Death, Peace was concluded upon thoſe Terms, upon the 8*th.* of the ſame Month. (r) The Proteſtant Party ſoon found themſelves to be ſtronger than the Catholicks; and the Parliament, which met before Queen *Mary* came over, refuſed to reſtore the Prieſts to the Churches, from which they had been driven, commanded the Monaſteries to be deſtroy'd, and made an Act for the Clergy to pay a Third part of their Revenues to the Proteſtant Miniſters.

This was the State of Religion in *Scotland*, when Queen *Mary*, *Francis* II's Widow, landed there in 1561. Queen *Mary* was a Catholick, and wiſhed the Catholicks well, but ſhe was not in a condition to reſiſt the Proteſtants. The Pope deſired to ſend over *Vincentio Lauro*, Biſhop of *Mondovi*, as Nuncio; but ſhe deſired him to defer his Entry into *Scotland* till thoſe Troubles were ceaſed. The Barons preſented her a Petition, wherein, among other things, they deſired that the Service might be performed in *Scotiſh* in the Churches, and that the Biſhops and Curats might be choſen by the People. The Queen would not grant their Petitions, and cauſed *Knox* and ſome others to be proceeded againſt for Sedition. This Proſecution was ſo far from ſtopping the Diſorder, that it cauſed a Riſing. The Rabble plunder'd and burnt the Churches, pulled down the Monaſteries, and reduced the Catholicks to the laſt Extremities. The Queen had Married *Henry Darnley* her Kinſman, by whom ſhe had a Son; ſhe deſired of the Parliament, that he might be Baptized according to the old Cuſtom, and that the Pope's Nuncio might be received in the Kingdom. The Parliament conſented to the firſt, but would not ſuffer the laſt. In 1567, *Darnley* was Murther'd by the contrivance of *Bothwell*, whom the Queen Married afterwards. This cauſed a general Riſing againſt that Princeſs, and the Earl of *Murray* cauſed *James* the VI. to be Proclaimed King, and ſeized upon the Government; after he had obliged the Queen to Renounce the Kingdom, and put her under Confinement, from which ſhe made her eſcape, revoked her Abdication, got ſome Troops together, and endeavoured to reaſcend her Throne: But her Army was routed, and ſhe being forſaken of all the World, thought to meet with ſhelter in *England*, whither ſhe was no ſooner come, but ſhe was clap'd up. Queen *Elizabeth* amuſed her long with hopes of her Deliverance and Reeſtabliſhment, but at laſt ſhe Beheaded her, after Eighteen Years Impriſonment, upon *Feb.* 18. 1587. The Earl of *Murray* in the mean time compleated the Ruine of the Catholick Religion in *Scotland*, and ſettled Calviniſm. In 1570. he was killed by *James Hamilton*. After his Death, the Earl of *Lenox* took the Government, which he enjoy'd

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[(q) *Coppinger*, whom *Hacket* called the *Prophet of Mercy*, dy'd in *Bridewell*, where 'tis ſaid he ſtarved himſelf with wilful Abſtinence. *Arthington* was pardon'd, and printed a full Account of the whole Matter, and of his own Repentance. But *Du Pin* does not do well to call theſe *Enthuſiaſts*, *Puritans*; For the Presbyterians of that time went under that Name, all indeed who declared themſelves to be diſſatisfied with the Doctrine and Diſcipline of the Church of *England*. *Cartwright*, *Traverſe*, *Chaderton*, *Snape*, nay *Brown* himſelf, the Father of the *Browniſts*, from whom come our Modern Independents, would have been heartily aſhamed to have been ranked with theſe Blaſphemous Wretches.]

[(r) The Queen Regent died *June* 10. 1560. and the Peace was concluded after her Death.]

not

not long; for *Edinburg Caſtle* roſe againſt him, and at Fourteen Months end he was killed by the Faction of the *Hamiltons*; The Earl of *Morton* ſucceeded him, [after the ſhort Regency of the Earl of *Marr*:] At laſt *James* VI who was bred up in the Proteſtant Religion, being come to the Age of Government, and having got rid of thoſe who kept him as it were a Priſoner under Queen *Elizabeth's* Power, he maintained the Religion newly eſtabliſhed in his States.

Calviniſm was the National Religion in *Scotland*: The Hierarchy and its Ceremonies were aboliſhed, till King *James* VI. ſucceeded Queen *Elizabeth* in the Crown of *England*, which was by that means united to *Scotland*, upon her death, *April* 14. 1603. when he obliged the *Scots* to receive the Ceremonies of the Church of *England*, and gave them Biſhops againſt the Will of the Miniſters of that Kingdom. There remained however very many Calviniſts ſtill, and a conſiderable number of Catholicks.

State of Religion in Ireland. The *Iriſh* were very zealous for their own Religion; ſo that the new Opinions could not, without great difficulty, get into that Kingdom; and it was long before they made any conſiderable Progreſſes in it The Civil Wars in that Country hindred Hereſie from having ſo free an Acceſs into thoſe Places which would not obey Queen *Elizabeth:* She ſent Troops thither to ſubdue the Rebels, and Miniſters whom ſhe made Biſhops, that they might ſettle Proteſtantiſm there; She compaſs'd both in ſome Provinces: The Province of *Ulſter* was the moſt conſtant in maintaining its Liberty, and in preſerving the Catholick Religion; but in the other Provinces which were under Queen *Elizabeth's* Dominion, Hereſie made great Progreſſes, and the Catholick Religion was entirely baniſhed in ſome places. This was the ſtate of Religion in the *Britiſh-Iſlands*, at the end of the Sixteenth Century.

CHAP. VIII.

Provincial Councils held from the Year 1550. *to the end of the Century.*

Council of NARBON *in* 1551.

Council of Narbon in 1551. NO Biſhop aſſiſted at this Provincial Council; it was compoſed only of *Alexander Zerbinas* Great Vicar to *Francis Piſani*, Cardinal, Archbiſhop of *Narbon*, and other Prieſts, Vicars to the Biſhops of the Province. It was held at *Narbon* from *December* 10. to *December* 20. 1551. Its Decrees were very well drawn up, and are Sixty ſix in number.

After a Preface concerning the uſefulneſs of Synodical Regulations, the Firſt Article contains a Confeſſion of Faith, wherein they profeſs to acknowledge one Holy Catholick and Apoſtolick Church, (of which Jeſus Chriſt is the Head) under the the Command and Authority of our Holy Father the Pope, which all Chriſtians are obliged to obey; and to receive all that has been decided or given by Tradition by the Church of *Rome*, and by Holy Councils, lawfully Aſſembled: All new Hereſies are in general rejected; the Seven Sacraments, Purgatory, and the uſefulneſs of Prayer for the Dead, the Uſages of the Church of *Rome* relating to Sacramental Confeſſion, and the Celebration of the Maſs, are there owned: The Innovation and Interceſſion of Saints, Feaſts, Faſts commanded by the Church, Abſtinences, Pilgrimages, Vows, the uſe of Images, and other Practices of the Church, are approved. Laſtly, They declare, that they entirely receive the Articles of the *Faculty of Divinity of* Paris, *March* 10. 1542.

The Eight following Regulations, relate to the Quality, which thoſe ought to have who are to go into Orders. The Xth, XIth, and XIIth to *Letters Dimiſſory*, and *Letters of Exeat*. They Decree, That no Biſhop ſhall give Letters Dimiſſory, till he is aſſured, that the Perſon to whom they are granted is worthy and capable.

The following Articles to the XXIVth, relate to the Lives, Manners, Habits and Conduct of Clerks. They are adviſed to have large Tonſures, to wear long and modeſt Habits; They are forbidden Taverns, Games of Chance, Dancing, carrying of Arms, Trade, Cohabitation with ſtrange Women, and keeping their Baſtard-Children

dren in their own Houſes. The XXIVth and XXVth, recommend to Secular Judges to remit to Eccleſiaſticks the Judgment of Clerks; and to Eccleſiaſtick Judges, not to take Rogues under their Protection.

The Twenty ſixth, renews the antient Canons concerning the Qualifications of thoſe that are preferred to Benefices; and to prevent Pluralities, it requires thoſe that are Pluraliſts, to exhibit within a Month the Diſpenſations which they have obtained from *Rome* to hold them.

The Twenty ſeventh, Eſtabliſhes the neceſſity of Reſidence in Pariſh Prieſts. The Twenty eighth, Twenty ninth, Thirtieth, and Thirty firſt, contain Rules concerning Vicars and Vice Gerents.

In the following ones it is decreed, That Pariſh-Prieſts ſhall reſide in their Parſonage Houſes; that they keep them in repair; that they ſhall keep Regiſters of Chriſtnings, and have a Bible with Commentaries, and the *Maniple* (*s*) of the Curates; and that they ſhall inſtruct the People every Sunday. The Thirty ſixth ſets forth, That the Curats ſhall oblige their Pariſhioners to aſſiſt at the Parochial Maſs, under pain of Excommunication. The Thirty ſeventh, forbids the Licenſing of Secular or Regular Preachers, without the Leave of the Biſhop. The Thirty eighth is concerning the Precaution which ought to be obſerved in keeping the Euchariſt, the Holy Chriſm, and the Baptiſmal Fonts: And concerning the manner how the Euchariſt ought to be carried to the Sick.

The Thirty ninth relates to the Neatneſs and Decency of Church-Ornaments. The Fourtieth, exhorts Prieſts in Pariſhes to aſſiſt Curats and their Vicars when they ſay Maſs, by being ready in their Surplices. The Forty firſt forbids exacting, nay receiving, any thing by way of Bargain, for adminiſtring of Spiritual Things. The Forty ſecond, Commands the holding of a Dioceſan Synod, and enjoyns all Curats to aſſiſt at it. The Forty third, Commands *Divinity-Readers* to Preach in *Advent* and *Lent*, according to the Cuſtom of every Place, and every Sunday in the Year, and to teach the Scriptures *gratis* every Day to the Canons and other Eccleſiaſticks in the place; and requires *Divinity-Lectures* to be ſet up in thoſe Cathedrals where there are none already. The Forty fourth, contains ſome Regulations for Chapels, and other ſimple Benefices: And the Forty fifth, makes Noble Laws concerning the Celebration of the Office with Decency and Majeſty.

The Forty ſixth and Forty ſeventh, forbid Shews, Balls, Dancings and Feaſts, made in ſome Churches upon Holidays. The Forty eighth, requires the Laity to hear the Office with Devotion. The Forty ninth, is concerning the exact obſervation of Feaſts. The Fiftieth, forbids confeſſing at *Eaſter* to any body beſides their own Curate, unleſs Leave be obtained from him. The Fifty firſt, forbids any Confeſſionals to be erected without the Biſhop's Leave. The Fifty ſecond, Commands Phyſicians, when called to Sick Perſons, to urge them to be Confeſs'd. The Fifty third is about Marriages; it Commands the Banns to be publiſhed Thrice. The Fifty fourth is againſt Concubinaries and lewd Women. The Fifty fifth relates to the Cloiſtring of Nuns. The Fifty ſixth is of the Qualifications of Schoolmaſters, and of what they are to Teach. The Fifty ſeventh is of puniſhing Hereticks and Sorcerers. The Fifty eighth contains ſeveral Precautions againſt the Cheats of Pardoners, and Carriers of Indulgences. The Fifty ninth orders Viſitations, and regulates the Fees. The Sixtieth impoſes Pecuniary Mulcts againſt Excommunicated Perſons, that do not take care to get off their Excommunications. The Sixty firſt is againſt too great an Eaſineſs in granting Diſpenſations.

The Four following Regulations relate to the Temporal Goods of Churches, ſuch as Tithes, Oblations, Revenues of Fabricks, and the laying of them out. At laſt it declares, that the Council ſubmits theſe Regulations to the Judgment of the Holy See; and that it does not intend to do any Prejudice to the Rights and Authority of the Gallican Church.

Council of RHEIMS, *in* 1564.

WHen the Cardinal of *Lorrain* returned from the Council of *Trent*, he held a Provincial Council at *Rheims* in *December* following, to cauſe the Decrees of the Council of *Trent* to be receiv'd there, and to endeavour after the Reformation of *Council of* Rheims *in* 1564.

[(*s*) The *Maniple* is a ſort of Scarf, which the Prieſt wears upon his Left Arm whilſt he Celebrates Maſs.]

the

the Clergy, and of the Eccleſiaſtical Diſcipline of his Province. The Biſhops of *Soiſſons*, *Senlis* and *Chaalons*, were there in Perſon, and the Proctors of the Biſhops of *Noion*, *Laon*, *Amiens* and *Boulogne*. The Archbiſhop of *Sens*, and the Biſhop of *Verdun*, who were then at *Rheims*, were called to it. The Deputies of Chapters, and ſeveral Abbats, had alſo Votes there. The Duke of *Guiſe*, the King's Lieutenant in *Champagne*, the Bailiff of *Vermandois's* Lieutenant, and ſeveral Lords, were alſo preſent at that Aſſembly: Every thing was managed there with great Order and Ceremony. The Cardinal of *Lorrain* earneſtly deſired of the Council, that they would begin with examining whether there was any thing to be objected againſt his Conduct, that it might be Reformed; and afterwards, that they would labour to draw up Articles of Reformation for Eccleſiaſticks and Monks. A Profeſſion of Faith was read there, in which the Decrees of the Council of *Trent* were approved, then they made Regulations about Divine Offices, and they quite aboliſhed Pardoners; at laſt they read the Synodical Statutes which the Cardinal of *Lorrain* had cauſed to be drawn up, upon which every Man made his Obſervations. The Curate of *Vitry* was Inform'd againſt for Non-Reſidence, and condemned to quit his Benefice, only upon condition that he ſhould have a Penſion of a Hundred Livres. The Biſhop of *Beauvais* was declared Contumacious, and it was reſolved that the King ſhould be written to about him. It was reſolved alſo, that the Complaints of the Churches of the Province againſt Hereticks ſhould be carried to the King. At laſt, when the Statutes had been Read, Corrected and Approved, the Council broke up.

Council of CAMBRAY, *in* 1565.

Council of Cambray.

Maximilian of *Berghen*, Archbiſhop of *Cambray*, willing to exalt his new Dignity of Archbiſhop, which had been conteſted by the Archbiſhop of *Rheims*, held a Council at *Cambray* in *Auguſt* 1565. in which he made ſeveral Regulations, conformable to thoſe of the Council of *Trent*, about prohibited Books, Schools, Seminaries, Preaching of the Word of God, Reformation of Divine Offices, Eccleſiaſtical Miniſtry, Examining of Curates, Reſidences, Viſitation of Dioceſes, Matrimony, Tithes, Purgatory, Monaſtical Diſcipline, Worſhipping of Saints, Images, Relicks, and Indulgences. The Biſhops of *Tournay*, *Arras*, *S. Omers*, and *Namur*, aſſiſted at this Council.

Councils of MILAN, *and other Statutes and Regulations held and made under* S. Charles Borromee *Archbiſhop of* MILAN.

Councils of Milan, under St. Charles Borromee.

S. *Charles Borromee*, Nephew to *P. Pius* IV. Cardinal of *S. Praxedes*, Archbiſhop of *Milan*, took mighty Pains to reſtore the Diſcipline of the Church, and to Reform Manners in his Province, and in his Dioceſe; and the moſt effectual Means which he made uſe of, was to hold Provincial Councils, and Dioceſan Synods, in which he made a great many Regulations, conformable to thoſe of the Council of *Trent*, and to procure their Execution.

He held Six Provincial Councils. The Firſt was in *Auguſt* 1565. whoſe Decrees were divided into Three parts; the Firſt contained thoſe which related to Faith, and the Ways of preſerving it; the Second, Thoſe which related to the Adminiſtration of the Sacraments: And the Third, Thoſe which related to Hoſpitals and Monaſteries. He obſerved nearly the ſame Order in the following Councils.

The Second, was in *March* 1569. It contains ſeveral more particular Regulations concerning the Functions and Duties of Eccleſiaſticks.

The Third, held in 1573, adds ſeveral Clauſes and Circumſtances to the former Regulations.

The Fourth, was in 1576, and the Fifth, in 1579. They are more particular in what relates to the Policy of the Church, add ſeveral Regulations to the former, purſuing ſtill the ſame Order, and the ſame Method. The Sixth, in 1582, adds very few things to the former. The Seventh, was ſummoned to meet in *April* 1585, but was never held, becauſe S. *Charles* died the *November* before.

He held alſo Eleven Dioceſan Synods in thoſe Years, in which he held no Provincial Councils; in which, ſeveral very uſeful Statutes were made.

He

He publiſhed likewiſe a great many *Ordinances*, *Inſtructions*, *Paſtoral Letters*, *Regulations* and other *Conſtitutions*, to be ſeen in the *Collection of the Acts of the Church of* Milan; printed in Two Volumes in *Folio* at *Lions*, in 1583.

Council of TOLEDO, *in* 1565.

SEveral Councils were held in *Spain* in 1565, after the Concluſion of that of *Trent*, to put its Decrees in Execution. They were held at *Toledo*, *Salamanca*, *Saragoſa* and *Valentia*; but the Decrees of none of them were printed beſides that of *Toledo*, *Chriſtopher de Sandoval* Biſhop of *Corduba*, Five Biſhops of that Province, and an Abbat were preſent. The Firſt Seſſion was held *September* 8: In it the Decree of the Council of *Trent*, concerning the Celebration of Provincial Councils, and the Confeſſion of Faith, were recited. The Second was held upon *January* 13. 1566, in which Thirty one Articles of Regulations concerning Biſhops, Curates, Canons and other Beneficiaries were read, and Twenty eight others in a Third Seſſion, in which Prieſts were appointed to take care of the Execution of the Decrees of the Provincial Council. *Council of* Toledo *in* 1565.

Council of MECHLIN, *in* 1570.

COuncils alſo were held in *Flanders* for the Reception of the Council of *Trent*. The Decrees of that of *Mechlin*, held in 1570; in which *Ritbovius* Biſhop of *Ipres*, the oldeſt Biſhop of his Province preſided, are ſtill extant. It is there decreed, That all the Decrees of the Council of *Trent* ſhall be executed, and they made particular Regulations concerning adminiſtring the Sacraments, promoting to Orders, Marriages, Celebration of the Divine Offices, Obſervation of Feaſts, Indulgences and Superſtitions; the Duties of Biſhops, the Fees of their Secretaries for Diſpatches, Reſidence of Miniſters, Duties of Rural Deans and Pariſh Prieſts, Inſtitution of Schools, Seminaries, Unions of Benefices, Leaſes, and preſerving the Eſtates of the Church, Religious Men and Women, Apoſtolical Letters, Judges Delegates, Uſury and Viſitations. *Council of* Mechlin *in* 1570.

PROVINCIAL COUNCILS held in FRANCE, *after the Council of* Trent.

THough the Decrees of the Council of *Trent* were never received and publiſhed in *France*, yet the *French* Biſhops held ſeveral Provincial Councils; in which they embraced Pope *Pius* the IV's Creed, and made Regulations conformable to thoſe of the Council of *Trent*.

The Cardinal of *Bourbon* held one at *Roüen* (*a*) in 1581, which contains very noble Inſtructions concerning the Duties of Biſhops, Curates and Oficials. The Cardinal of *Guiſe* held another at *Rheims* (*b*) in 1583, which contains ſeveral Regulations concerning the Adminiſtration of the Sacraments, the Conduct and Duty of Eccleſiaſticks: The Decrees and Acts of that Aſſembly are exſtant. *Antony de Sanſac*, Achbiſhop of *Bourdeaux*, (*c*) held another in his own City that Year, which contained Regulations of the ſame Nature. There was another alſo held in the ſame Year, by the Prelates of the Province of *Tours*, (*d*) in which *Simon de Maillé*, Archbiſhop of *Tours*, preſided; and the next Year one at *Bourges*, in which *René de Beulne*, Archbiſhop of *Bourges*, preſided; (*e*) where were preſent the Biſhops of S. *Flour*, *Cahors*, *Limoges*, and a Proctor for the Church of *Clermont*, the See being vacant. That Council made very many Canons. In 1585, there was one at *Aix* in *Provence*; at which were preſent, beſides the Archbiſhop of *Aix*, the Biſhops of *Apt*, *Gap*, *Ries* and *Siſteron*, and a Proctor from the Biſhop of *Frejus* (*f*). One at *Tholouſe* in 1590, (*g*) under the Cardinal of *Joïeuſe*, Archbiſhop of that City, at which aſſiſted the Biſhops of S. *Papoul*, *Rieux*, and *Vabres*, and the Proctors of the Biſhops of *Lombez*, *Pamiers*, *Mirepoix*, and the Chapter of *Montauban*. (*h*) The Archbiſhop of *Avignon* held one in 1594. It is impoſſible to ſet down all the Decrees of theſe Councils: It is ſufficient to give notice, that they are Regulations concerning the Duties and Functions of Biſhops, Curats and other Eccleſiaſticks; the Adminiſtration of the Sacraments, the Eſtabliſhment of Schools and Seminaries, Celebration of Divine Offices, Eccleſiaſtical Juriſdiction, the Goods of the Church, Monaſteries, Schools, Hoſpitals, Church-yards, Prohibited Books, Viſitation of Dioceſes, and ſeveral other Points of Diſcipline.

(a) *Council of* Roüen *in* 1581.
(b) *Council of* Rheims *in* 1583.
(c) *Council of* Bourdeaux *in* 1583.
(d) *Council of* Tours *in* 1583.
(e) *Council of* Bourges *in* 1584.
(f) *Council of* Aix *in* 1585.
(g) *Council of* Tholouſe *in* 1590.
(h) *Council of* Avignon *in* 1594.

Council of MEXICO, *in* 1585.

Council of Mexico in 1585. THE Chriſtian Religion being eſtabliſhed in *America*, the Archbiſhop of *Mexico*, and the Biſhops who were ſettled in that New World, thought themſelves obliged to draw up a Body of Canons for the uniform Government of their Churches. It was drawn up in 1585, and approved of by the Archbiſhop of *Mexico*, and Six Biſhops aſſembled together, who commanded theſe Regulations to be obſerved in the whole Province of *Mexico*. They are taken for the moſt part out of other Councils and the Canon Law.

Council of AQUILEIA, *in* 1596.

Council of Aquileia in 1596. THis Council was very numerous; the Archbiſhop of *Aquileia* preſided in it; Ten Biſhops aſſiſted him, and Four Deputies of abſent Biſhops: They were very particular upon almoſt all the Points relating to the preſent Diſcipline of the Church.

When we conſider the great number of different Regulations made in theſe laſt Councils, which exceed in number all the Canons of the ancient ones, we cannot forbear regretting the ancient ſimplicity of our Foreſathers, and deploring the Misfortune of theſe latter times, in which there is a neceſſity of making ſo many Laws to regulate Diſcipline, and to keep Chriſtians within their Duty; and what is yet more lamentable is, that with all this multitude of Laws, the Manners of Chriſtians and Diſcipline are at preſent not near ſo well regulated, as they were in the Firſt Ages of the Church.

CHAP. IX.

Of the Aſſemblies of the Clergy of France, *which were held from the Year* 1561, *to the End of the Century.*

THE Regular Aſſemblies of the Clergy of *France* by Deputies, began towards the End of the Sixteenth Century. The Firſt was that of *Poiſſy*, in 1561, mention'd already, in which they gave the King a *Free Gift*, for the payment of which, they were forced to alienate ſome of the Eſtates of the Church. Another was held at *Paris* in 1567, to put the Contract made in that Aſſembly in Execution, at which *Nicholas Pellevé*, Archbiſhop of *Sens*, the Biſhops of *Paris*, *Liſieux*, *Avranches* and *Vence*, with the *Syndics* and Two *Deputies* of the *Second Order* of every Province, aſſiſted. The Firſt thing which the Preſident, the Archbiſhop of *Sens*, did in the Firſt Seſſion (*Sept.* 25.) was to proteſt, "That that Aſſembly was not a Synod, or Council, Provincial or Na-"tional, and that thereby no Right was acquired, or Prejudice done to any of the Aſſi-"ſtants, as to Matters of Precedence. That Aſſembly gave the King 700000 *Livres*, demanded the Publication and Execution of the Council of *Trent*, gave in a Paper of Grievances, and made Remonſtrances about the Regale, Sentences of Eccleſiaſtical Judges, and the Preſervation of Goods, Privileges, Immunities and Franchiſes of Eccleſiaſticks.

Aſſembly of 1567.

In this Aſſembly it was ordered the firſt time, "That there ſhould be Aſſemblies of "the Gallican Church every Five Years, compoſed of One or Two Deputies at moſt "out of every Province, and held at *Paris* in *September*. This Aſſembly broke up *February* 9. 1568.

Aſſembly in 1579. Nothwithſtanding this Order, there was no Aſſembly held before the Year 1579; for whilſt the King conſtantly enjoy'd the Tenths which were given him by the Aſſembly at *Poiſſy*, he did not concern himſelf to call an Aſſembly. The Dioceſes which claimed a Diſcharge of Payment of Tenths, from the laſt Day of the Year 1577, according to the Terms of the Contract of *Poiſſy*, and which were tired out with Executions ſerved upon Eccleſiaſticks, to make them pay Tenths ſtill farther, ſent Deputies to *Paris* in 1578, in great numbers. They preſented a Petition to King *Henry* III. for Leave to call a General Aſſembly. The King refuſed it at firſt, and granted it afterwards for *May* 1579, by his Letter of *January* 12, of that Year, in which he commands the Clergy

Clergy to chooſe Two or Three Biſhops deputed out of every Province; but by another Letter of *May* 23, he allows them to chooſe Deputies out of the Second Order, provided that, out of Three, One be a Biſhop. The Aſſembly was opened *May* 30, at *Paris*; but *June* 2. following, the Deputies ſent to the King to grant them another Place to meet in beſides the City of *Paris*, and his Majeſty granted them the City of *Melun*, where they held their Firſt Seſſion *June* 20. There Diſputes aroſe about fixing the *Preſident*: the Archbiſhop of *Lions* pretended, that he ought to preſide becauſe he was Primate, and the Archbiſhop of *Bourdeaux* as the oldeſt Archbiſhop; ſo it was reſolved, that the Aſſembly ſhould chooſe a Preſident who ſhould enjoy that Right *Jure Conceſſionis*, but not *Jure Dignitatis*. The Archbiſhops of *Lions* and *Bourdeaux* were choſen Preſidents together, without having any other deliberative Voice than for their own Province: It was reſolved alſo, That they ſhould give their Opinions *Ordine Inverſo* by Provinces, and not by Heads. They began with taking an Oath, to vote according to their Conſciences, and not to divulge their Debates directly or indirectly.

June 16. It was reſolved, That the King ſhould be deſired to cauſe the Council of *Trent* to be publiſhed with the *Qualifications* drawn up by the *States of Blois*, and that Reſolution was confirmed *July* 6. It was reſolved likewiſe, That ſince the *Preſidents* and *Gens du Roy* in the *Court of Parliament*, had added to the *Qualifications of Blois*, *That it ſhould be without prejudicing the Rights and Authority of the King, and the Decrees of the Court*, his Majeſty ſhould be Petitioned to command them to Name the Decrees which they Pretended were prejudicial to the King's Authority, and to the Decrees of the Court, before they proceeded to Publication; that ſo being communicated to the Aſſembly of the Clergy, they might receive Satisfaction, and ſuch an Anſwer as it ſhould think convenient.

" The Speaker alſo was commanded, to lay before the King with vigour, the Incon-
" veniencies and Diſorders which are ſo Prejudicial to the Church, and to his Majeſty's
" Reputation, and the Welfare of his Affairs, by the ill Diſtribution which was made of
" Prelacies and the other Principal Benefices of his Kingdom; the Scandalous Simony
" which was practiſed, and the diſpoſal of Benefices in Truſt, which was ſo evidently
" authorized by his Privy Council, and ſuch like Diſorders; and to Petition his Majeſty
" with all Humility and Reſpect, to endeavour to remedy theſe Things for the future.
" A Petition was alſo drawn up to this purpoſe, in which the Clergy complains, That
" there are in the Kingdom 24 or 25 Archbiſhopricks and Biſhopricks without Paſtors
" held in Truſt, and beſeeches his Majeſty to cauſe the Council of *Trent* to be publiſh-
" ed, and to reſtore Elections in Metropolitical Churches, and in Abbies and Mona-
" ſteries, as was practiſed before the Concordat; and that the vacant Churches, and thoſe
" now held in Truſt, may be ſo provided for, that he would declare all Penſions
" granted upon Benefices to Perſons wholly Lay, invalid and null; and that it was not
" his Intention to receive any *Annates* from Benefices, or to appropriate their Revenues
" to Secular Commendams.

Arnaud de Pontac, Biſhop of *Bazas*, made the Speech to the King upon *July* 3.
" He told him, the Diſorders proceeded from Two Cauſes. Firſt, want of obſerving
" Eccleſiaſtical Diſcipline. Next, a ſcarcity of proper and ſufficient Perſons in the
" chief Employments and Dignities. He beg'd leave of the King, to reſtore and re-
" form Diſcipline purſuant to the Council of *Trent*; whoſe Decrees he entreated his
" Majeſty to cauſe to be publiſhed, that they might be inviolably obſerved throughout
" his Kingdom. He repreſented to him, that the 35 Dioceſes which there are in *Languedoc*,
" and *Guienne*, are ſo abandoned, that they were all this Year without making any Holy
" Chriſm, which they were forced to fetch beyond the Mountains out of *Spain*. He
" complained of the public Commerce which was made of Benefices, authorized even
" by a Decree of the Grand Council, which order'd, That the Money ariſing from
" the Sale of a Biſhoprick, ſhould go towards paying the Sellers Debts; and by ano-
" ther Decree of the Privy Council, the Poſſeſſion of an Abbey was adjudged to a
" Lady, as having been given to her in Dower; and it orders, that after her deceaſe,
" her Heirs ſhould enjoy it in equal Portions. He added that it was a current Report,
" that he intended to erect Secular Commendams. He concludes with a pathetical
" and threatning Exhortation, repreſenting that there were above Two thirds of the
" Churches in the Kingdom, in which the Service of God was entirely neglected;
" and he deſired the King to reſtore Elections, that theſe Abuſes might be recti-
" fied.

The King replied, " That he was very glad that the Clergy intended a Reformation, " he having deſired nothing more than to ſee it; that a good part of the Clergy had " been the chief Cauſes of theſe Diſorders, ſince they were not willing to give a Third " Part of their Revenues to the Poor, and would not content themſelves with one Be- " nefice. As to Elections, that he had a Right of Nomination to Biſhopricks and Ab- " bies, which had been acquired and left to him by his Predeceſſors, who had enjoyed " it with the conſent of the Pope and the Church; that he was not the only Man " who had the Right; that others had it likewiſe, as the Kings of *Spain* and *Poland*; " that he knew better than any Man who were fit and capable for ſuch Employments; " that if wrong Proviſions had been made formerly, he had found this Evil introduced; " that he confeſſed he might perhaps have put in 4 or 5 undeſerving Men, but for the " reſt, he had done his Duty well. Then he ſet down the Inconveniencies which would " ariſe from Elections; that there would be nothing but Intrigues, Factions, Cabals, " Quarrels, Corruption and Simony, as had been committed before the Nominations; " that Eccleſiaſticks were the Men that were guilty of Simony, and that trafficked for Be- " nefices. As for Secular Commendams, that he had no other Intention but to ſupport " and maintain the Catholick Religion more and more, as might be ſeen by the Statutes " of the Order; and that he took the Annates to ſupport that Order, without any Intention " of appropriating the Eſtate of the Church thereunto: That it ſhould not be his Fault " that the Council of *Trent* was not publiſhed; but that his Brother *Charles* could never " do it. That as ſoon as its Decrees were brought in by the Cardinal of *Lorrain*, there " was a Council held at *Fontainbleau*, in which the Lord Cardinal and others of his " Council, the Preſidents and *Gens du Roy* of his Court of Parliament were preſent, " and there it was not judged expedient to publiſh it; and beſides they took notice there " of Fifteen or Sixteen Articles contrary to the Rights of the Kingdom, and the Liber- " ties of the Gallican Church: That when he had acquainted the Pope with the trou- " bleſome Condition of his Kingdom, which was ill prepared to receive the publication " of the Council, his Holineſs had deſiſted to ſollicite it; that he was not the only King " that had not publiſhed it, there being other Chriſtian Kings who had not yet done it. " And as for the Reformation which they pretended to draw from the Council, he " thought it was not ſo neceſſary as they ſaid, ſince he was informed that there were " other Councils, ſeveral Canons and Holy Decrees to which they might conform, and " even from which the Statutes of that Council had been taken.

The Biſhop of *Bazas* made Anſwer, That he acknowledged the Corruption of ſeveral particular Men among the Clergy, but that that ought not to be imputed to the whole Body; that he was willing to have a Conference with the Preſidents, Procureurs and Advocates of the King in the Court of Parliament, concerning the Difficulties that there might be in the publication of the Holy Council of *Trent*; that he perſiſted to maintain that Elections were neceſſary, offering in the Name of the *French* Biſhops to reſign their Biſhopricks, upon condition that Elections might be reſtored. He approved of the *Order of the Holy Ghoſt*, provided the Church did not ſuffer by it; and as for levying of Annates, he remonſtrated, that that would lie heavily upon his Majeſty's Conſcience.

The King having ordered Monſieur *de Believre* to propoſe the Continuation of the *Intereſt* to the Aſſembly upon *July* 23. The Archbiſhoprick of *Lions* made anſwer, That the Clergy would not think of Temporals, till the Spirituals had been regulated; and that they deſired the King in the Firſt Place, to give them an Anſwer to their Demands given in by the Biſhop of *Bazas*. The ſame Anſwer was made to the *Prevoſt des Marchands*; they promiſed however to conſider of it.

The Archbiſhop of *Lions* told Monſieur *de Believre*, " That the Clergy had given " the King more in theſe laſt Twenty Years than they had done in One thouſand two " hundred Years before, and ever ſince the Church was ſettled in that Kingdom. " He made a long Harangue about the Immunities of the Clergy; owning however, " that the Clergy had a Power of aſſiſting the State in its preſſing Neceſſities. He " anſwer'd Pope *Boniface* VIII's Bull, which was urged to prove, That the King in his " Neceſſity may diſpoſe of the Clergy's Goods, in a Lawful and Cuſtomary way. " I. That it was forged; the Arguments he uſed, were, That it was dated *Anno Pont.* 3. " whereas *Boniface* and *Philip the Fair* had been Enemies from his Second Year, and " were never reconciled afterwards; That it is ſaid, *Idem Bonifacius Papa hoc jus exten-* " *dit, pro Redemptione Regis, Reginæ & Filiorum ejus, Anno Pont.* 13: Whereas *Boniface* " was Pope but Eight Years Nine Months and Seventeen Days. II. That though ſuch

" a Pri-

" a Privilege had been granted, yet it had been revoked by *Boniface* himſelf, who for-
" bad the King to take any thing from his Clergy, any Privilege to the contrary not-
" withſtanding. III. That that Bull is only an Explication of the Bull *Clerici*; and that
" the Pope there declares only, That that Law, ſo far as it denounces Excommunica-
" tion againſt the Kings that ſhall oppoſe it, is not valid againſt the King of *France*,
" and does not oppoſe his common Right. IV. That *Philip* never made uſe of that
" Privilege, and obtained of Pope *Benedict* a Permiſſion to levy a Tenth in the Year
" 1304, to execute which, he called in the Biſhops and Prelates; that he obtained alſo
" another from *Clement*. That when *Philip* V. had a mind to a Tenth, he pretended
" to take a Voyage beyond Sea, and the Pope granted it to him; and that he called
" for that purpoſe an Aſſembly at *Paris*, who were of Opinion, that his Paſſage croſs
" the Water was not intended; but in caſe he took it, and that the King had occaſion
" for a Sum they would grant willingly to him, and to thoſe that ſhould go with him,
" Tenths upon the Revenues of the Clergy; and that upon that Anſwer, nothing was
" levied. That *Charles* IV. asked Leave of the Pope to levy a Tenth: That in *Charles* VI's
" Time, the Duke of *Anjou* got Leave to raiſe ſome Tenths upon the Clergy of *France*;
" but that not being done with their Conſent, the Eccleſiaſticks oppoſed it vigorouſly,
" and *John Gerſon* made thereupon a very noble Speech for the Privileges of the Church;
" which ſhews, that thoſe Two Conditions was ſo connected together, namely, the
" Conſent of the Clergy, and the Authority of the Pope, that one was uſeleſs without
" the other. That this Form has always been obſerved, even in King *Francis* I's Reign,
" who, when he began to levy Tenths, had the Pope's Bull, and the Clergy's Con-
" ſent; and that afterwards, when he put forth rigorous Letters, he made a Declaration
" that they ſhould not be Prejudicial, nor claimed as Precedents, to attribute any Right
" to the King of levying any Money upon Churchmen, againſt and in Prejudice to
" the Churches Liberties and Immunities; that in the Fear they were under, leſt in
" theſe laſt Aſſemblies things might be done againſt their Liberties, and injurious to
" Rights and Immunities, they would not confirm them, till they had examined them,
" which they ſhould endeavour to do.

Believre replied, " That the King would not touch the Immunities of the Clergy,
" nor inſiſt upon his Contracts; but prayed them, upon the account of his Neceſſities,
" to do it voluntarily and willingly; he ſet forth alſo the Preſſures of the State, the
" Loſſes which the King had ſuffer'd to maintain Religion: That the Contract was
" made in 1577, upon mature deliberation, and in a numerous Aſſembly; he ſaid alſo,
" That the King would give an Anſwer to the Clergy's Papers, and that an Anſwer was
" now a drawing up.

The *Prevoſt des Merchands* inſiſted and preſs'd mightily, that the *Intereſt* due to the *Chamber of Paris* might be paid; and ſaid, that the Clergy's Money was employ'd in paying Arrears, and not Fonds.

The King wrote again to the Clergy, to Content the *Chamber of Paris*; but notwithſtanding that, the Clergy ſent Deputies to his Majeſty to let him know, That they could not acknowledge themſelves obliged to the Contracts made with the *Chamber of Paris*.

Theſe Deputies were charged likewiſe with Articles for the Reformation of the Church; and they were to deſire, I. That the Decrees of the Council might be obſerved, as a means to deſtroy Hereſy, to re-unite Chriſtians, and to reform the Diſcipline of the Church: Petitioning his Majeſty to cauſe them to be Publiſhed and kept, but without prejudicing the Liberties of the Gallican Church, the Exemptions of Juriſdictions, and other Privileges of Cathedral and Collegiate Churches, and the other Eccleſiaſtical Perſons of this Kingdom. II. That Elections might be reſtor'd. III. That the Commendams which were erecting in favour of Laymen might be ſuppreſs'd. IV. That the Exaction of the Annates of vacant Benefices might be ſtop'd. V. That Divine Service might be commanded to be reſtored in the Pariſhes where it has been intermitted, as well by the Uſurpation of the Gentlemen, as by the violence of the Innovators. Theſe Articles were reſolved upon at *Melun*, in the Aſſembly of *July* 28. 1579. The Three laſt Articles were granted by the King upon *Sept.* 12. following.

Auguſt 8. The Archbiſhop of *Lions*, the Biſhops of *Bazas* and *Noyon*, who had been deputed to the King upon *July* 20, came back to the Aſſembly and reported, That they had deſired a Reformation of the King: That his Majeſty told them, He would let them know his Pleaſure upon that Head in a few Days; and that he expected a Supply from the Clergy. The Archbiſhop of *Lions* offer'd to grant One, but ſaid, That the Clergy could

could not acknowledge that they ow'd any thing at preſent to the *Chamber of Paris*. The King thereupon granted them a Conference upon Monday *Aug.* 3. with the *Chancellor* the Duke of *Nevers*, the *Marſhal de Retz*, the *Biſhop of Paris*, *Believre* the *Procureur-General*, and the *Grand-Prior of Champagne*.

To their Demand, that the Council ſhould be publiſhed, the Chancellor ſaid, That as the Biſhops had brought in their Qualifications, ſo the King had ſome to make on his part, and that the Proteſtants might take Exceptions at it, as being contrary to the Edict. The Archbiſhop of *Lions* replied, That the Conference was not about that, and that they could not yield in what related to the Honour of God. Then they debated about Elections, without coming to any Determination. As to the Commendams, the Clergy were ſatisfied with the King's Declaration, That he did not intend to erect Commendams upon the Goods of the Church. Then they came to the Buſineſs of the Intereſt, which was the Principal Queſtion: On the Clergy's ſide it was ſaid, That Alienations of Church Revenues are forbidden, except in caſe of Neceſſity, and with the due Solemnities, which are a general Conſent upon mature Deliberation, that the Contracts in Debate are a Sale, and an Alienation; That the firſt, in 1567, had more colour than the latter, which were made by particular Men, and never ratified; that in the former, there were not Fifty Dioceſes named. Laſtly, That the Pope had never given his Conſent. They offer'd, however, to give the King a Supply.

The *Procureur-General* ſaid, Theſe Contracts were Authorized by the King, verified and made for a lawful Cauſe, and by [Lawful] Proctors. The Archbiſhop of *Lions* ſaid, That theſe Proctors had neither Right nor Power to make them; on the contrary, that they were forbidden.

The *Chancellor* and *de Retz* ſaid, That ſome Expedient muſt be found, and then ask'd the *Deputies*, If they had any. They anſwered, No; and ſaid, They had no Powers to grant any Supply till they were diſcharged of the Intereſt. The King then ſent the Deputies back upon *Aug.* 25. to acquaint the Aſſembly with his Neceſſities, and with his Pleaſure, That they ſatisfy the Intereſt due to the *Chamber of Paris*, and return him an Anſwer before next Sunday. Upon the 28th, it was reſolved to beg time; and it was granted to Sunday *Sept.* 6. Upon *Sept.* 4. it was reſolved to offer the King, by way of *Free Gift*, a Million of Livres a Year for 6 Years, provided the Clergy were Diſcharged of the *Intereſt*. The King by a Decree of the *Upper-Council* (*a*) of *Sept.* 12. 1579. declared, That he would not prejudice the Contracts of the *City-Chambers*; and willed and ordained, That for the diſcharge of the Intereſt and Arrears due to them, the uſual Subſidy ſhould be raiſed; that it ſhould be levied as formerly, and impoſed upon the Clergy, and that Churchmen ſhould be maintained in the free Enjoyment of their Eſtates.

(*a*) *Conſeil d'Enhaut.*

Sept. 12. It was reſolved to appoint Two Agents, who ſhould take care of the Affairs of the Clergy, and Dioceſan and Metropolitical Syndics. The Agents were to have 500 Crowns a Year. The firſt Agents that were choſen, were *Loap* and *de Tiffaut*; and it was order'd, That they ought to be named every Two Years by the Provinces in their Turns; and that the particular Receivers of the Tenths ſhould be ſuppreſs'd; and that Three Perſons of Note out of the Eccleſiaſtical State of every Province ſhould be choſen every Three Years to judge of Appeals of Archbiſhopricks and Biſhopricks, who were to take with them Counſellors out of the *Church*, the *Sovereign* and *Preſidial Courts*; and that their Judgments, if Seven were preſent, ſhould be Sovereign (*b*) that Archbiſhops and Biſhops might be preſent at them, if no Cauſes in which they might be judged were to be heard, or their Vicars, and the Deputies of the Clergy of their Dioceſes. It was moved, that Archbiſhops and Biſhops ſhould take an Oath before their Chapters, That they did not obtain their Dignities Simoniacally, nor were poſſeſſed of them in Truſt; and the Abbats, Priors, and other Beneficiaries, before their Ordinaries.

(*b*) *i. e. Without Appeal.*

September 25. There was a new Proteſtation againſt the *Intereſt* due to the *City-Chambers*; there had been a former one upon *Feb.* 22. 1577. Upon *Sept.* 26. the *Aſſembly* was Adjourned till *Sept.* 30. to the Abbey of *S. Germain des Prez* in *Paris*.

October 7. The King told the Deputies, That he could not then conſent to the Publication of the Council of *Trent*: That he promis'd to name to the Biſhopricks and Benefices in his Gift, ſuch Perſons as deſerved them to fill them; and that the Clergy ſhould feel leſs Inconveniencies in that, than in Elections. He continued to demand the Payment of the *Intereſt*.

After

After many Diſputes, it was order'd upon Saturday, *Octob.* 10. That the King ſhould be Petition'd to diſſolve and make void all Contracts with the *Chambers of the Cities of Paris and Tholouſe*, pretended to be made by the Clergy of *France*; and that thereupon the Clergy, with the good Leave of our Holy Father the Pope, whoſe Permiſſion and Authority they ſhould deſire, ſhould oblige themſelves at preſent, in good and legal Form, in the Sum of 733000 Livres Intereſt, the Principal redeemable for ever, at the Conveniency and good Pleaſure of the Clergy: And becauſe, beſides that Sum, the *Chamber of Paris* pretended, that 467000 Livres Intereſt was ſtill due to them; the Clergy offer'd to impoſe a Tax for the payment of that Sum, only for Three Years; during which time, his Majeſty ſhould be Petition'd to call a Meeting of the *States-General*, to find out Ways and Means to diſcharge his Debts: To contribute towards which, if the Clergy had a mind to enter, the 733000 Livres Intereſt ſhould be reckon'd in as part; provided that his Majeſty would charge thoſe *under value, and thoſe that were not enjoy'd* (c): That one Dioceſe ſhould not be obliged to pay for another; and that the Eccleſiaſticks might be charged with no other Impoſitions. Purſuant to this Reſolution, a Petition was preſented *Octob.* 14. to the King, with theſe Propoſals. The King demanded, that all the *Intereſt* might be diſcharged by the Clergy; the Aſſembly would grant nothing more, and deſired Leave to riſe.

(c) *Non valeurs & nonüjoiſſances.*

Octob. 23. A *Latin* Diſcourſe made by order of the Aſſembly, Entituled, *Quid privatim & publicè deceat in Vitâ & Moribus Clericorum*, was preſented by the Biſhop of *Nevers*, and was read and approved.

Octob. 26. The Abbat of *Citeaux* read a *Latin* Tract, Entituled, *Capita de Reformatione Regularium*; and *M Cibert* another, *De Eccleſiarum Viſitatione*; which were approved.

October 28. The *Aſſembly* received an Order, not to break up till the Queen Mother came to them; ſo it was Adjourned to *Nov.* 8. to the *Bernardins*. *Nov.* 15. the *Aſſembly* Complimented the Queen; and the 16th, it ſate in the Abbey of *St. Germain des Prez*, in the Cardinal of *Bourbon* the Abbats Hall, who was preſent at the *Aſſembly*. It was there reſolved, that the Aſſembly ſhould inſiſt upon demanding, That the King ſhould be ſatisfied with their Offers.

His Majeſty reply'd, That he was poſitively reſolved to have the Clergy pay 1400000 *Livres per Annum*; and if thoſe *under-value* exceeded the 200000 *Livres* which he demanded above their Offer, he would take it upon himſelf; that he intended they ſhould pay, beſides the Arrears due to the *City-Chamber*, and the 900000 *Livres* due to the Lord and Lady of *Nemours*, and other private Perſons; not being willing to hear any more of that Matter, nor to ſuffer them to come again to his Majeſty, he ſeeming to be very much diſcontented. Thereupon it was ſaid in the Aſſembly, *Ira Regis mors eſt*. However, the extream Poverty and Weakneſs of the Clergy on the other ſide entred into Conſideration, and it was reſolved to keep to their Offer, and to order the Sieur *de Chiverny* to acquaint him therewith.

November 20. The King was willing to ſpeak to the whole Aſſembly that was to wait upon him; He told them, he would have what he had deſired of them put in Execution; and beſides, if a War, nor any neceſſity ſhould happen, his Clergy muſt give him Supplies, only (ſays the King) I think *Solidities* (t) are unjuſt.

The Conditions which the Clergy deſired upon which to pay the 1400000 *Livres*, were, I. That the King ſhould by his Letters Patents declare, That nothing ſhould hereafter be Levied upon the Clergy, except it were for a lawful Cauſe, to be propoſed in the general Aſſembly of the Clergy, and with their Conſent. II. That there ſhould be no *Solidities* in any Dioceſe. III. That the Clergy ſhall not be anſwerable for the *Under-values*, and that the King ſhall Indemniſy them. IV. That a Dioceſe or Beneficiary that ſhall be Plunder'd of their Revenues by War or Violence, ſhall be diſcharged *pro ratâ* of their being Plunder'd, or their *Non-enjoyment*. V. That his Majeſty ſhall give the neceſſary Proviſions, for what he has granted of the Spiritualities or Liberties of the Church. VI. That the Petition for Levying of Tenths, ſhall be anſwered according to the Intention of the Clergy. VII. That what ſhall be now granted, ſhall be without a new Contract, and by way of Subſidy for Three Years, during which time his Majeſty ſhall cauſe his *States* to be Aſſembled to pay

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[(t) *Solidity* in the *French* Law is a joint Obligation entred into by ſeveral Creditors, by which every one of the Obligees binds himſelf to pay what they all owe in Common, upon the default of the reſt.]

his

his Debts. VIII. That this ſhall not prejudice Exemptions, nor give Approbation to [former] Contracts. IX. That there ſhall be a conſiderable Abatement according to the nature of the Intereſts.

It was ſaid, That the Memorials drawn up formerly concerning Seminaries, Viſitations, and other Parts of Eccleſiaſtical Diſcipline, ſhould be put into the Biſhop of *Never*'s Hands, who was deſired to put them into good Form, that they might be Printed if it ſhould he thought expedient; and that the ſaid Articles ſhould only be looked upon as Exhortations, and not as Statutes and Decrees.

Several Memorials concerning the Reformation of Colleges and Univerſities were preſented to the Aſſembly.

December 11. 1579. The Proteſtations againſt the Contracts were given in to the *Prevoſts des Merchands*, and the *Eſchevins* of the City of *Paris*. (*u*) The Parliament thereupon made an Order, to Command the Deputies of the Aſſembly to be Arreſted, and kept in Cuſtody in their own Lodgings. The Execution of this Order was ſtopt by an Order of Council, mentioned by the King in his Letter to the Clergy.

December 22. 1579. The Clergy order'd, that all Beneficiaries, ſhould be obliged to take an Oath, That they do not hold their Benefices by Simony, nor in Truſt, nor pay Penſions out of them; and in caſe that any, notwithſtanding their Oath, ſhould be guilty, that they ſhould be dilated to the next Synod.

To the Clergy's Conditions the King made anſwer, That his Majeſty would not have it ſaid, that nothing could be impoſed upon the Clergy without their Conſent, unleſs with the Clauſe of the Aſſembly of *Poiſſy*: Nor would he have it ſaid or ſpecified *without Leave*, tho' he would not in the mean time hinder the Clergy from deſiring it of the Pope; Nor would he have the Sum of 470000 *Livres*, which they offered for a Term of Years, enter into his Debts. But the Clergy would not deſiſt from their Conditions. Then the King offered, That when the Queſtion of Diſcharging his Debts ſhould come on foot, that he would favour and aſſiſt the Clergy ſo far, that ſo many 700000 *Livres* ſhould be firſt counted and received as a Royal Debt; but he ſaid, he would have no Clauſe importing, That nothing could be impoſed without the Conſent of the general Aſſembly of the Clergy: That he would take away *Solidities* by Letters-Patents, without mentioning it in the Contract. At laſt, the King was contented with 1300000 *Livres per Annum*, for Six Years; which was granted him by the Deputies upon *Jan.* 14. 1580. upon Condition of enjoying the Conventions made by the Contracts in 1561, and 1567. without approving thoſe Contracts, and the Conditions ſet down in their Offers; and that the Clergy ſhould deſire the Permiſſion and Conſent of the Pope; this was immediately reſolved. It was order'd, that no Deputy for the future ſhould be receiv'd in the Aſſembly, till he was *in Sacris*. That Aſſembly broke up *Feb. ult.* 1580.

Aſſembly in 1582. *May* 28. 1582. There was an Aſſembly of the Clergy in the Houſe of *Renaud de Beaulne* Archbiſhop of *Bourges*, in the Cloiſter of the Church of *Paris*. There were with this Archbiſhop, *Arnaud de Pontac* Biſhop of *Bazas*, *Claude de Angennes* Biſhop and Count of *Noion*, *De la Barge* Vicar of the Archbiſhop of *Lions*, Primate of *Gaule*, and other Deputies of the Second Order of the Provinces, to examine the Accounts of *Philip de Caſtille*, Receiver-General of the Clergy. *Langlade* was *Promotor*, and *Loüet Secretary*. The Order, that none ſhould be admitted as Deputy in the Aſſembly of the Clergy that was not in Holy Orders, was confirmed. The Archbiſhop of *Bourges* was choſen Preſident of this Aſſembly; and he made the Speech to the King at *Fontainbleau*, *July* 17. 1582. He made the uſual Demands of the Reception of the Council of *Trent*, and the reſtoring of Elections A Paper was preſented, containing the particular Demands of the Clergy, and the Deputies of the Aſſembly held Conferences with the *Firſt Preſident*, concerning the Publication of the Council. That Matter was left to the Prelates that ſhould ſtay behind at *Paris* to make an end of. That Aſſembly broke up *Aug.* 9. 1582.

Aſſembly in 1584. The Aſſembly in 1584. was held in the Abby of S. *Germain des Prez*, *May* 29. The Cardinal of *Bourbon*, Archbiſhop of *Roüen*; the Cardinal of *Guiſe*, Archbiſhop of *Rheims*; *Renaud de Beaulne* Archbiſhop of *Bourges*; the Biſhop of *Cahors*; *De la Barge*, Deputy from the Archbiſhop of *Lions*, and other Deputies of the Second Order, were preſent.

[(*u*) The *Prevoſt des Marchands* and *Eſchevins* of *Paris* anſwer in ſome meaſure to the *Lord Mayor* and *Sheriffs* of *London*.]

The

The King demanded 200000 Crowns, *June* 13. 1584. the Archbiſhop of *Bourges* remonſtrated to his Majeſty, That of Fourteen Provinces of the Clergy of *France*, there had appeared but Seven, and theſe Seven being of different Opinions, the Aſſembly had no Power to grant any thing; however, he deſired the King to be contented with 300000 *Livres*, which ſhould ariſe from the Redemption of the Demeſnes of the Church that were alienated. The King was contented with a Tenth to be levied at the Two uſual times, and laid aſide the buſineſs of the Redemption of the alienated Demeſnes.

July 19. The Aſſembly preſented a Petition to the King, in which they deſired, that the Clergy ſhould be bound by no Impoſitions, as long as they obſerved the Contract that was made for the payment of the *Intereſt* due to the *City-Chamber*, unleſs his Majeſty rather choſe to grant a *Reciſion*, (*w*) of the Contracts for Eſtates ill ſold, upon which he might reſume the Sum of 350000 *Livres*, for which, Commiſſions ſhould be given out by the King.

The King was willing to allow a *Reciſion*, if they pay'd that Year for a Tenth and half 150000 Crowns; and 100000 Crowns in the next *Aſſembly*. The *Aſſembly* reſolved not to ſolicite for a fuller Anſwer, leſt this ſhould look like a Treaty which they made with the King. They broke up *Aug.* 16. 1584.

The Aſſembly in 1585, was preceded by the King's Edict in *July*, to oblige all his Subjects to reunite themſelves to the Catholick Religion, by revoking the Liberty of Conſcience, and forbidding Hereticks to exerciſe their Religion. The Cardinals of *Bourbon* and *Guiſe* preſided in that Aſſembly. *The Aſſembly in* 1585.

The laſt Day of *September* was employ'd in ſhewing their Proxies: Then the King's Demand for 100000 Crowns Intereſt was made. *October* 2. the Deputies took the uſual Oath, and reſolved to vote by Provinces. It was order'd, that in caſe of the Abſence of Cardinals, the Aſſembly ſhould chooſe a Preſident. The Aſſembly's Demands of the King, were, I. To cauſe the Council of *Trent* to be publiſh'd, that it might be obſerved and executed according to the Reformations and Qualifications agreed upon in the States of *Blois*, and the Aſſembly of *Melun*. II. To reſtore Provincial Councils. III. To regulate *Appeals as from an Abuſe*. IV. To reſtore the Right of Elections to Biſhopricks, Abbies, and other Elective Benefices. V. To reform the Abuſes of giving Benefices to Men unworthy, uncapable, or married; to declare Benefices held in Truſt, to be void *de Jure*; and to allow Prelates to proceed againſt thoſe that hold them in Truſt, according to the Cenſures of Pope *Pius* IV. and Pope *Pius* V. VI. To reſtore Eccleſiaſticks to their Rights, Authority and Juriſdiction, and to protect them againſt Hereticks. VII. To maintain them in their Privileges. Then they debated, I. Concerning the Reſtoring the Catholick Religion. II. Concerning the Supply which they were to grant the King, provided it were with the conſent of the Pope, and the good liking of the Clergy, and that the Sum were laid out in a War againſt Hereticks. It was ordered, that a Deputation ſhould be ſent from the Clergy to his Holineſs, to obtain Leave to raiſe the Money, and that there ſhould be Deputies appointed in the Clergy's Name to regulate its Diſtribution.

October 7. They granted the King, for the preſſing Neceſſities of his Army in *Guienne*, 120000 Crowns; and it was reſolved to offer him a Million of Gold, to be laid out in maintaining that Army commanded by the Duke of *Mayenne*, of which 120000 Crowns were to be paid in *October*, the ſame Sum every Month following, and 50000 Crowns over for every Month in the Year 1586.

October 13. The Biſhop of *Noyon* made a Speech to the King; he deſired the publication of the Council of *Trent*, the Reſtoration of Elections, the Reformation of the Abuſe of poſſeſſing Benefices by unworthy Men, by Laymen, nay by Women; a Regulation of *Appeals as from an Abuſe*, and of Privileged Caſes, and the Reſtoring of Provincial Councils; he exhorted the King to compell Hereticks to be reunited to the Church; he propoſed to ſend to the Pope for Leave to them to give his Majeſty Money; and laſtly, he deſired that the Immunities of the Church-men might be preſerved.

The King demanded alſo 200000 Crowns beſides the Million; and for the other things, he ſaid, they ſhould confer with his Chancellor, and the Preſidents of the Court of Parliament. The Biſhop of *Noyon* was named to be their Deputy to the Pope, that

[(*w*) *Letters of Reciſion*, are granted in the Leſſer Chancery to void any *Contract*, and to reſtore the Parties to the State they were in before the making that *Contract*.]

he might authorize the Subſidy jointly with the Biſhop of *Paris*, who went to *Rome* from the King. The King would not ſuffer the Clergy to ſend a Deputy; the Clergy obeyed, after having remonſtrated that thoſe Deputations were not new; that the Clergy had ſent one upon a like Caſe upon his Majeſty's Return from the Kingdom of *Poland*; that during the War with the *Albigenſes*, *Fulk* Biſhop of *Tholouſe*, and *Maurice* Biſhop of *Conſerans*, went to *Rome* in the Name of the Gallican Church: That about the ſame time, a Council named the Biſhop of *Conſerans*, the Abbat of *Clerac*, and the Archdeacon of *Paris*, their Deputies to go to *Rome* for the War againſt the *Albigenſes*; that the Prelates aſſembled at the Council of *Piſa* in 1515, ſent a Deputation to *Rome* to Pope *Leo* X. at the ſame time that the *Parliament of Provence*, and the *Chamber of Accounts* of that Country, deputed their Proctors. It was order'd, that the Jeſuits ſhould be comprehended in the Tax for the Benefices which they held, as alſo the Chapels whoſe Revenue exceeded 50 Livres, Nunneries, Hoſpitals, Lazaretto's, *&c.* The Biſhop of S. *Brieu* alſo made a Speech in the Aſſembly's Name, containing the following Demands. I. The Execution of the Edict of Re union. II. The Publication of the Council of *Trent*. III. The Reſtoring of Elections; which if the King ſhould deſer to grant, he ſhould be deſired to chooſe good Men, and not to give Monaſteries in Commendam; but to Monks or Eccleſiaſticks, who were devout and well inſtructed in the Rules of the Church. IV. The Re-eſtabliſhment of the Juriſdiction of Eccleſiaſticks, by moderating *Appeals as from an Abuſe*, and maintaining the Clergy in their Exemptions, both of Perſons and Goods. V. The Diſcharging of the Clergy from paying the *Intereſt* to the *Chamber of Paris*.

To the Firſt, the King made Anſwer, That he had ſeveral times before been ſummon'd to it in the Name of the Clergy; but that ſome of that Company knew well enough, that notwithſtanding the Conſideration of the Times which then cauſed an Impediment, by reaſon of the Edicts of Pacification, he had cauſed his Council, and ſome of the Preſidents and Counſellors of the Court of Parliament, to meet; with whom having often conferred, ſeveral Things greatly derogatory to the Privileges of the *Gallican* Church, and particularly to the Rights of this Crown, had been taken notice of: That he did not believe that this Solicitation proceeded from the Inclination of the whole Clergy: That ſeveral of them would not ſubſcribe to it, for their own particular Intereſt: That he was willing however that it ſhould be re-conſider'd; and that he had commanded his Chancellor to call his Council and the aforeſaid Preſidents together, to conſer about it. To the Second Head, That he would not part with his Right of Elections, but would uſe it well. To *Appeals as from an Abuſe*, and Juriſdiction, That they muſt conſer with the Council, and the Preſidents. To the *Intereſt*, That ſince he could not pay it, the Clergy muſt continue to pay it ſtill: And that they might deliberate and come back again, if they pleaſed; yet they ſhould never have any other Anſwer, ſince the Neceſſity of his Affairs could not ſuffer it. In their Paper they poſitively demanded, that *Commendams* might be entirely ſuppreſs'd. The Ancient *Promoters* ſaid, That in an Aſſembly, in which the Archbiſhop of *Lions*, the Biſhops of *Paris* and *Langres*, Monſieur *de Lenoncourt*, and the Preſidents *Pibrac*, *Briſſon* and *la Gueſle*, and *de Thou* then King's *Advocate* and *Procureur-General*, met at Monſieur *Lenoncourt*'s Houſe; after a long Conference, and a great Debate, it was granted to the Clergy, That for the future no *Appeals as from an Abuſe* ſhould be receiv'd, but in Three Caſes; Attempt of Juriſdiction, Contravention to the Holy Canons, and Contravention to the Privileges of the *Gallican Church*: And that they were promiſed, that an Edict ſhould be drawn up; which it was impoſſible afterwards to obtain.

They put into their Paper an Article about Young Canons: "That Chapters ſhould "be obliged and conſtrained to ſend ſome of their Young Canons to ſtudy; namely, in "Cathedral and Collegiate Churches where there ſhall be Twelve, One; and where "there ſhall be Twenty four, Two; and upwards in Proportion; for ſuch a Time as "the Chapters ſhall judge convenient: And for that purpoſe they ſhall enjoy the Groſs "of their Prebends; and where that ſhall not be ſufficient for their Maintenance, the "ſaid Chapters ſhall make it up out of the Revenues aſſigned for their Diſtributions, "upon Condition, that the aforeſaid Students ſhall every Year ſend Certificates of their "Behaviour, and Progreſs and Advancement in their aforeſaid Studies; and the ſaid "Chapters may appoint Perſons to examine them, and to make their Report; and if "they do not do their Duty, they may recall them. Concerning Viſitations, it was "debated, That His Majeſty ſhould be petitioned to admoniſh and exhort Prieſts, Archbiſhops, Biſhops, Heads of Orders, and others who have a Right of Viſitation, to

"viſit

" viſit the Benefices within their Diſtricts, and under their Viſitation, once a Year; and " after a Year is paſs'd, in which the ſaid Heads of Orders and others ſhall not have " proceeded to make their ſaid Viſitation, that the ſaid Lords Archbiſhops and Biſhops " may viſit in their Default; and in ſuch Viſitation, what they ſhall ordain ſhall be put in " Execution, any Oppoſition or Appeal to the contrary notwithſtanding.

October 20. This Paper was carried to the King containing the ſame Heads as the Biſhop of St. *Brieu*'s Speech. It ſays, " That concerning the Council, Two Things " are to be conſidered: Its Doctrine, concerning which there is no Difficulty; and its " Diſcipline, concerning which the Difficulties may be removed by an Apoſtolical " Breve, which the Pope will grant: It repreſents, that the Concordat was made with- " out the Gallican Church's ever giving its Conſent, or being heard, or appealing; that " the Church might ſay upon that occaſion, *Partit ſunt veſtimenta mea, & ſuper veſtem* " *meam miſerunt ſortem*; that the Court of Parliament raiſed all poſſible Difficulties and " Refuſals to the verification of that Edict; that if there are Twelve worthy Biſhops " now, there were Fifty then.

The King made the ſame Anſwer he had made before. A Conference was commanded, and held about the Reception of the Council. The King cauſed a Form of Confeſſion of Faith to be drawn up about that time, to be Signed by thoſe that ſhould re-enter into the Catholick Church, and it was ſent by his Order to all the Biſhops: It contained the ſame Points, and was drawn up almoſt in the ſame Words with that of *Pius* IV. all but in the Article concerning the Sovereign Pontiff, who is indeed acknowleged to be Vicar of Jeſus Chriſt upon Earth, and true Succeſſor of St. *Peter*; but without promiſing him Obedience; and alſo that there is no ſpecial mention of the Council of *Trent*, as there is in the Creed of Pope *Pius* IV.

The Firſt Letter of the King's, which went along with the Profeſſion of Faith, ſet forth, That his Majeſty intended that the Biſhops ſhould ſign it without any Alteration. In the Second, his Majeſty only declares, That he deſires them to conform to that Creed, as to a Thing that is convenient.

In the Conference concerning the Council, the Advocate General made a long Remonſtrance, to ſhew, that it was not convenient to publiſh it. The Reaſons which he gave, were theſe, I. The Complaints which the Ambaſſadors, who were ſent to that Council, made againſt it. II. The Reſolutions not to receive it, which have been communicated to all the Aſſemblies. III. The Paper of ſome Articles extracted out of the Council, with ſome other more ancient ones for the Reformation of the Clergy and the Eccleſiaſtical Diſcipline of *France*, preſented by his Eminence the Cardinal of *Lorrain*, and allowed by the King. IV. The Contradiction and Oppoſition of the Chapters and other Eccleſiaſticks, and of the Nobility and Third Eſtate in the States-General of *Blois*. V. The Memorials of the *Procureur-General Bourdin*, containing full Sixty Articles, which he pretended were prejudicial to the Rights and Authority of the King, and Attempts upon Juriſdiction in that matter, and therefore derogatory to the Liberties of the Gallican Church.

It was anſwer'd in behalf of the Clergy, I. That the Council did not prejudice the Right of Precedence of the Ambaſſadors, but preſerved their Rank immediately after the Emperor's Ambaſſadors, and only ſuffered the *Spaniſh* Miniſter to have a Place out of his Rank; nay the Council had made a Decree, in which it declared, That it would not prejudice the Rights, Ranks and Prerogatives of Kings; that in the Liſt, the *French* Ambaſſadors are named before the *Spaniſh*; and that the Cauſe was adjudged for the King of *France* by Pope *Pius* IV.

For what was ſaid, That the Council had not done Right to the Memorials, Inſtructions, and Demands made in the King's Name to the Council by his Ambaſſador, it was replied, I. That there was no Requeſt preſented: That general Laws do not prejudice particular Cuſtoms: That Difficulties concerning its Execution, with the Modifications, were left to the Pope: That the Council had been approved and ſigned by the Cardinal of *Lorrain*, in the Name and on the behalf of the late King, by virtue of ſpecial Powers which he had from the King for that purpoſe. II. That if it had been rejected in precedent Aſſemblies, it was becauſe of the Circumſtances of the Times, the Troubles of the Kingdom, and the Minority of the Kings. III. To the Articles preſented by the Cardinal of *Lorrain*, concerning the Difficulties relating to the Reception of the Council, it was replied, That that alſo was by reaſon of the Circumſtances of the Times, and that a like Requeſt had been made in all Aſſemblies. IV. That the Oppoſition of the Chapters at the States of *Blois* was taken off: That the

other States never formally oppoſed it, only took notice how much it was their Intereſt to hinder the Execution of certain Articles relating to Patronages, Preſentations to Benefices, and the Foundations of their Houſes; and as for the Third Eſtate, they would willingly have ſhaken off the Yoak of Obedience; having Hugonots mixed among them, by whoſe Artifices all this was raiſed. And laſt of all, that a Breve might be got of the Pope concerning theſe Grievances. Upon the laſt Head, the Clergy maintained, that the Council did no prejudice to the Rights and Authority of Kings, and the Privileges of the Gallican Church: That no Anſwer could be given to any particular Memorial, unleſs it were communicated to them: That the Council preſerves the Right of Kings, even the faculty of nominating to Cathedrals and other Benefices. As to the Liberties of the Gallican Church, they conſiſt of Three Things: I. Of being diſcharged of general and ſpecial Reſervations II. Of having all Cauſes examined and judged by Ordinaries *in Partibus*. III. Of the Reduction of half the Annates, and not being tied to the Obſervation of the Rules of the Apoſtolical Chancery, unleſs they be received in *France*. Theſe Rights the Council has not derogated from, nor encreaſed the Pope's Authority in *France*; and if it were received, the Pope would be deprived of Mandates, Proviſions to Parochial Churches, and the Authority would be remitted to the Ordinaries; laſtly, That the Pope will grant ſuch a Declaration, Diſpenſation and Modification of thoſe Articles as ſhall be convenient for the Preſervation of the Rights and Authority of the Crown, and Liberties of the Gallican Church, and the Exemptions and Indults formerly granted.

The Chancellor objected, I. That they required a publication of the Council *novo more*, and without Example, and that they ought to declare what Form had been anciently granted upon like Occaſions. II. That it ſeemed indecent to receive a Council in part, and to leave the reſt behind.

To the Firſt Objection, it was replied, That the King was Petitioned for Three Things: I. To receive the Council. II. To ſuffer Archbiſhops and Biſhops to publiſh and obſerve it in their reſpective Dioceſes. III. To command his Courts of Parliament to ſee that it be publiſhed and put in Execution. To the Second, That it is no new thing to receive ſome Articles and not the reſt, and the rather ſince the Pope, who is the living Law, can grant Modifications and Declarations upon any of them, as had been practiſed at *Bourges*, concerning the Reception of the Councils of *Conſtance* and *Baſil*.

The King ended this Diſpute, by ſaying, That he reſolved that what he had decided concerning Faith, ſhould be obſerved throughout his Kingdom; but as for ſeveral Articles of Diſcipline, the Execution of which would be prejudicial to his State; ſince the Circumſtances of the Times did not allow a more particular Examination of them at that time, he deferred and put off giving a Reſolution to the Clergy's Demand to another time; but ſaid in the mean time, they ought to Labour after the Extirpation of Hereſy, and the Maintenance of the Faith.

The Clergy then made a Remonſtrance to the King, concerning the Confeſſion of Faith; "That it did not belong to the King to draw up Confeſſions of Faith, nor "to Command Biſhops to Sign them; That *Francis* I. made uſe of the Articles of "Faith drawn up by the *Sorbonne*, which he Commanded Preachers to obſerve in their "Sermons, and to aſſert nothing repugnant to them; that he did not compoſe them, "nor cauſe them to be compoſed; but left it to the Judgment of the *Sorbonne*, which is "the ordinary Council of the Gallican Church, contenting himſelf with Authorizing "what thoſe Doctors had decided. And as for the diverſity of Creeds, which are ſaid "to be in ſome Dioceſes, they will be found to be all alike in ſubſtance as to Faith; "and if there is more or leſs in ſome, that belongs to the Prudence of the Biſhops, who "know how to diſtribute the Food of the Elect to Novices and Hereticks, newly converted, according to their Capacity; for, ſay they, as all Shooes are not fit for the ſame "Foot, ſo all Doctrine is not neceſſary to be ſo much explained to ſome, as others; and "though the Conformity of Words in the ſame Articles were neceſſary, yet that ought "to be left to the Diſcretion of the aboveſaid Prelates, who will always receive with all "humility, the Admonitions which ſhall come from his Majeſty; that they have Creeds "already taken out of the Council of *Trent*; that they have Forms in their Pontifical "Books, which every Man has a Right to uſe according to his Conſcience.

After this Remonſtrance was given in, the King ſent to the Prelates to ſend him back his Profeſſion of Faith and Letter, upon pretence that they were printed faultily. *The Faculty of Divinity of* Paris was conſulted by the Clergy upon this Queſtion; it was propoſed in the following Terms, namely, *Whether Biſhops who exact a Confeſſion of Faith from*

from Lay-Hereticks, who return back into the Church, according to the Form of Pius *IV. ought to mention the Council of* Trent *in it; and whether they may paſs over in ſilence, the Promiſe of obeying the Holy Pontiff; and in caſe that Article cannot be taken away, whether it may not be ſoftned.* The *Faculty* in a Meeting *January* 16. 1586, concluded, that there ought to be an expreſs mention of the Council of *Trent* in the *Confeſſion of Faith*, and the promiſe of Obedience to the Holy See, both of the Clergy and the Laity, ought to be expreſs'd in it without any Modification.

This Aſſembly of 1585, was continued till *June* 19. 1586.

February 8. The Chancellor ſent word to the Archbiſhop of *Vienne*, That it was thought ſtrange, that ſome Biſhops were not contented with the Abjuration which the Hereticks made in their own Officialties, but would have it made publickly: Whereupon it was decreed, That the Acts of Abjuration, and other Inſtruments of that Nature, ſhould be lodged in the Hands of the Biſhop of *Noyon*. *Aſſembly of* 1586.

The Deputies took Exceptions that the Articles in their Paper had been changed, and that nothing more had been granted them than what was in the Paper at St. *Germains*. They obſerv'd, that by the Article of *Blois*, concerning Clandeſtine Marriages, according to which, they would regulate the Article in their Paper, it ſeem'd as if the King would try Cauſes belonging to the Queſtion *Fœderis Matrimonii*.

The Pope's Bull, by which he granted to the King beſides the Alienations of 50000 Crowns a Year, promiſed and granted by the Clergy 50000 Crowns more in caſe they could not do otherwiſe, raiſed the Complaints of the Clergy. The Aſſembly preſented a Petition to the Parliament to oppoſe its being Regiſtred. They affirmed, That the Pope could grant no Alienations without the Clergy's conſent, and they ſent up their Remonſtrances to the King by the Archbiſhop of *Vienne*: The Prelates alledged the Conſtitution of *Symmachus* againſt Alienating of Church Goods, and another of *Martin* V. to the Council of *Conſtance*; and that the Clauſe of the Bull of this laſt Alienation, *Invitis Clericis & contradicentibus*, had never been approved in Parliament.

March 7. The Biſhop of *Noyon* made an eloquent and warm Speech to the Parliament againſt the Alienation; he ſaid, the Sixth Council had allowed them to ſell *Ceimelia*, the Moveables of the Church, for redeeming Captives and other Neceſſities; but that Alienations of Real Eſtates were different things; that *Alexis*'s *Golden Bull* forbids the Alienation of the immoveable Eſtate of the Church; that the Conſtitution of *Martin* V. forbids any Impoſition of Tenths, *Inconſultis Prelatis Regni & ipſis non conſentientibus*. Upon theſe Remonſtrances an Order of Parliament came forth, declaring, That the Bull ſhould be verified for the firſt 50000 Crowns, and that for the overplus they would humbly lay the Caſe before the King. The Aſſembly wrote a Letter at the ſame time to the Pope, complaining of the Bull, and deſiring him not to take it ill that they proceeded in that manner.

The Delegates agreed, That they could not proceed to any Sale or Alienation for the other 50000 Crowns without the Clergy's conſent. The Archbiſhop of *Vienne* made a handſome Speech to the King, in which he told him again about Elections, the Publication of the Council of *Trent*, and the War againſt the Hereticks.

The Pope anſwer'd the Biſhops by a Breve *May* 7. 1586, and told them, they ought to thank themſelves if they were overcharged: That the Holy See would never conſent to their paying above their Abilities; that if they did not give their conſent on their Parts, neither he nor his Succeſſors would ever give theirs.

The Contract for the *Intereſt* payable to the *Chamber of Paris*, was continued for Ten Years. The Dean of *Langres* read an Order againſt thoſe that held Benefices in Truſt. They reſolved to write to the Biſhops concerning the obſerving the Diſcipline of the Council of *Trent*, and Proviſions to Cathedral and Collegiate Dignities. It was order'd, that their Agents ſhould be Graduates or Licentiates in Canon-Law or Divinity. This Aſſembly roſe *Sept.* 1. 1586

The King having verified in Parliament the ſecond part of the Bull of *April* 30. 1586, which was confirmed by a Breve of *July* 30. 1587. the Aſſembly of 1588, was held in *January*, *February* and *March*, upon the Accounts which the Agents gave to the Provinces. The Cardinal of *Bourbon* preſided in it; the Archbiſhop of *Bourges*, and the Deputies of the ſecond Order, were there at the beginning; other Biſhops came in afterwards. They offer'd the King 500000 Crowns, and demanded the Revocation of the Second part of the Bull. The King was contented with 600000 Crowns, inſtead of the 1200000 Crowns, which were granted him by the Bull. This Aſſembly broke up *March* 7. 1588. *Aſſembly in* 1588.

The

Aſſembly in 1598.

The Troubles of the Kingdom, which came on after this Aſſembly after *Henry* III's Death, were the Reaſons that no Aſſembly of the Clergy was held till *Henry* IV. was quiet Poſſeſſor of the Kingdom. In 1598 there was one held, to take the Receivers Accounts: It began *May* 15. The Cardinal *de Gondi* was Preſident. The King demanded nothing of the Clergy; but they made their Remonſtrance upon *Sept.* 28. containing their ordinary Demands: The Publication of the Council of *Trent*; the Reſtoring the Pragmatick Sanction; if not, the Election of proper Perſons for Biſhopricks and Abbies; and the Revocation of Penſions granted to Laymen.

The King made them the following Anſwer: *In Truth, I own that what you ſay is true: I am not the Author of theſe Nominations; theſe Abuſes were introduced before my Time, during the War: I ran where the Fire was greateſt, to put it out; now there is a Peace, I will do what I ought to do in this Time of Peace. I know that Religion and Juſtice are the Foundations and Pillars of this Kingdom, which is preſerved by Juſtice under Piety; and if they were not here, I would ſettle them: But Step by Step, ſo I will go on in all Things: I will manage it ſo, God willing, that the Church ſhall be as well as it has been theſe Hundred Years. I hope to diſcharge my Conſcience, and to give you Content: This ſhall be done by little and little;* Paris *was not built in One Day. Do you, by your good Examples, cauſe the People to be as much excited to do well, as they have formerly been deterred: You have exhorted me to do my Duty, I exhort you to do yours: Let us both do well: Go you one way, and I will go another; and if we meet, the Buſineſs will be quickly done. My Predeceſſors ſpoke to you with great Ceremony, and I wiſh my grey Jacket will give real Proofs: I have only a grey Jacket; I am grey without, but all golden within.*

In that Aſſembly there were ſome Regulations made about Tenths; and the Accounts were examined. They broke up *October* 10. 1598.

This is what is moſt remarkable in theſe Firſt Aſſemblies of the Clergy; in which ſeveral Prelates ſignalized themſelves by their Zeal, their Eloquence, their Learning, and, above all, by that reſpectful Boldneſs with which they ſpoke to the King in Defence of the Diſcipline, the Rights and the Revenues of the Church.

CHAP. X.

Cenſures of the Faculty of Divinity of Paris, *from* 1550, *to the End of the Century.*

Catalogue of Prohibited Books drawn up by the Faculty.

IN 1550, the *Faculty of Divinity of Paris* drew up, by the King's Order, a Catalogue of Books which ought to be prohibited, and put a Preface before it; in which they ſet forth the Neceſſity that there is of ſeparating pernicious Books from thoſe that may be uſeful, that ſo Chriſtians may learn what Books they ought to read, and what Books they ought to avoid. To ſhew how much this Diſcernment is neceſſary, they quote St. *Jerome*'s Diſcourſe *of Eccleſiaſtical Authors*, St. *Auguſtine*'s and *Theodoret*'s Treatiſes *of Hereſies*. They commend the Religion of ancient *Gaule*, which, according to St. *Jerome*, did not formerly produce thoſe Monſters of Hereſie which were ſo common in other Countries: They lament the Misfortune of theſe latter Times, in which theſe Hereſies have ſprung up: They commend the Piety of King *Francis* I. who applied himſelf to extinguiſh Hereſie, and defend the Church: They particularly mention that Zeal which he ſhew'd, to revenge an Injury which was done to an Image of the Virgin that the *Hugonots* had broken; of the Proceſſion of the Holy Sacrament, at which he aſſiſted; and of his Rigour in puniſhing Hereticks: They recommend the Zeal of the Faculty of Divinity of *Paris* in extinguiſhing of Hereſies, and the Pains they were at to condemn Errors: They diſtinguiſh Two ſorts of Hereticks; ſome that publiſh their Errors openly, without Diſguiſe; and others that conceal their Poiſon: They obſerve, that ſome prefix their true Names, by which they are known to be Hereticks; that ſome print their Works without Authors and Printers Names; and ſome aſſume the Names of Catholick Authors: They ſay, that this Catalogue is drawn up, that the Curates and Magiſtrates may know the Books which they are not to ſuffer the People to read: They take notice that ſome are Heretical, and deſerve to be burnt; ſome are ſuſpected of Hereſie, ſcandalous and blaſphemous; and others which ought not to be publiſhed, for the Good

Good of the Church; and others which are impious and execrable. This Catalogue of Prohibited Books, which contains great Numbers, both *Latin* and *French*, was fixed and approved, *October* 6. 1551, in the *Aſſembly of the Faculty of Divinity of Paris*.

We ſhall ſpeak of the *Cenſure of the Faculty of Divinity of Paris* againſt the Book of the *Leſſer-Dates* of *Charles du Moulin*, made *March* 9. 1552, in another place; and ſo we ſhall ſay nothing particular about it here.

October 1. 1552, the *Faculty* expelled one of their Members, a *Licentiate*; one *William Caſtel*, a *Carmelite*; for being preſent at a *Lutheran* Sacrament. Caſtel *expelled the Faculty.*

October 16. they cenſured a Propoſition which *Henry Mauroy*, a *Franciſcan*, advanced in a Sermon at St *Severin's*, conceived in theſe Words; *Under the Law of Grace, Infants, dying without Baptiſm, are ſaved by the Faith of their Parents; as under the Old Law, without Circumciſion: And if an Infant dies before he is baptized, he is ſaved by the Faith of his Father and Mother, and of his Relations and Friends.* He reſtrained this to Caſes of Neceſſity, and Caſes where the Parents could not get them baptized. *Mauroy* owned, upon the 13th of *October*, that he had advanced that Propoſition; but he ſubmitted it to the Judgment of the Faculty of Divinity, his Mother. The Propoſition was cenſured by the Deputies as *Raſh, Scandalous*, and *Heretical*; and it was reſolv'd, That *Mauroy* ſhould be called before the Faculty, that they might give Judgment in a full Meeting upon this Propoſition, and that they might conſider upon the Manner and Form of his making Reparation. *October* 17. the ſame *Mauroy* appeared; and it was reſolved, That he ſhould publickly retract that Propoſition in St. *Severin's* Church, before Three or Four Doctors, according to a Form which the Deputies ſhould give him in writing; to which he ſhould add nothing in his own Excuſe, and only produce the Paſſages out of Scripture which refute his Error. *Mauroy* obey'd the *Faculty*, and made his Retractation. *Cenſure of Mauroy, a Franciſcan.*

December 15 the *Procureur-General* demanded of the *Faculty*, that the Books of *Maſancal*, Preſident in the Parliament of *Tholouſe*, which had been put by the *Faculty* into the *Catalogue of Prohibited Books*, and cenſured, might be ſtruck out of that *Catalogue*, purſuant to the *Letters-Patents* which he had got, that had been notified to the *Faculty*. This the *Faculty* declared they could not do. In the ſame Meeting they ſent for the Inquiſitor, to give in to them the Informations which he had againſt *Caſtel*: He declared he had them not, but that he had ſeen them in the Hands of a *Dominican*, his Subſtitute; he promiſed to do all he could to recover them, that ſo the *Faculty* might make a Decree againſt that *Licentiate*. *Cenſure of Maſancal's Book.*

At the ſame time the following Propoſitions were dilated to the *Faculty*, preach'd by *Gibout*, upon *Aſcenſion-Day*, in the Church of St. *Nicholas in the Fields*, which he was obliged to retract. The Firſt was drawn up in theſe Words; *We have an Advocate, and Mediator, a Redeemer, who intercedes, ſollcites, and is our Advocate with God his Father: Let us not therefore, my Brethren, deſpair. It is a good Conſequence therefore, that if the Head be there, the Members will follow after, without ſaying any thing elſe.* His Retraction runs thus: "This Propoſition is not ſufficiently explained, ſince it makes no mention of "Works, which I do confeſs to be, to thoſe that have the Uſe of Reaſon, neceſſary to "Salvation; and we ought not ſolely to lean upon the Prayers and Merits of our Lord, "but entirely keep the Commands of God, if we would be ſaved; and our aforeſaid "Works are meritorious, if they are done in the Grace of God.

The Second Propoſition which he retracted is upon theſe Words; *Prædicate Evangelium omni Creature.* The Words are theſe; *Let us preach, let us preach the Goſpel; not a Heap of Things invented in our own Brains, nor legal and outward Ceremonies. What ſhall we preach then? We will preach the* Old and New Teſtament, *with the Hiſtories therein contained.* Upon this Propoſition he was made to ſay this: "I confeſs we ought not "only to preach the Goſpel, or what is directly in the Holy Scriptures; but it is very "good and uſeful likewiſe to explain and preach upon the Ceremonies, Conſtitu-"tions, and Commands of the Church, which are not Fables, nor the uſeleſs Inventions "of the Brains of Men, but uſeful and profitable; nay, the Commandments of the "Church are neceſſary to Salvation. *Cenſure of Gibout's Propoſitions.*

The Third Propoſition is upon this Paſſage; *Exprobravit Incredulitatem eorum.* The Words are theſe: *Whence comes it that the Apoſtles could not work Miracles, when they had not a firm Faith in God? See how much Unbelief is diſpleaſing to God: On the contrary, nothing pleaſes God more than Faith.* He declares in his Retraction, "That he confeſſes, that to "love God above all things, is much more pleaſing to God than Faith: Nay, accord-"ing to St. *Paul's* Doctrine, we may have Faith and not pleaſe God; and tho' Unbelief 1 Cor. 13.

"be

" be a Sin very diſpleaſing to God, yet Faith without Charity and Good Works does " not make us pleaſe God; according to the Teſtimony of St. *James*, *Faith without* " *Good Works is dead.* *Gibout* ſubmitted himſelf in this manner to the Judgment of the *Faculty*, and pronounced this Retractation publickly in the Church of St. *Nicholas in the Fields.*

Cenſure of a Book entituled, Congregation, *&c.*

July 1. 1553, the *Faculty* cenſured a Book entituled, *The Congregation, in which the Election of God is very largely handled*; which ends with theſe Words, *Let us remember our Brethren who are ſtill detained in this* Babylonian *Servitude under the* Roman *Antichriſt.* The Faculty declared, " That that Book contained ſeveral Propoſitions erroneous, inju- " rious, ſchiſmatical, heretical and blaſphemous, and Explications of Holy Scripture in " a wrong Senſe; and conſequently that it is execrable, and unworthy of Chriſtian " Ears, and ought to be ſuppreſſed.

This General Cenſure is followed by Seventeen Propoſitions which are particularly cenſured.

I. The Uſe of the Word *Cene* [*Supper*, inſtead of *Euchariſt*] was declared ſuſpicious.

II. *God will call the Unbelievers: But this Call is not ſufficient for their Converſion, if he does not touch their Hearts to the quick, and give ſuch a Vertue to the Word as that it may abide in them.* This Propoſition is pronounced heretical.

III. *Popiſh Divines have a Diſtinction common among them; that is, That God does not chooſe Men for the Works which are in them; but that he chooſes them as he foreſees they will be faithful, and this in a contrary manner to what we have already ſhewn concerning Saint* Paul. This Propoſition is declared to be injurious to Catholick Doctors, and ſchiſmatical.

IV. *For it is certain that we are ſo much corrupted, that we can do nothing but what is wholly Evil. It is well ſaid indeed, That to thoſe that love God, all Things ſhall work together for Good; but it is ſaid alſo in the ſame Chapter, That all the Virtues of our Nature are as it were ſo many Enemies before God.* This Propoſition is pronounced heretical in both its Parts, and falſly impoſing upon St. *Paul.*

V. *God aſſiſts by his Mercy; that is very well: If it were ſo, we might alſo ſay the contrary; for then there would be a Concurrence between God and Man.* This Propoſition is declared heretical. (*x*)

VII. *For it is impoſſible for us ever to be at Peace, or to have Reſt in our Conſciences, unleſs we have ſuch a Foundation within us,* i. e. *that God has choſen us.* This Propoſition is pronounced to be raſh and heretical.

VIII. *We ought therefore to acknowledge, that we were choſen before we were called; and that this depends upon the Fatherly Goodneſs of our God, and upon that Election which he has made before all Time: If we have not this Foundation, we ſhall go over the whole* Bible *without receiving any Inſtruction that may be to our Advantage.* This Propoſition is declared to be raſh and heretical.

IX. *This is the Cauſe, and this ought to ſuffice us, ſince St.* Paul *has no other beſides this Will of God, by which he deſigns to foreclose all Merit, all Worth, and will ſhew how this Election of God is gratuitous, and founded upon his pure Goodneſs.* This Propoſition is judged to be captious.

X. *Let us only content our ſelves with this Faith which he has given us, whereby he gives us certain Teſtimony that we are of his Elect.* This Exhortation is pronounced to be raſh and heretical.

XI. *So we are not to ſay, that Men have this Liberty to accept or refuſe, according to their good Pleaſure; otherwiſe we muſt ſay, that theſe Elect ſhall not be carried by God to Salvation and to the Haven: For otherwiſe, if this were in our Choice, to receive or reject the Faith when it ſhall be preſented to us, our proper Virtue, what would it be? where would be the Foundation of that Certainty which we ought to have?* This Propoſition is pronounced heretical.

[(*x*) The *Sixth Propoſition* is miſſing: In the rendring of theſe *Propoſitions*, the Original Words of which, as cenſured at firſt by the Faculty, are ſet down by *Du Pin*; it was thought neceſſary to keep ſtrictly to the Literal Senſe. If ſome therefore appear obſcure, it is becauſe they are ſo in the Original.]

XII. *The*

XII. *The Means by which we can attain to Life, is that ſole Satisfaction which our Lord has made for us.* This Propoſition is declared to be heretical.

XIII. *And nevertheleſs, ſince this preſumptuous Incendiary has advanced a falſe Doctrine, ſaying, That our Salvation is founded upon our Free-will; and has ſaid, That we cannot be ſaved, except we have a Liberty within us, whereby we may receive the Faith; and that this proceeds from our ſelves, and not from God; and that God does not give more Grace to ſome than others.* The Propoſition oppoſed to that which is here reprehended, is declared to be heretical.

XIV. *So we may well conclude, both by this, and by what we have aſſerted already, that we do not receive Faith by our Free-will, but by the Grace of God which draws us to its ſelf.* The Firſt part of this Propoſition is declared to be heretical.

XV. *All* [*Men*] *are loſt in* Adam; *and out of this univerſal and general Condemnation, it pleaſed God, by his Mercy, to draw out whom he pleaſed; leaving whom he pleaſed in the ſame Condemnation by his Judgment; and thoſe that are under ſuch a Condemnation, can do no other than Evil.* This Propoſition is pronounced heretical.

XVI. *I believe the Holy Church, that is the preſent, to which it hath pleaſed God to draw me; deſiring him to be pleaſed to keep me in it, that I may live and die therein.* This Propoſition is pronounced ſchiſmatical, and injurious to the Church of God; and it is obſerved that it ſhews the Obſtinacy of him that advanced it.

XVII Is that which we have ſet down already, with which he concludes this Book: It is declared to be injurious to the Church of God, to the Sovereign Pontiff, and blaſphemous againſt Chriſt the Spouſe of the Church, who has appointed him his Vicar.

Cenſure againſt Harnois, *a* Carmelite.

The ſame Month a *Licentiate Carmelite*, one *Harnois*, was delated to the *Faculty*. *July* 10. ſome Propoſitions were read to him that he preached: He anſwer'd fiercely; and when he would not ſubmit to the Judgment of the *Faculty*, he was ſuſpended. The *Vicar of the Carmelites* propoſed to name Two Perſons for him, and that the *Faculty* ſhould name Two Perſons for themſelves, who ſhould determine this Matter with the Advice of a Fifth. The *Faculty* made anſwer, *July* 17. that it was not reaſonable to leave this Matter to Two Perſons, and that they would determine it themſelves.

July 15. ſome Propoſitions aſſerted by a *Counſellor in the Parliament of Paris*, concerning Faith, the Inamiſſibility of Righteouſneſs, Confeſſion, Invocation of Saints, the Real Preſence, and the Canon of the Maſs, were delated to the *Faculty*, which declared them to be Heretical.

Cenſure of ſeveral Heretical Propoſitions.

In the ſame Day, other Propoſitions againſt the Real Preſence, preached at *Luçon*, were condemned.

Cenſure of Multoris's *Propoſitions.*

July 20. the Deputies made their Report concerning ſome Propoſitions aſſerted by *F. Giles Multoris*, found in the Sack *B.* marked *A.* which were cenſured in the following manner: I. *Our Lady was ſufficiently exalted, and needs not be exalted any otherwiſe.* This is cenſured as ſchiſmatical, agreeable to the Hereſie of *Vigilantius*, and likely to draw the Faithful People of Jeſus Chriſt from the Honour and Praiſe due to the Virgin *Mary*. II. *The Bleſſed Virgin felt no Pain when Jeſus Chriſt ſuffer'd.* This is pronounced heretical; as alſo the IIId, *The Merits of Men are the pure Gifts of God.*

Propoſitions of Bourdeaux *cenſured.*

July 19. the *Parliament of Bourdeaux* ſent to the *Faculty of Paris* Five Propoſitions, cenſured by the *Faculty of Bourdeaux*, with their *Qualifications*. The *Faculty of Paris* found but One which they could cenſure as ſcandalous. It receiv'd alſo Five others from the ſame Quarter, *July* 26. but without *Qualifications*, which it cenſured. They are againſt Free-will, the Merit of Good Works, the Cauſe of Evil, and the Sacrifice.

Proceſs againſt Harnois.

Harnois, who has been mentioned already, preſented his Petition to the Parliament, to be reſtored. The *Faculty*, by a Concluſion paſs'd towards the latter End of this Month, commanded his Advocate to be charged to declare only, that they had done what they ought; and to deſire, that they might not be hinder'd from determining that Affair, as they have a Right to do by the Laws, and by the ancient Practice which the Court has approved; and that if he be order'd to plead, he may declare, he has nothing elſe to ſay.

Cenſure of Propoſitions advanced at Tho[illegible]ouſe.

Aug. 1. the *Faculty* cenſured ſome Paradoxes advanced at *Tholouſe* in a Publick Diſputation; "That the Soul is Wind, and a Part of Matter: That *Epicurus*'s Notion, con-
"cerning the Supreme Good, may be maintained: That the Tranſmigration of Souls
"is an Argument for the Reſurrection: That Knowledge is only Reminiſcence: Tha[illegible]
"the World was never made.

Cenſure of the Propoſitions of a Franciſcan of Laval.

Aug. 7. the *Faculty* examin'd ſeveral Propoſitions which were ſent to them by the *Warden of the Franciſcans at Laval*, as preached in that Town: Some were againſt worſhipping of Saints; againſt the Doctrine of St. *Thomas*; againſt Monks that do not labour with their Hands; againſt the Neceſſity of Good Works, Satisfactions, Traditions, the Uſe of Ceremonies, *&c.*

Upon an Information made againſt this ſame Preacher of *Laval*, who was of the Order of St. *Francis*, the *Procureur-General* ſent the Propoſitions contained in that Information to the *Faculty*; and they alſo were cenſur'd by the *Faculty*, *April* 17. 1554, purſuant to the Opinions of the Deputies. The Propoſitions and Cenſures are theſe: I. *No Man is the Son of God by outward Works, but by the Works of the Spirit.* This Propoſition is pronounced captious, and ſuſpected of Hereſie. II. *We borrow from the Pagans and Philoſophers the Underſtanding and Expoſition of the Holy Scriptures: In their Senate it was ordained, that Images and Statues ſhould be made to repreſent thoſe Valiant, Learned, and Great Souls; and in Proceſs of Time the Pagans came to make Images, which they adored, thinking there was ſome Divinity in thoſe Images.* The Firſt Part of this Propoſition, *We borrow*, &c. is cenſured as falſe, and injurious to Chriſtians: The Second, as captiouſly inſinuating, that we ought not to keep Images of Saints, as ſcandalous: And the Third, as captiouſly alſo inſinuating, that we ought not to honour the Images of the Saints; which is falſe and erroneous. III. *He that corrects his Brother Evangelically and Fraternally, cauſes him to be in Charity.* The Cenſure ſays, this is an Error. IV. *To blot out our Sins, we ought to ask Pardon of God, and have Contrition.* This Propoſition looks ſuſpicious, becauſe it ſays nothing of Confeſſion. V. Is againſt the Habits of Religious Perſons: It is declared to be ſcandalous and heretical. VI *That Vices cannot better be blamed, than by commending the contrary Virtues; and that a Preacher has ſufficiently taxed Vices, when he has commended the* [oppoſite] *Virtues, and their Excellencies.* This Propoſition is declared to be falſe and heretical.

Aug. 8. 1553, the *Faculty* cenſured Three Popoſitions, taken out of an Expoſition of the *Lord's Prayer*, concerning Satisfactory Works.

Cenſure of Books ſent to them by the Parliament.

Aug. 31. they paſs'd a Judgment upon ſome Books ſent to them by the Court of Parliament; by which they declared, That the *French Verſions of the Pſalms* ought to be ſuppreſs'd; becauſe, by reaſon of the Obſcurity of the Matter, they might lead the Faithful into an Error: That they contain'd Things too crudely expreſs'd, and did not in every thing follow the *Latine Verſion* receiv'd by the Church. They decreed alſo the Suppreſſion of Two Books which went under *Claudius Eſpencæus*'s Name; one entituled, *A Paraphraſe and Meditation upon the Lord's Prayer*; and the other, *A Conſolation in this Diverſity*; and declared, That they contain'd Propoſitions ambiguous, erroneous, captious, and ſuſpected of Hereſie. They order'd alſo the *Verſions of the Bible and the New Teſtament* to be ſuppreſs'd, becauſe they were not agreeable to the *Vulgate*, and contained Errors; and the Works of *Lactantius*, *in French*; not becauſe the Verſion was unfaithful, but becauſe the Author himſelf aſſerted Errors which might miſlead the Simple.

Cenſure of Eſpencæus's Paraphraſe of the Lord's Prayer.

In the Aſſembly of *Sept.* 6. 1553, they confirm'd the Judgment paſs'd upon *Claudius Eſpencæus*'s *Paraphraſe* or *Meditation on the Lord's Prayer*; declaring again, That that Book printed in *French* without the Conſent of the *Faculty*, and in Contempt of the King's Edict, and containing beſides obſcure and ambiguous Propoſitions, liable to deceive the Simple and others maimed and ſuſpected of Hereſie, ought to be ſuppreſs'd. It was reſolved in the ſame *Aſſembly*, that a Petition ſhould be preſented to the King about the Matter of *Harnois*, who had applied himſelf to the Parliament.

Cenſure of a Propoſition concerning Lay Power.

Dec. 15. the *Faculty* cenſured this Propoſition: *That it belonged to the Secular and Lay Power to appoint the Day and Order of Proceſſions made by the Command of the King and the Sovereign Courts, and alſo all that is requiſite and neceſſary for that Purpoſe; to nominate Preachers; to direct the Sermon, and otherwiſe: And that the ſaid Lay and Secular Power may inhibite Archbiſhops, Biſhops, and Curates of the* [*reſpective*] *Places, from concerning themſelves directly or indirectly, without the Command or Ordinance of the ſaid Secular Power.* The Qualifications of the ſaid Propoſition are, That it is, in both its Parts, falſe, ſcandalous, ſchiſmatical, and derogatory to the Authority of the Church.

Cenſure of a Fact happening at Laval.

The ſame Day the *Faculty* conſulted about another Matter: In the Church of *Laval* a Picture had been taken down on which the *Salve Regina* was written, and in its Place a Prayer directed to our Saviour was put, to which the ſame Epithetes were given that had been attributed to the Virgin in the *Salva Regina*; only changing the *Regina Mater* into *Jeſus Chriſte Rex*, and putting *Glorioſiſſimum Patrem tuum*, inſtead of *Jeſum Benedictum*

dictum fructum ventris tui; and inſtead of *Virgo Maria*, which concludes the Anthem, *Jeſu Fili Virginis Mariæ. (a)* The *Faculty* declared this Change to be raſh, ſcandalous, ſchiſmatical, derogatory to the Honour of the Virgin *Mary* and the Saints, and rendring the Perſon that made this Alteration ſuſpected of Hereſie.

Cenſure of Propoſitions aſſerted by John Noel.

Dec. 18. the *Faculty* cenſured the following Propoſitions, preached at *Roüen* by *John Noel*: I. *The Goſpel was never ſo well preached as it is now: It is lawful and convenient for every Man to read the Holy Scriptures, if he would underſtand his own Salvation.* The Firſt Propoſition is declared to be ſcandalous and raſh, and the Second dangerous and pernicious. II. *Our Lord Jeſus Chriſt gave leave to eat all Fleſh every Day, provided there be no Scandal in it.* This Propoſition is declared to be falſe, injurious to Eccleſiaſtical and Evangelical Diſcipline, and ſavouring of the Hereſies of *Jovinian*, the *Waldenſes*, and *Luther*. III. *Biſhops are but Monſters, and have ſpoiled every thing with their Pomp, Avarice, and Simony.* This Propoſition, thus generally expreſs'd, is declared to be ſcandalous, raſh, and liable to withdraw Men from the Honour and Reſpect due to Superiors. IV. *And thou* Fuller, *Wool-carder, who mindeſt thy own Salvation, why wilt not thou preach, ſince we do not preach?* This Interrogation, which inſinuates, that the Duty of a Preacher belongs in common to the Laity, is ſcandalous, ſchiſmatical, and derogatory to the Authority of the Church. V. *The Church ought to be Pagan, and contrary to Chriſtian Kingdoms.* This Propoſition is declared to be agreeable to the Error of the *Wickleviſts*, ſcandalous and pernicious. VI. *It is neceſſary for every Chriſtian, that would underſtand his own Salvation, to read and underſtand the Holy Scriptures and the Goſpel.* This Propoſition is judged to be dangerous, pernicious, and erroneous. VII. *The Holy Scriptures were gone for ſome Time, but now they are diſcovered again.* This Propoſition is declared to be falſe, ſcandalous, and erroneous.

Cenſure of Sabellat's *Propoſitions.*

Jan. 13. 1554, the *Faculty* cenſured ſome Propoſitions taken out of the Apology of one *John Sabellat*, Canon of *Chartres*, in anſwer to the Accuſations of his Chapter. The Propoſitions and Cenſures are theſe: *Prop.* I. *The Sect of the* Peripatetics *is a moſt perverſe and pernicious Sect, out of which the moſt remarkable Hereticks have ariſen, who have from thence taken occaſion to Dogmatize againſt the Chriſtian Religion.* The Firſt Part of this Propoſition is declared to be falſe and raſh; the Second, captious, as captiouſly reprehending the School-Divinity, ſcandalous and pernicious. *Prop.* II. is againſt Vocal Prayers in a Tongue which Men do not underſtand: This is condemned, as withdrawing the Faithful from Vocal Prayer; and renewing the Error of the *Bohemians*, concerning the Celebration of the Divine Offices in the Vulgar Tongue. *Prop.* III. aſſerts it to be Sacrilege to pronounce otherwiſe than *Paracletus*: This Propoſition is cenſured as impious and blaſphemous. *(b) Prop.* IV. *No Biſhop, Prelate, or Chapter, has any more Power to make Innovations than a particular Canon, where ſuch Innovation would tend to the altering of ſome Law, Statute, Ordinance, or approved Cuſtom, unleſs they firſt conferr'd with their Clergy.* This Propoſition is ſaid to be obſcure, and the Author ſeems to contradict himſelf. The *Faculty* approved theſe Qualifications; and declared in general, that this Apology contained Propoſitions that were captious, raſh, deceitful, ſcandalous, pernicious, ſchiſmatical, and injurious to the Church.

Judgment of the Faculty in the Affair of the Jeſuites, put off till December.

Sept. 1. 1554. two Buſineſſes were propoſed to the *Aſſembly of the Faculty*. The Firſt was concerning the Privileges granted by the Popes *Paul* III. and *Julius* III. in favour of ſome Perſons who would aſſume the Name of the *Society of Jeſus*: And the Second was about making up the Affair with *Harnois*. The Firſt was judged to be a Buſineſs

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[*(a)* The whole *Anthem*, as it was at firſt put under the Picture of the *Madonna*, i. e. *The Virgin* Mary *with the Child* Jeſus *in her Arms*, was this:

Salve Regina Mater Miſericordiæ; Vita, Dulcedo, & Spes noſtra, ſalve. Ad te clamamus exſules filii Evæ: Ad te ſuſpiramus gementes & flentes in hac Lacrymarum valle: Eja ergo Advocata noſtra, illos tuos miſericordes Oculos ad nos converte, & Jeſum Benedictum, fructum ventris tui, nobis poſt hoc Exilium oſtende. O clemens! O pia! O dulcis Virgo Maria!

This is a true Taſte of Popery. This Prayer, ſtill retained in the Church of *Rome*, in her Solemn Offices, is direct Blaſphemy; eſpecially when addreſs'd to an Image of the Bleſſed Virgin with her Son in her Arms, who conſequently is at the ſame time ſuppoſed to be preſent. And yet when it was turned into a Proper and a Pious Prayer to our Bleſſed Saviour, then no leſs a Body than the *Sorbonne* pronounced it to be Raſh, Scandalous and Schiſmatical.]

[*(b)* Fr. *La troiſiéme portoit, que c'eſt un Sacrilege que de prononcer autrement que Paraclitus.*]

of great Importance, and upon that account put off to the next Aſſembly: In the mean time all the Doctors had Orders given them, jointly and ſeverally, to think ſeriouſly, and with Application, upon a Matter of that Conſequence. As to the Agreement with *Harnois*, it was concluded, and ſaid, That he ſhould be admitted to make his Oath to the Faculty, and enjoy the Rights of his Doctorſhip ever ſince he had received his Cap, provided he could make it appear, by an Atteſtation ſigned by Six Members of his own Houſe, that he had preached in the manner that was enjoined him by the Concluſion of the *Faculty*, *October* 2. 1553; otherwiſe, that he ſhould make Satisfaction. They deſired alſo to require him to ſign a Submiſſion to the *Faculty*, as to Faith and Manners; and to produce an Atteſtation of his Life and Converſation. When he refuſed to do this, he was told, that they would not receive him.

Cenſure of Impious Propoſitions.

October 5. the *Faculty* cenſured ſome impious and blaſphemous Propoſitions relating to the Real Preſence, and the Image of the Crucifix.

October 27. they cenſured ſome *French Hours*, printed by *Oudin*, and ſome other Heretical Pieces.

December 1. 1554. the *Faculty* made that Famous Concluſion againſt the *Society of Jeſus*, which we ſhall ſet down when we ſpeak of the Inſtitution of that Society.

Concluſion concerning ſome Cuſtoms in the Church of Lions.

April 18. 1555. they made another, which made a great deal of Noiſe, relating to ſome Uſages in the Church of *Lions*. The Dean of that Church conſulted the *Faculty* upon the following Articles: I. *Whether the Cuſtom of ſome Canons, of reſting One Knee upon their Seat during the Elevation, or kneeling but with One Knee upon the Ground, ought to be tolerated?* To this the *Faculty* replied, That not to kneel with both Knees upon the Ground, but to lean only upon One Knee, or to put both Knees upon a Bench during the Elevation of the Body and Blood of Jeſus Chriſt, is an intolerable Error, which can be excuſed by no Cuſtom in thoſe that do it; and that a Defence of that Practice is arrogant, impious, ſchiſmatical, ſcandalous, and favourable to Hereticks. II. *Whether when there is a Fault at* Mattins, *or at the* Maſs, *the Solemn Office ought to be ſtop'd, and ſaid behind the Altar by Five or Six haſtily?* They anſwer, *No.* III. *Whether Men ought to abſtain from Kneeling when the* Et Homo factus eſt *is ſaid?* The Anſwer is, The Deformity ought to be removed, that there may be an Uniformity in Kneeling. The Canons of *Lions*, enraged at this Cenſure, complain'd to the King's Council, in Maintenance of their Ancient Uſages. The *Faculty* defended themſelves; alledging, in their own Excuſe, That the Matter of Fact had been wrong repreſented to them. At laſt, the Buſineſs was made up by the Cardinals of *Lorrain* and *Tournon*, upon Condition, that the Name of the Church of *Lions* ſhould be eraſed out of the Concluſion of the *Faculty*.

Cenſure of Chefdeville's *Propoſitions.*

Auguſt 12. 1557, the *Faculty* cenſured Fifty four Propoſitions, *Lutheran* and *Wickleviſt*, preached by F. *Alan Chefdeville*, an *Auguſtinian*, which were ſent to them by the Archbiſhop of *Bourdeaux*. They cenſured alſo that Monk's Action, in hearing the Confeſſions of Four or Five Perſons together at a time, and abſolving them with One ſingle Benediction: It declared alſo, that that was a ſcandalous and ſchiſmatical Action, and a manifeſt Abuſe of Sacramental Confeſſion. *Chefdeville* ſent ſome Explications, which the *Faculty* cenſured as inſufficient.

Cenſure of Propoſitions ſent by the Inquiſitor of Bourdeaux.

The ſame Day they cenſured Six other Propoſitions, which had been ſent them by *Leonard Floreau*, Inquiſitor of *Bourdeaux:* They were againſt the Adoration of the Euchariſt; Abſtinence from Fleſh; Faſting, Feaſts, and Confeſſion. The Fifth is eſpecially remarkable; the Preacher explaining the Goſpel of the Wicked Rich Man, ſaid, That Hell was nothing but the Place of Burial for the Dead. This Propoſition was cenſured as heretical, and condemned long before.

Submiſſion of Eſpencæus *to the Faculty.*

February 18. 1558, Dr. *Eſpencæus* came to the Aſſembly, and was asked, Whether he would obey the *Faculty*, and ſubmit to its Deciſions? He ask'd, by what Authority they cited him? They told him, They were in Poſſeſſion of a Right to cite any of their own Doctors, by vertue of their Oath. Then he promiſed, that he would obey the *Faculty* as his Mother.

Cenſure of Giles Bigot.

September 1. a Deputy of the Biſhop of *Baieux* delated to the *Faculty* ſome Propoſitions preached by *Giles Bigot*, Doctor of *Caen:* The *Faculty* cenſured them the 6th of that Month. The Propoſitions and Qualifications follow: I. *The Church is not built upon St.* Peter, *but upon Jeſus Chriſt alone.* Cenſure: Tho' Jeſus Chriſt be the principal Foundation of the Church; yet this Propoſition favours the Opinion of the Hereticks of our Time, who deny St. *Peter*'s Supremacy. II. *The Keys are not promiſed only to St.* Peter, *but alſo to the other Apoſtles equally.* Cenſure: The Second Part of that Propoſition

poſition is heretical. III. *The Miniſtry and Opening by the Keys, is to declare the Goſpel and Free Pardon of Sins made by Jeſus Chriſt.* Cenſure: That Propoſition is heretical, and takes away the Power of the Keys to abſolve Sins. IV. *He will abſtain from ſpeaking concerning the Juriſdiction of the Church, and will ſpeak only of the Key of Knowledge, in which conſiſteth Remiſſion of Sins.* Cenſure: This Propoſition is heretical in the Laſt Part. V. *It is unlawful to aſſiſt when Maſs is ſaid by a Concubinary Prieſt.* Cenſure: This Propoſition ſo expreſs'd, without any Diſtinction, is falſe and ſcandalous. VI. *To retain Sins, is when a Man will not believe or receive the Goſpel; and Sins are remitted to thoſe that believe the Goſpel.* Cenſure: The VIth, IXth, XVth, XVIIth, XXVIIth, and XXVIIIth Propoſitions, which all tend to the ſame End, are heretical, and deſtroy the Power of the Keys in abſolving Sins. VII. In 1557, when he was preaching upon the Feſtival of the Holy Sacrament, he ſaid, *That to eat and drink the Fleſh and the Blood of Jeſus Chriſt, is nothing elſe but to believe that he took Humane Nature, and was our ſole Mediator, and ſuffered and endured for us.* Cenſure: This Propoſition is ſacramentarian and heretical. VIII. Abraham *was juſtified by Faith alone; and not only he, but we without Works.* Cenſure: This Propoſition is heretical. IX. *Thoſe that hear the Word of God are abſolved from their Sins.* The Cenſure of this is miſſing. X. *St.* Peter *had no Juriſdiction, nor any other of the Apoſtles.* This Propoſition is declared to be ſchiſmatical and heretical. XI. *A Miniſter, or Biſhop, who does not what is in his Power to do, has no Juriſdiction. (c)* Cenſure: This Propoſition is ſchiſmatical, and heretical, condemned in the Council of *Conſtance.* XII. *A meer Man cannot have the Power, nor can he be the Foundation of the Church.* Cenſure: This Propoſition agrees with the Firſt. XIII. Speaking of the Keys, he ſays, *That there is one Key of Knowledge, and another of Juriſdiction, of which I will not ſpeak; I am ſilent: But I will ſpeak to thee of that of Knowledge, for the Edification of the People.* The Cenſure is miſſing. XIV. *Some Miniſters aim at more Power and Authority than Jeſus Chriſt and his Apoſtles.* Cenſure: This Propoſition is raſh. XV. *To bind and unbind, is nothing but to be willing to hear the Goſpel, or to deny it.* The Cenſure is miſſing. XVI. *We are all Prieſts, and there is no Diſtinction.* Cenſure: This Propoſition, aſſerted without any Diſtinction, is heretical. The Three following are upon the ſame Subject. The XXth is upon the Euchariſt: He ſays, *That he would not ſpeak of the Body of Jeſus Chriſt contained under the Species of Bread and Wine, as the Divines call them; but of the Myſtical Body, and of the Union which the Members ought to have in one another, and among others in wicked Things:* And concludes, *That to eat and drink the Blood of Jeſus Chriſt, is nothing but to believe.* This Propoſition is cenſured as heretical and ſacramentarian. XXII. Is concerning Juſtification by Faith alone. The following ones are almoſt all concerning the Miniſtry of the Keys, which he reduces to the preaching of the Goſpel, and reſtrains only to good Miniſters. The laſt is, That the Miniſtry of the Prieſt is only to declare Sin, but that he does not remit it.

Cenſure of Maunoury.

The ſame Year, one *William Maunoury*, a *Brother of the Trinity* or *Mathurin*, Doctor in Divinity, having preached ſome heretical Propoſitions at *Paris*, was condemned by the Sentence of the Official of *Paris*, and the Inquiſitors, to retract them: That he did in a Sermon preach'd *Auguſt* 28. 1558; and when he brought that Retraction to the *Faculty*, he deſired to be receiv'd. The *Faculty* ſcrupled it, till he had ſigned and communicated to them the Propoſitions for which he was condemned. It appears by his Retractation, that he had affirmed, That all Men ought to Communicate at Maſs: That Saints pray only in general for the Faithful: That there is no Purgatory: And that Maſs ought to be ſaid in *French*. He ſet forth, That he could not get the Propoſitions for which he had been condemned out of the Officiality; and the *Faculty* perſiſted in excluding him, till he had more largely cleared himſelf.

Cenſure of a Book, entituled, The Inſtruction, &c.

April 4. 1559, the *Faculty* declared a Book, entituled, *Chriſtian Inſtruction for Children*, to be pernicious; and appointed Deputies to draw out Propoſitions out of it: They drew out Twelve, which they reported to the Aſſembly upon the 15th of that Month; where they were cenſured, and the Book condemned in the general, as containing ſeveral Propoſitions ſuſpected of Hereſie, ſcandalous, ſchiſmatical; Prayers of *Calvin*'s; Omiſſions in the Confeſſion; Prayers and Interceſſions of Saints; Prayers for the Dead; and Eccleſiaſtical Precepts. That little Book was entituled, *(d) A Method of learning*

[*(c)* Fr. *Que le Miniſtre, ou Evêque qui ne fait ce qui eſt en lui, n'a point de Juriſdiction.*]

[*(d)* Here is ſomething wanting in the Original. This *Writing-Maſter*'s Book was different from the *Chriſtian Inſtruction*; and ſo the Tranſition from the *Cenſure* of the one to the *Cenſure* of the other is loſt.]

readily

readily and eaſily to Read well and Write properly in the French *Letter, as alſo the Manner how to Pray to God.* It was written by *Peter Habert*, a Writing-Maſter; and was printed at *Paris* the ſame Year, with the King's Privilege. The Cenſure blames his Tranſlation of that Commandment of God, *Tu ne feras point d'Idole taillée, Thou ſhalt not make a graven Idol.* They find fault with his aſſerting crudely, That Jeſus Chriſt is the ſole Mediator and Advocate praying for us, without producing any Explication or Diſtinction. They cenſure ſome Propoſitions, in which he attributes the Salvation of Man to God alone. They cenſure him for putting in the Words *Day of Reſt*, inſtead of the *Sabbath-Day* or the *Lord's Day:* And they charge him with favouring of Hereticks, when he ſays, That nothing ought to be added to or taken from the Scriptures.

Cenſure of a Book of Ferus.

June 16. 1559, Two Books were preſented to the *Faculty*, for their Approbation; *viz. A Catalogue of Books prohibited by the Pope*; and *Ferus*'s *Commentary upon St. Matthew's Goſpel.* For the former, they put off giving their Sentence till it had been read by the Doctors, who were to make their Report: And they determin'd, that the Second ought to be ſuppreſs'd, as containing Errors and Hereſies; and that a Correction was not ſufficient, leſt, under Pretence of that Correction, Copies not corrected, printed in *Germany* and at *Lions*, might be diſperſed.

Cenſure of Propoſitions concerning Liberty of Religion, ſent by the King to the Faculty.

Auguſt 23. the King ſent this Propoſition to the *Faculty: Seeing that there are ſuch Doubts and Diverſities of Opinions, as well relating to the Holy Sacraments, Conſtitutions and Traditions of God, and the Catholick Church, as to the Maſs and the Conſecration of the Precious Body of our Lord, we ought to deſire a New Council; and in the mean time the accuſtomed Puniſhments of Hereticks ought to continue ſuſpended, that every Man may have a Freedom of Opinion.* The *Faculty* made anſwer, "That this Propoſition, which ought never to have been debated, "is heretical, ſacramentarian, very pernicious, confirming of Hereſies, overturning the "Eccleſiaſtical and Civil Commonwealth; and that all that defend it ought to be looked "upon as Hereticks, Sacramentarians, and Diſturbers of the Commonwealth.

Sept. 9. the King ſent again ſeveral other Propoſitions to the *Faculty*, tending to the ſame Purpoſe with the former, which were cenſured likewiſe in a Meeting of Doctors.

Sept. 13. they cenſured alſo ſome Propoſitions againſt Religious Orders, and the outward Service of Religion.

Schéeſ-pée's Propoſitions cenſured.

Nov. 27. they cenſured likewiſe ſome Propoſitions defended by *Peter Scléeſtée* in his *Divinity-Act:* There he affirmed, I. *That an Unbeliever labours in all his Actions for Hell.* This Propoſition is cenſured, as contrary to the Holy Scriptures. II. *That all Men ſhall not die.* This alſo they cenſure, as contrary to Holy Scripture. III. *That the Heavens are animated.* This Propoſition, which the Univerſity of *Paris* had condemned already, they pronounce to be falſe, erroneous, and reviving of the Ancient Idolatry. The *Faculty* commanded *Schéeſtée* to retract thoſe Propoſitions. This *Batchelor* would not particularly revoke that Propoſition which related to the Actions of Unbelievers: So they excluded him out of their Body for Two Years; and at laſt, he ſtill perſiſting in that Refuſal, was entirely rejected.

Cenſure of the Beſançon *Propoſitions.*

We ſhall ſay nothing here of the *Cenſure of the Propoſitions of* Baïus, which was made *June* 27. 1560, becauſe it is inſerted in that Author's Hiſtory.

October 26. the *Faculty* cenſured ſome impious Propoſitions which had been ſent to them by a Canon of *Beſançon.*

Books to be ſuppreſs'd.

Next Year, in *January*, they drew up a Catalogue of ſome *French* Books which ought to be ſuppreſs'd.

Cenſure of Grimaudet.

April ult. they cenſured the following Propoſitions, taken out of a Book written by *Francis Grimaudet*, the *King's Advocate* at *Angiers*, entituled, *A Remonſtrance to the States of Anjou*; printed at *Paris*, in 1560. I. *The Council of the Church ought to be underſtood as compoſed of all its Members*, i. e. *a general Aſſembly of all Chriſtians.* II. *Conſequently this Queſtion belongs to Chriſtian Princes, Biſhops, and People in general.* III. *Now Ancient Kings and Chriſtian Princes have look'd upon it as expedient and neceſſary to require a Council of* Chriſtendom, *when, by Schiſms and new Opinions, Religion has been polluted and divided.* IV. *Now in Matters of Religion there are Two Sects; One, of thoſe that live under the Obedience of the Church of* Rome; *the Other, of thoſe who call themſelves* Evangeliſts: V. *And theſe Two are ſo populous, that 'tis a Queſtion which is moſt numerous.* VI. *The Second Point of Religion is the Sacerdotal Policy, upon which Chriſtian Kings and Princes have Power to redreſs it, to ſet it in order, and to reform it when it is corrupted.* Theſe Propoſitions are cenſured; moſt of them as ſchiſmatical, the Fourth and Fifth as heretical.

Auguſt

Auguſt 5. *The Faculty* cenſured ſeveral Propoſitions taken out of a *Charge* made by the Biſhops of *Valence* and *Die*, given to his Dioceſes, Printed at *Paris*. The *Two Firſt* glance indirectly at the Worſhip of Images. The *Third* is cenſured, for affirming, That a Confeſſor ought to oblige a Penitent, who has not wherewithal to make Reſtitution, to give notice of it to him to whom he has done the Wrong, to ask his Pardon, and to beg his Leave to reſtore to him what he has taken from him, when God ſhall give him Ability. The *Fourth* Thing which they Cenſure in that Book is, That when he ſpeaks of all the different ſorts of Prayers, he ſays nothing of that which is put up in the Church for the Dead, but ends with thoſe which are made for Men in the Agonies of Death. They reprehend that part of the *Fifth*, which ſays, That thoſe who are guilty of Crimes ought not to aſſiſt at the Holy Myſteries, as Falſe. The *Sixth* is a new Form in *French*, of Adminiſtring the Euchariſt, which they judge to favour the Errors of the Lutherans. The *Seventh* is an Exhortation to a Dying Man, which they cenſure as Suſpicious, becauſe it ſays nothing of Satisfaction and Purgatory. In general, that whole Book is cenſured, as containing Propoſitions Falſe, Schiſmatical, Erroneous, Heretical, full of Omiſſions of neceſſary Things, ſuch as Confeſſion, Confirmation, Order and Commandments of the Church, Worſhip of Saints, Prayers for the Dead; and *the Faculty* judges it to be pernicious, and that it ought immediately to be ſuppreſs'd, inſtead of being put into the Hands of his Flock to be read, or recommended to his Clergy, as the Biſhop of *Valence* had done. *The Faculty* cenſured ſeveral other Propoſitions beſides, taken out of that Biſhop's Sermons, as favourable to the Doctrine and Maxims of the Innovators. The Truth is, a good Senſe may be put upon moſt of them, but the Time and the Perſon rendred them ſuſpected.

Cenſure of a Charge given by the Biſhop of Valence.

March 1. 1562. *The Faculty* cenſured ſeveral Propoſitions aſſerted by *Simon Vigor*, Archbiſhop of *Narbonne*, among which are theſe that follow. That the Baptiſm of Hereticks is of no uſe for Salvation; that the Apoſtles did not give the Holy Ghoſt, only pray to God to ſend it. That Saints are not Invoked in the Canon of the Maſs, but only Commemorated. They reprehend him alſo for ſaying in his Sermons, *S. Origen*, and *S. Tertullian*.

Cenſure of Simon Vigor.

Feb. 12. 1565. *The Faculty* Cenſured a Book Entituled, *A Wonderful Book, containing in ſhort, the Flower and Subſtance of ſeveral Treatiſes, as well of Propheſies and Revelations, as of ancient Chronicles*; as containing Propoſitions Ridiculous, Falſe, Erroneous, Scandalous, Heretical and Seditious.

Cenſure of the Wonderful Book.

May 18. A *Cordelier* revoked a Propoſition which he had advanced in his *Evening-Act*, That Children may be ſaved by the Faith of their Parents, without receiving Baptiſm by Water.

Retractation of a Cordelier.

In 1566. *John Roſſet* of *Matenville*, Doctor in Divinity, affirmed at *St. Gratian's* in *Tours*, that the *Ave Maria* is no Prayer. That Propoſition was cenſured by *the Faculty* upon *June* 25.

Ave Maria *declared a Prayer.*

October 26. They cenſured the following Propoſitions. I. *The Death and Paſſion of our Lord has blotted out the Sins committed before his Paſſion; but if we would blot out our own Sins, we muſt ſacrifice daily.* Cenſure: The Firſt part leſſens the Effect of the Death and Paſſion of Jeſus Chriſt; and the Second is Heretical, inaſmuch as it diſtinguiſhes the unbloody Sacrifice from the Sacrifice of the Croſs as different. II. *The Paſſion of our Lord profitted only thoſe who died before his Coming, and Death and Paſſion, and not thoſe that came afterwards.* Cenſure: This Propoſition is Heretical and Blaſphemous in both its Parts. The IIId. is the ſame, and cenſured in like manner.

Cenſure of Propoſitions concerning the Paſſion of our Lord.

What paſſed in the *Faculty* in the Years 1566 and 1567. concerning *René Benoit's* Tranſlation of the Bible, has been mentioned elſewhere.

March 1. 1571. The *Faculty* cenſured ſeveral Propoſitions taken out of a Book, Entituled, *Theatrum vitæ Humanæ*, begun by *Lycoſthenes*, and finiſhed by *Theodorus Zuingerus*, a Phyſitian at *Baſil*. They ſay, that that Work contained ſeveral Hiſtorical Facts, falſe and injurious to the Pope and the Church.

Cenſure of the Theatrum vitæ Humanæ.

Under the Title of *Maldonat*, we ſhall give an account of the Proceedings of the *Faculty* againſt that Jeſuite, in 1574. in *Defence of the Immaculate Conception of the Virgin.*

The *Regiſters* of what paſs'd in the *Faculty*, during the remainder of this Century, are loſt; and there is no reaſon to lament the Loſs of what paſs'd in a Time when the Faction of the League governed *Paris*; and the good Doctors, the King's Servants, and Defenders of the Ancient Doctrine of the *Faculty*, were baniſhed, or durſt not appear,

appear, in a time, in ſhort, when the Intrigues of Seditious and Rebellious Perſons took all Liberty away from that Body.

Condemnation of Tanquerel.

The *French Hiſtorians* however, and the *Regiſters of Parliament*, have ſtill preſerved the Memory of what paſs'd in the *Faculty*, upon occaſion of a Propoſition maintained upon *Nov.* 6. 1561. by *John Tanquerel* Batchelor in Divinity, drawn up in theſe words, *The Church, of which the Pope, Jeſus Chriſt's Vicar, is the ſole Monarch, who has a Spiritual and Secular Power over all the Faithful, can deprive Princes, that Rebel againſt its Orders, of their Kingdoms and Dignities.* The Court of Parliament being inform'd, that *John Tanquerel* had defended his Propoſition in *Harcourt-College* in his *Publick Divinity-Act*, ſent for him; upon Examination he owned, that he had maintained that Propoſition, and declared, that he was ſorry for having done it; and having Signed that Declaration, he abſconded, fearing the Conſequences of that Affair. Afterwards the Parliament made an *Order*, That, in purſuance of his Declaration in his abſence, the *Beadle of the Faculty* ſhould, in a full Meeting of the *Faculty*, Declare before one of the Preſidents, and Two Counſellors of the Court, and the King's *Procureur-General*, in the Name of the ſaid *Tanquerel*, *That he was ſorry he had defended ſuch a Propoſition; that he had Held and Diſputed it Indiſcreetly and Inconſiderately; that the contrary was certain, and that he moſt humbly begg'd of his Majeſty to pardon his Offence, which he had committed in maintaining the ſaid Poſition*; And when this was done, *That the Doctors and Batchelors ſhould be forbidden to hold ſuch Poſitions for the future; and that Two out of their Body ſhould be deputed to go to the King to ask Forgiveneſs.* This *Order* was made *Dec.* 1. 1561, and upon the 12th inſtant, the *Preſident de Thou*, Two *Counſellors*, and *Bourdin* the King's *Procurer-General*, went with the Notaries of the Court, and a Serjeant, to the Meeting of the Doctors of the Sorbonne, where the *Procureur-General* made a Speech to the Aſſembly, concerning the Danger of the Propoſition; and then the *Order of the Court* was read, and put afterwards in Execution. The *Beadle of the Faculty* read the Declaration in *Tanquerel*'s name, upon his Knees, with his Head bare. The Preſident commanded the Doctors to ſuffer no ſuch Propoſitions to be held for the future, upon pain of a Hundred Marks of Gold Fine, and Deprivation of Privileges; and Two out of that Body were commanded to be deputed to the King; who was aſſured by *Nicholas Maillard* the Dean, That the *Faculty* was always very Obedient to the King and Court; and that it would behave it ſelf ſo, that the King and Court ſhould be contented with it.

Condemnation of Jacob, *and* Blanzy.

In 1595. an *Auguſtinian* Monk, one *Florentine Jacob*, having given out his *Queſtion* for his *Publick Act*, which he was to keep under *Maſter Nicholas Blanzy*, *Doctor in Divinity*, *Principal* of *Calvi College*, in which he affirmed with *Tanquerel*, That the Pope had Authority in Temporals and Spirituals, and the Power of the Two Swords; The Court arreſted the *Batchelor*, and the *Preſident of this Queſtion*; and, after Examination, ſent for the *Syndic*, and declared thoſe Propoſitions to be falſe, ſchiſmatical, and contrary to the word of God, to the Holy Decrees, Canonical Conſtitutions and Laws of the Kingdom, tending to Rebellion, and the Diſturbance of the Publick Peace. *Jacob* was condemned to be carried from the *Priſon* to the *Great Hall* of the Sorbonne; and there before the Dean, Syndic, Doctors, Licentiates and Batchelors, upon his Knees, *Blanzy* ſtanding by him with his Head uncovered, to ſay, and declare, "That he had raſhly and indiſcreetly Compoſed and Publiſhed the ſaid Poſi-"tions to be Diſputed and Defended by him in his *Great Courſe-Act*; of which he re-"pents, and begs Pardon of God, the King and Juſtice. The Propoſitions were then torn to pieces, and the Batchelors were forbidden to compoſe, and preſent any ſuch like, and the Doctors to ſuffer them. This is all that we have left of what paſs'd in the *Faculty of Divinity of Paris*, during the *Sixteenth Century*.

CHAP.

CHAP. XI.

Religious Orders, Congregations and Reformations, ſet up in the Sixteenth Century.

THE *Sixteenth Century* was not only an Age of *Reformation* in the *Secular Eccleſiaſtical State*, but alſo in the *Monaſtical*. Some Members of the *Mendicant* Orders, under a Pretence of reviving their antient Fervour, and their Firſt Diſcipline which was relaxed, raiſed ſeveral *Reformations*, which formed in a manner ſo many different Orders. That of *St. Francis*, which was always more fruitful than any of the reſt, in ſeveral ſorts of Habits, and Obſervations of their Rule, produced Three new Branches; The *Capuchins*, the *Recollects*, and the *Penitents*. The *Auguſtinians* produced one, that of the *Hermites of St. Auguſtin*; and from the *Carmelites* came the Congregation of thoſe whom they call *Diſcalceates*. I omit that of the *Reformed Dominicans* or *Jacobins*, and that of the *Diſcalceate Auguſtinians*, becauſe they belong to the XVIIth Century. *Several Reformations of Mendicant Orders.*

This *Spirit of Reformation* divided the *Religious of St. Francis's Order* long before this Century: Ever ſince the Year 1250, ſome Members of that Order boaſted of being more exact Obſervers of their Rule than the reſt. The Authority of their General alone put a ſtop to them then; but that *Reformation* began again in the beginning of the next Century; thoſe that deſired to go into it, petitioned for, and obtained particular Convents, in which they might live ſuitably to their own *Reformation*; but *Innocent* VIth revoked that Privilege. There remained however in the Body of the Order, ſeveral of thoſe *Reformed*, who finding themſelves ill uſed by the General and the Superiors of the Order, recurred in 1415. to the Council of *Conſtance*, which granted them a free Exerciſe of their *Reformation*, and a particular Vicar-General. From that time the *Franciſcans* were divided into *Conventual Friars*, and *Friars of the ſtrict Obſervance*; Theſe alſo being divided yet farther into different Reformations. *Leo* X. commanded them all to be reduced under the ſingle Title of *Reformed*. *Reformation of the Order of St. Francis.*

Still there were ſome of theſe *Friars*, who affected to live more auſterely than the reſt, and to obſerve the Letter of the Rule, purſuant to the Declarations of *Nicholas* III. and *Clement* V. In 1531, P. *Clement* VII. commanded the Superiors of their Order to aſſign them Convents, in which they gathered all thoſe who according to them had a Spirit of Piety and Recollection, who for that Reaſon were called *RECOLLECTS*. This Reformation began in *Italy*, and was carried into *France* about the Year 1584. The Towns of *Tulles* in *Limoſin*, and *Murat* in *Auvergne*, were the firſt in *France*, in which they had Convents aſſigned them. In 1601, they were at *Paris*; now they have near 150 Houſes in the Kingdom, which are divided into Seven Provinces. *Recollects.*

The Founder of the CAPUCHINS was a *Franciſcan Friar of the Obſervance*, one *Matthew de Baſci*, of the *Dutchy* of *Spoleto*, a Friar of the Convent of *Montefalcone*, who believing firmly that God had called him to exerciſe a greater Poverty, and that he had ſhew'd him the true Habit of *St. Francis*, took a long corner'd Hood, and retired into a Deſert with the Pope's Leave. Some others, driven by the ſame Spirit, joined him, to the number of Twelve. The D. of *Florence* gave them a Hermitage in his own Territories, and ſo by little and little their number increaſed. In 1528, P. *Clement* VII. approved of their Congregation, by the name of *Friar Minors Capuchins*. In 1536, P. *Paul* III. confirmed them, with a Permiſſion to ſettle every where, and gave them a *Vicar-General*. They were received in *France* in *Charles* IXth's time, and had their firſt Convent at *Meudon*, which the Cardinal of *Lorrain* built for them. King *Henry* III. gave them a Convent in *Paris*, in the *Fauxbourg St. Honoré*. They have Nine Provinces in this Kingdom, and above Four hundred Convents. *Capuchins.*

Thoſe of the Third Order of *St. Francis*, who are called PENITENTS, were at firſt only a Congregation of Seculars of both Sexes. Some time after they became Regulars; after that, being become extreamly relaxed, a Friar, one *Vincent Muſſart*, a *Pariſian*, undertook to Reform them about the Year 1595. The firſt Convent of this Reformation was built at *Franconville*, between *Paris* and *Pontoiſe*; the Second, in a place called *Picpus*, whence theſe Friars are commonly called PICPUSSES. This Order is divided into Four Provinces, and has about Sixty Convents. *Penitents of Picpuſſes.*

Diſcalceate Carmelites. Prince *Eugene* IV. thinking it convenient to mitigate the Rule of the Carmelites, that Mitigation threw them into too great Looſneſs; upon which, *St. Thereſa*, a Nun of that Order in the Convent of *Avila* in *Caſtille*, the place of her Birth, reduced them to their firſt Auſterity; She began with the Women, for whom ſhe built a Nunnery at *Avila*; then ſhe undertook alſo to reduce the Men, being aſſiſted by Two *Religious Carmelites*, who founded the firſt Convent of DISCALCEATE CARMELITES near the ſame City. P. *Clement* VIII. ſeperated them from the mitigated ones in 1593, and allow'd them to have a Province apart, and to chuſe their Superiors by themſelves, upon Condition only to acknowledge the General of their Order. There were none in *France* till 1605.

Hermites of St. Auguſtine. The Reformation of the HERMITES of S. AUGUSTINE, called *Little Fathers*, was inſtituted in the general Chapter of that Order, held at *Madrid* in the Year 1588. From thence ſome went to ſettle in *Italy*; and from *Italy*, Six or Seven of them were carried into *France* in 1565. by *William D'Aranſon* Archbiſhop of *Ambrun*, who lodged them in the Priory of *Villars-Benoît* in *Dauphiné* They were ſettled at *Paris* in 1609. in the *Fauxbourg St. Germain*, where Queen *Margaret* built them a Convent, which they afterwards left to the *Reformed Auguſtinians*, that they might go and ſettle near *Mont-Martre Gate*.

Brothers of Charity. The BROTHERS of CHARITY were Inſtituted by *St. John de Dieu*, Native of *Evora* in *Portugal*, a Simple and an Illiterate Man, but one that was inflamed with a Charitable Zeal for aſſiſting poor People that are Sick. He began this Congregation in 1570; *Pius* V. approved it by his Bull of *Jan.* 1. 1572. *Clement* VIII. confirmed it, and *Paul* V. erected it into a Religious Order, and reſtrained them to the Three uſual Vows, and to a Fourth, to ſerve the Sick, but under the Dependance and the Correction of their Ordinaries.

Feüillantines. The Congregation of the FEUILLANTINES is a Reformation of the *Ciſtertians*; it was made by *John de la Barriere*, Abbat of *St. Mary des Feüillans* in the Dioceſe of *Rieux*, near *Thouloufe*. Having kept that Abby in Commendam for ſome time, he turned Monk in 1583, and went to live in his own Abby, where he led a very auſtere Life: The old Monks, who would not embrace it, withdrew; ſo he took in Novices, and his Reformation was approv'd in 1586, by *Sixtus* V. and erected into a Congregation in 1589. *Henry* III. gave them a Convent in *Paris* in 1587. whither *John de la Barriere* brought Sixty of his Monks. They went barefoot, living only upon Herbs, and practiſed a ſurprizing Auſterity. Their Conſtitutions were not drawn up, put in Writing and approved, till the general Chapter in 1595. This Congregation was afterwards divided into Two, by P. *Urban* VIII. in 1630, who ſeparated the *French* from the *Italians*, and gave them Two Generals.

Theatins. Every Age, and every Generation, having a particular Reliſh, and particular Production; This Age was very fruitful in Congregations of *Regular Clerks*. That of the THEATINS was the firſt; it was ſo called from *John Peter Caraffa*, Biſhop of *Theati* in the Kingdom of *Naples*, who was the moſt Illuſtrious of thoſe that firſt went into it; and was afterwards raiſed to the Papacy by the name of *Paul* IV. It began by the fervour of ſome Eccleſiaſticks, who ſeeing the Diſorders of the Clergy, form'd a ſort of Society to live retired and in common, in imitation of the Apoſtles; of this number, were *John Peter Caraffa*; *Caëtan* of *Thiena*, afterwards Canonized *Marcellus Cajetanus*; *Paul Conſiliari*, and *Bonifacio de Colle*. P. *Clement* VIII. approved it in 1584. This Order has ſeveral Houſes in *Italy*. It did not come into *France* till the Year 1644.

Somaſques. *Jerome Emiliani*, a Noble *Venetian*, in the Year 1530. founded ſome *Regular Clerks* called SOMASQUES, from the name of the place where they lived, between *Milan* and *Bergamo*. The Deſign of this Congregation was to breed up Orphans. It was confirmed by P. *Paul* III. in 1540.

Barnabites The Founders of the Order of BARNABITES were Three *Italian* Gentlemen, *James Anthony Mongias*, *Bartholomew Ferrera* of *Milan*, and *Francis Maria Zachary* of *Cremona*, who were inſtructed by a Famous Preacher, one *Seraſino*, who adviſed them to read *St. Paul* conſtantly, from whence they were called *Clerks of St. Paul*: They were alſo called *Barnabites*, becauſe they perform'd their firſt Exerciſes in a Church Dedicated to *St. Barnabas*. Their Inſtitution was approved by *Clement* VII. in 1533. They were called into *France* in *Henry* IV's time, to aſſiſt in the *Miſſion of Bearn*.

Jeſuites. But of all the Orders which were Founded in the XVIth Century, none ſpread and multiplied ſo much, as that of the *JESUITS*. Their Founder was *Inigo* or *Ignatius Loyola*, who was born in 1491. in the Province of *Guipuſcoa* in *Spain*. His Father

Father *Bertram* Lord of *Onez* and *Loyola*, and *Mary Soné* his Mother, had Five Daughters and Eight Sons. The youngest of all these was *Ignatius*; he was bred up in the Court of *Ferdinand* King of *Spain*, in the Family of *Anthony Manriquez*, [Duke of *Najarand*,] Grandee of *Spain*. In his Youth, he was of a Martial Temper, and gave Proofs of his Courage in the Siege of *Pampelona*, where he was in the Year 1521. That Town being besieged by the *French*, *Ignatius* was one of those that signalized themselves most in the Defence of that Place; he was wounded there with a Canon Ball, which shatter'd his Right Leg, and he was taken Prisoner by the *French*, who used him civilly, and got him dressed, and carried to *Loyola*. He was long in the Surgeons Hands, and suffered much, because his Leg being ill set, he would have it put out again, and then had a Piece of a Bone sawed off which would have made him deformed. While he lay ill, he read some Books of Piety, which occasioned his first Resolutions of giving himself wholly up to God. As soon as he was cured, he undertook a *Pilgrimage* to *our Lady of Montserrat*, in *Catalonia*; where he devoted himself to the Service of the Virgin, and took up a Resolution to Travel to *Jerusalem*. As he went to *Montserrat*, he met a *Morisco* upon the Road, who affirmed to him, That *Mary* did not keep her Virginity after she was deliver'd. *Ignatius* could not hear that Proposition without Horror, and disputed it long with him; at last, when the *Morisco* had left him, *Ignatius* being spurred on by an indiscreet Zeal, followed him with his Bridle upon his Mules Neck, with a design to kill him, that he might Revenge the Virgin *Mary*'s Honour; and he had done it, if by good luck his Mule coming at a forked way had not taken the Road which the *Morisco* was not in. When he was near *Montserrat*, he disguised himself with a large Woollen Garment like a Sack, girded with a Cord, and a Stick in his Hand, and a Gourd by his Side. When he was come to our Ladies of *Montserrat*, after he had been confess'd, and had received the Communion, he thought of a new Ceremony of consecrating himself to the Virgin, by immitating what we read of in Romances of Knights-Errant, watching all Night in their Arms before they are Created: Accordingly he put off his Clothes, and gave them to a Poor Man, clothed himself in his Sack, and girded himself with a Cord, with his Stick in his Hand, and his Gourd by his Side, with one Foot shod with a Shooe of Mats, the other Naked, and in this Equipage he presented himself before the Altar of the Virgin, and hung up his Arms, and pass'd all Night, of *March* 24, 25. 1522, without sleeping, standing sometimes, and sometimes upon his Knees, and so enlisted himself in the Sacred Service of the Virgin. This being done, he went on Foot very early in the Morning away for *Manresa*, where he stay'd a Year among the Poor of that Hospital, begging his Bread from Door to Door, fasting with Bread and Water, disciplining himself Three times a Day, lying upon the Ground, and practising all manner of Austerities. He was assaulted also with divers Temptations, which he overcame, and with a long Illness, of which he was cured at last. It is believed, that he there writ his *Spiritual Exercises*, which he afterwards review'd, and publish'd at *Rome* in 1548. *Constantine Cajetan*, a *Monk* of the *Congregation of Montcassin*, affirms, That that Book was written by one *Garcias Cismeros*, a *Benedictine*; but the Arguments which he brings to prove his Assertion, are not solid. *Ignatius*'s stay at *Manresa*, did not make him quit his Design of Travelling to *Jerusalem*; but he would not undertake that Journey till he had got the Pope's Blessing, and so he went to *Rome*, where he saw *Adrian* VI. and after that he embarked at *Venice* for *Jerusalem July* 14. 1523. and arrived there *Sept.* 4. When he had visited the Holy Places, and perform'd those Pious Exercises which Pilgrims are wont to perform, he returned to *Venice*, and went from thence to *Genoa*, where he embarked for *Barcelona*. In that City it was that he began to study Grammar first, at the Age of 33 Years. It is not hard to conceive what Difficulties and Uneasinesses he must go through in learning the Rudiments at that Age; however, he did so much by his Labour, that at Two Years end he was judged to be capable of learning other Sciences. He went therefore to *Alcala* in 1526, where he went through his Course of Philosophy and Divinity with small Success, because, as *Maffeius* observes, he made too much haste, and observed no Order; and studied several different Things at one time, reading what they call *the Terms* in *Logick*, *Albertus Magnus* in *Physics*, and the *Master of the Sentences* in *Divinity*; and hearing several Professors every Day. Besides, he was taken off from his Studies not only by his *Spiritual Exercises*, and the Charitable Offices which he did in the Hospital where he lodged; but also by being obliged to beg his Bread, and by the Instructions which he undertook to give to the People. *Ignatius* had then Four Companions, *Artiaga*, *Callistus*, *Cazeres*, and a Young *Frenchman*, who were all clothed like himself in a brown

Woollen Habit, and applied themſelves to the ſame Exerciſes The noiſe of their extraordinary way of Living, and of their Preaching, being got to *Toledo*, the *Inquiſitors* of that City went to *Alcala*, and took Informations of the Conduct and Doctrine of *Ignatius* and his Companions, and finding nothing of moment againſt them, they left the Commiſſion with *John Figueroa*, the Archbiſhop's Vicar, to end the matter as he ſhould judge convenient. *Figueroa* went to the Houſe where *Ignatius* and his Companions lodged; examin'd them, inform'd himſelf exactly of their manner of living, and contented himſelf with forbidding them to wear all the ſame Habit. In the mean time the number of thoſe, who came to hear *Ignatius*'s Inſtructions, daily encreaſing, the Archbiſhop's Vicar gave in Informations afreſh againſt him, becauſe a Widow and her Daughter, who were under St. *Ignatius*'s Direction, undertook to go a long Pilgrimage bare-foot; for though *Ignatius* had diſwaded them from doing it, yet he was accuſed of giving them that indiſcreet Advice, and upon that pretence was ſeized upon, and impriſon'd by the *Grand Vicar*'s Order. He was no ſooner there, but there was a great concourſe of People that came to hear him. At Seven Days end, the *Grand Vicar* went to the Priſon with a Notary, and examin'd him; and having underſtood from him, that he had neither counſelled nor approved of the Pilgrimage of thoſe Two Women, he let him know, that he was impriſoned becauſe he was accuſed of having adviſed them to undertake it. Theſe Ladies being come back, and having entirely acquitted *Ignatius*, the Vicar gave Sentence, enjoining him and his Companions to go clothed like the other Scholars, and to abſtain from talking concerning Religion to the People, till he had ſtudied Four Years in Divinity. *Ignatius* could not ſubmit to the laſt of theſe Conditions without great Difficulty, and retired to *Salamanca*, where he continued to Diſcourſe in private and publick upon Moral Subjects. It was taken very ill, that Men who had no Letters, no Learning, and no Character, ſhould thus exerciſe the Function of Apoſtles. The Dominicans therefore got *Ignatius* and his Companion *Calliſtus* into their Convent, and when they had kept them there, they deliver'd them to Officers, who, by the Biſhop of *Salamanca*'s Vicar's Order, made them cloſe Priſoners apart from one another. The *Grand Vicar* had *Ignatius*'s Book of *Spiritual Exerciſes* examin'd, and various Queſtions were put to him concerning the Myſteries of our Faith. They found no harm in his Book, and he ſatisfied them in the Queſtions which they asked him; however they paſſed the ſame Sentence which had been paſſed before upon him at *Alcala*, That he ſhould abſtain for Four Years from paſſing any Deciſions upon the Quality of Sins. All theſe Contradictions, which he underwent in *Spain*, made him reſolve to go to *Paris*, and ſo he went alone from *Salamanca* on foot to *Paris*, whither he came in *February* 1528, with a firm Reſolution to ſtudy hard there. He began the Principles of Grammar again in *Montagu College*, and was not aſhamed, at Thirty ſeven Years of Age, to put himſelf in the ſame Form with the little Boys. His extream Poverty forced him to have recourſe to the Charity of the *French*, and of Foreigners, while he ſtay'd in St. *James*'s Hoſpital, from whence he went to *Montagu College*. After having ſtudied Eighteen Months in Humanity in that College, he undertook to go through a Courſe of Philoſophy in St. *Barbara*'s College. His Zeal for inſtructing others, and for preſcribing to them Exerciſes of Devotion, drew Troubles upon him at *Paris*, as well as at *Alcala*; for he was informed againſt to *Matthew Ory*, the Inquiſitor, for attempting to Preach, and he had like to have been whip'd in St. *Barbara*'s College-Hall, upon an Accuſation, That he took the Scholars off from their ordinary Studies, and overturned the Diſcipline of the College, with the Exerciſes of Devotion which he inſpired them with: He got however over that Difficulty, and ſpoke to *Anthony Govea* (*e*) the Principal of the College, with ſo much Wiſdom and Humility, that that Principal, inſtead of puniſhing him ſeverely, threw himſelf at his Feet, and asked his Pardon. Notwithſtanding all theſe Croſſes, St. *Ignatius* went through his Courſe of Philoſophy, and ſtudied Divinity afterwards, and formed a Society of Ten Men, who engaged in a Vow along with him, which they took in *Montmartre* Church, *Auguſt* 15. 1534. Theſe Firſt Companions of S. *Ignatius* were, *Petrus Faber*, of the Dioceſe of *Geneva*; *Francis Xavier*, a *Navarrois*; *James Lainez* of *Saguntum*, [ſays *Maffeius*, but of *Almazan* ſays *Ribadeneira*, and from him *Nicolas Antonius*] *Alfonſus Salmeron* of *Toledo*, *Nicolas Bobadilla of Palenza*, and *Simon Rodriguez* a *Portugueſe*; to whom, ſome time after, came in *Claudius Jaius*, and *John Codurius* of *Geneva*, and *Paſchaſius Broëtus* of *Ambrun*. The Vow which they made,

[(*e*) *Maffeius* and *Ribadeneira*, in their Lives of *Ignatius*, call this Man *James Govea*, not *Anthony*.]

made, after they had been confeſſed and had communicated in the Church of *Montmartre*, was, That when they had finiſhed their Courſe in Divinity, they ſhould renounce the good Things of this World to live poorly, and to labour after the Glory of God, and the Salvation of Souls; that they ſhould go and Preach the Goſpel to Infidels; and that in caſe that Reſolution could not be executed, that they ſhould preſent themſelves within a Year before the Pope, and offer him their Service without any Reſtriction, to do every thing about which he ſhould employ them. This Vow they renewed twice together upon the ſame Day in the ſame Place. *Ignatius* having finiſhed his Divinity Courſe, was made Maſter of Arts in 1532. After that, falling Sick, he went to take the *Spaniſh* Air, by the Advice of his Phyſicians, in *Nov.* 1535. There he found, that his Four ancient Companions had taken very different Courſes. *Calliſtus* was become a Rich Merchant, by Trading to the *Indies*; *Cazeres* lived a Life of the World; *Artiaga* was made a Biſhop; and the Young *Frenchman* was turned Monk. Having ſtay'd ſome time in *Spain*, where he continued to Preach, he embarked for *Venice*, which was the Rendezvous of his New Companions: They met there in the beginning of the Year 1537, in the Habit of Pilgrims, with a Sack at their Backs, in which was their Bible and their Breviary, and every one his Beads about his Neck. Now they being engaged by their Vow to go to *Jeruſalem*, they prepared for their Journey; but they did not think they ought to go till they had gotten the Pope's Leave, and received his Bleſſing. They went then all to *Rome*, except S. *Ignatius*, who ſtay'd behind at *Venice* to get ready the Neceſſaries for their Voyage; and having eaſily obtained what they asked of the Pope, they returned to *Venice* to embark there; but the War then breaking out between the *Turk* and the *Venetians*, they could not find an Opportunity to go into the *Levant*. That they might not therefore ſtay there waiting for that, and doing nothing, they ſpread themſelves about among the Cities of the *Venetian* State, where having Preached, they all met again at *Vicenza*, from whence *Ignatius*, *Lainez* and *Salmeron*, were deputed to go to *Rome* to offer their Services to the Pope. *Ignatius* and his Companions were then all Prieſts. It is ſaid, That as they were upon the Road, near *Rome*, *Ignatius* had a Viſion, in which he ſeemed to ſee the Eternal Father, who recommended them to his Son; and that Jeſus, who bore his Croſs, turned towards *Ignatius*, and ſaid to him, *I will be favourable to thee at Rome.* His other Companions quickly joined him in that City, and being all together, in *Lent* 1538, they continued their uſual Exerciſes there, of Inſtructing and Preaching. They met with Adverſaries there, who formed ſeveral Accuſations againſt them; but the Governour of *Rome* being Commiſſioned to examine into the Matter, declared them Innocent by a formal Sentence. Then *Ignatius* formed his Deſign of founding a Society entirely, which began to grow more numerous. After many Deliberations, it was judged convenient to add to the Three ordinary Vows of Chaſtity, Poverty and Obedience; a Fourth Vow, to go into all Countries, Chriſtian or Infidel, whither his Holineſs would pleaſe to ſend them. The Pope, to try them, asked S. *Ignatius*, to help him to Workmen out of his Society, whom he would employ. The King of *Portugal* alſo deſired ſome of them, whom he might ſend into the *Indies* to Preach the Goſpel. S. *Ignatius* pitched upon *Rodriguez* and *Xaverius* for that Buſineſs. At laſt, S. *Ignatius* propoſed to Pope *Paul* III. whilſt he ſtaid at *Tivoli*, to approve his new Society. The Pope left the College of Cardinals to examine into the Matter. Some, and among others, Cardinal *Giudice* oppoſed this new Inſtitution vehemently, not thinking that it was for the good of the Church to encreaſe the number of new Orders, which was too big already; however they yielded at laſt, and Pope *Paul* III. gave them a Bull dated *September* 27. 1540, by which he approved of the Inſtitution of this Society, which deſired to be called *the Society of Jeſus*, of their Vows, their Exerciſes and their Form of Government, according to the Draught that had been laid before him; but upon Condition, that their Number ſhould never exceed Threeſcore: But by a Second Bull, dated *March* 14. 1543, he took away that Limitation, and gave them a Power of admitting as many Members as they had a mind, with Liberty of making particular Statutes, and altering thoſe they had already, as they ſhould judge convenient. S. *Ignatius* was created *General* of this new *Order*, in *Lent* 1541. They obtained ſeveral Privileges of P. *Paul* III. and a Faculty of having Spiritual and Temporal Coadjutors, who ſhould be bound only by the Three ſimple Vows. *Julius* III. confirmed their Inſtitution by a Bull of *July* 21. 1550, and their Privileges by another of *October* 22. 1552. The *Society* was no ſooner approved by the Pope, but it ſpread in a ſhort time over all the Countries of the World, whither S. *Ignatius* ſent his Companions whilſt he ſtay'd at *Rome*, from whence he governed

verned his whole Society. *Rodriguez* and *Xaverius* were ſent into *Portugal*. *Xaverius* went on into the *Indies*. *Faber or Faure* had *Germany* for his Share. *Arajoz* went into *Spain*. *Lainez*, *Jaius*, *Broetus* (*f*) and *Bobadilla*, divided *Italy* among them. *Eguia* was ſent with ſome Young Companions into *France*, where he lodged at *Paris* in *Lombardya College*. *Salmeron* and *Broet* went as far as *Ireland* and *Scotland*. *Caniſius* was called into *Bavaria*, and went afterwards into *Poland*. Some Miſſionaries alſo out of that Body were ſent into the New World. In 1550, S. *Ignatius* propoſed to lay down his Generalſhip; but his Companions would not yield to it, and choſe him anew: So he kept that Poſt to his Death, which happened *July* 31. 1555.

James Lainez *General.*

After St. *Ignatius* was dead, *Lainez* was choſen Vicar General, till they could proceed to the Election of a General; in order whereunto, they called a Congregation, which could not be held till the Year following, and that too to no purpoſe, becauſe the *Spaniards* being not allowed to go to *Rome*, they were forced to put off the Election to another Meeting. There were then but Five of the Firſt Companions of S. *Ignatius* left; *Lainez*, *Salmeron*, *Broët*, *Rodriguez* and *Bobadilla*. This laſt, who was an enterprizing Man, complained loudly, That *Lainez* aſſumed all the Authority, and demanded to have the Society govern'd by the Five antient *Profeſs'd Members*, who were named in the Pope's Bulls. He drew over to his Party, *Rodriguez*, *Broet*, *Viola* and *Adriano*: This cauſed a Diſpute among them, which went very high, and was carried before Cardinal *Carpi*. That Cardinal order'd *Lainez* to continue to govern the Society as before, but with the Advice of other ancient Companions of S. *Ignatius* and the *Profeſs'd Members*. *Lainez* was accuſed at the ſame time to the Pope, of deſigning to hold an Aſſembly in *Spain* for the Election of a General. Pope *Paul* IV. declared, That it ought to be held at *Rome*, and forbad the Jeſuites to leave the City. The *Spaniards* and *Portuguezes* found ways at laſt to get to *Rome*, and the Aſſembly was held there in 1558, in which *Lainez* was choſen *General*. When the Election was over, Cardinal *de Trani* declared to them in the Pope's Name, That his Holineſs diſliked Two Things in the Inſtitution of their Society: Firſt, That they did not recite the *Canonical Hours* in the Quire: Secondly, That their *General* was for Life. The Aſſembly however made no Alterations, and anſwer'd, That they took them both to be for the Advantage of the Society; declaring at the ſame time, that they were all ready to do what the Pope ſhould command them, as *Children of Obedience*. The Pope was very angry at this Reply, and received *Lainez* and *Salmeron* very ill when they preſented themſelves before him. He inſiſted particularly upon their reciting the Canonical Hours, and ſaid, He wou'd make them do it; curſing that Study, which ſerved them as an Excuſe for not reciting the Divine Office. Theſe are the Jeſuite *Orlandinus*'s own Words, *Execrans Studium per quod Divinum Officium omitteretur*. *Lainez* excuſed himſelf the beſt he could, and pacified the Pope at laſt. This General having govern'd the Society for Eight Years and a half, died *Jan.* 19. 1565. He was ſucceeded by *Francis Borgia*, who died in 1572. The Fourth General was of *Liege*, one *Everardus Mercurianus*, who was ſucceeded in 1581, by *Claudius Aquaviva*, who kept that Place till 1615.

Conſtitutions of the Order of Jeſuites.

The *Jeſuites* aſſume neither the Name nor Quality, nor way of Living of Monks: They call themſelves *an Order of Prieſts*, and take the Name of *The Society of Jeſus*. They differ not from other Churchmen in their Habit or way of Living. The End of their Inſtitution is the Salvation of Souls; they Preach; they teach Youth; they confeſs and aſſiſt the Sick; they read Lectures; they diſpute againſt Hereticks; they Write; in a Word, they profeſs to employ themſelves in every thing which they think can contribute to the Good of their Neighbour, and the Glory of God. They recite no Regular Office within the Quire. The entire Society is compoſed of Four Sorts of Members, *Novices*, *Scholars*, *Spiritual* and *Temporal Coadjutors*, and *Profeſs'd Members*. The *Novices* continue ſo Two Years, after which they are admitted to make Three ſimple Vows in their Superiors Preſence. The Scholars add ſome Spiritual Exerciſes to their Studies. The *Spiritual Coadjutors* aſſiſt the *Profeſs'd Members*, and perform the ſame Functions. The *Temporal Coadjutors* make the ſimple Vows, and are according to them the true Monks, and take care of their Temporal Buſineſs. The *Profeſs'd Members* make Four ſolemn Vows: All that have made only the ſimple Vows, may be ſent back by

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[(*f*) This muſt be a miſtake. *Broët* went into *Ireland*, as we ſee by and by; and that *Broët* did go into *Ireland*, we know from *Ribadeneira*; and that when he could do little good there, he went into *France*, for which Province *Ignatius* ſeems firſt to have deſigned him.]

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the General, and then they are acquitted of their Vows, becauſe they made them only that they might ſtay in the Society, and conſequently are bound by them no longer then their Superiors think fit to keep them. They have *Profeſs'd Houſes* for their *Profeſs'd Members* and their *Coadjutors*; *Colleges* for *Schollars* and *Coadjutors*; and *Houſes of Probation* for their *Novices*. The *Profeſs'd Houſes* can have no Revenue; *Colleges* and *Noviciates* may, which is taken care of by the *Profeſs'd Members*. For their Government, they abſolutely depend upon the *General*, who is choſen by the *Provincials*, and Two *Profeſs'd Members* out of every *Province*: He has Four *Aſſiſtants* to be his Council, who may admoniſh and reprove him; and even in caſe he commits any conſiderable Miſdemeanor, may call a General Aſſembly to depoſe him. This *General* appoints *Rectors* and *Superiors of Houſes*, *Provincials*, *Viſitors*, *Commiſſaries*, and governs the whole Society deſpotically.

It is ſurprizing how much this Order multiplied in a ſhort time. In 1543, the Jeſuites were Eighty in all; in 1545, they had but Ten Houſes; in 1549, they had Two Provinces, one in *Spain* and another in *Portugal*, and Twenty two Houſes. In 1556, when St. *Ignatius* died, they had Twelve great Provinces; in 1608, *Ribadeneira* reckons Twenty nine Provinces, Two Vice-Provinces, Twenty one Profeſs'd Houſes, Two hundred ninety three Colleges, Thirty three Houſes of Probation, Ninety three (*e*) other Reſidences, and (*f*) Ten thouſand five hundred and eighty one Jeſuites. And in the laſt Catalogue, which was printed at *Rome* in 1679, they reckon Thirty five Provinces, Two Vice Provinces, Thirty three Profeſs'd Houſes, Five hundred ſeventy eight Colleges, Forty eight Houſes of Probation, Eighty eight Seminaries, One hundred and ſixty Reſidences, One hundred and ſix Miſſions, and, in all, Seventeen thouſand ſix hundred and fifty five Jeſuites, of whom Seven thouſand eight hundred and ſeventy were Prieſts.

(*e*) 96 Ribad.

(*f*) 10502 Ribad.

But how great and quick ſoever this multiplication of the *Jeſuites* was, they found oppoſition in ſeveral Places, and met with great numbers of Adverſaries. The Archbiſhops of *Toledo* and *Saragoſa* were not favourable to them in *Spain*; and the Populace riſing upon them in *Saragoſa*, they were obliged to leave that Town, whither they returned again however ſoon after. But *the Society* met with ſo great oppoſition to its Eſtabliſhment no where as it did in *France*, nor had it ſo many Traverſes any where as it had there. The Hiſtory of which follows.

Oppoſition to Jeſuites in Spain.

We have obſerved already, that in 1540, S. *Ignatius* ſent ſome Scholars into *France*, who were at firſt under the Conduct of *Eguia*, then under that of *Domineccus*. When *Francus* I. commanded all *Charles* V's Subjects to leave the Kingdom, the greateſt part of that ſmall Society, moſt of whom were the Emperor's Subjects, retired to *Louvain*. In 1545, there were Thirteen of them in *Lombards College*; but not owned as *Exhibitioners* or *Scholars*, and were under the Conduct of *Viola*. Though they did not diſcover themſelves, yet they were known, and many declaimed againſt this new Inſtitution. But they found a Protector in *William du Prat* Biſhop of *Clermont*, who ſettled them at firſt in his Town of *Billon*, and then lodged thoſe that were at *Paris* in *Clermont-Houſe*, which belong'd to him, and left him a conſiderable Legacy. But becauſe he could not leave any thing to a *Society* which was not yet approved of, and becauſe there were no *Profeſs'd Members* in *France*, *Viola* received Orders from the *General* to make his Profeſſion before the Biſhop of *Clermont*, and he gave a Commiſſion to the Abbat of S. *Genevieve* to receive it.

In France.

S. *Ignatius* having recommended the Jeſuites of *France* to the Cardinal of *Lorrain*, that Cardinal procured *Letters Patents* for them from King *Henry* II. of *Jan.* 20. 1550, approving of their Eſtabliſhment in *France*; but upon Condition, That with the Benefactions they ſhould receive, they ſhould only erect a Houſe or College in the City of *Paris*, and not in the other Cities. Theſe *Letters* being carried to the *Court of Parliament of Paris*, they commanded them to be communicated to the King's *Procureur-General* in the uſual manner. When the *Gens du Roy* ſaw theſe *Letters Patents*, they gave in their *Concluſions* in writing, by which they ſtop'd the regiſtring and verifying of them; or at leaſt deſired the Court to make their Remonſtrances to the King, that ſo his Majeſty might be pleaſed to command their not being verified. The Court paſs'd no Sentence upon theſe *Concluſions*; only they went no farther towards verifying the Letters Patents, which were given in favour of the Jeſuites. The Jeſuites got a Copy of theſe *Concluſions*, and had recourſe to the King, and got Second *Letters Patents* of His Majeſty in form of *Iterato*; by which, without concerning themſelves with the *Concluſions* of the *Gens du Roy*, or with the Remonſtrances which they would make, his Majeſty declared, That it was his Will and Intention, that the Firſt Letters Patents ſhould be Regiſtred, notwithſtanding

Oppoſition to the Eſtabliſhment of the Jeſuites by the Parliament of Paris.

withſtanding the new Decree. The *Gens du Roy* complained, that their *Concluſions* had been communicated, and declared, That they perſiſted in them; whereupon, there came out a Decree of *Aug.* 3. 1554; by which the Court, before they went any farther, commanded the *Bulls of Inſtitution and Approbation of the Order of the Jeſuites*, and the *King's Letters Patents*, to be communicated to the Biſhop of *Paris*, and the *Faculty of Divinity of that City*, that they might be heard upon the ſame, and might ſay what they ſhould judge proper. Purſuant to this Decree, *Euſtace du Bellay*, Biſhop of *Paris*, gave his Opinion againſt receiving of the Jeſuites. The Faculty of Divinity of *Paris*, after having, as has been obſerved already, taken Time to examine that Matter maturely, gave this Famous *Concluſion*; in which they declare, "That this new Society, which par-
"ticularly attributes to it ſelf the invented Name of the *Society of Jeſus*, which takes
"in all ſorts of Perſons indifferently, which differs in nothing from Secular Prieſts, to
"which ſo many Privileges, relating to the Adminiſtration of the Sacraments of Pe-
"nance and of the Euchariſt have been given, as alſo relating to the Function of
"Preaching, of Reading and Teaching in prejudice of the Ordinaries, and the Or-
"der of the Hierarchy, and alſo in prejudice of the other Regular Clergy, and even
"of Princes and Temporal Lords, againſt the Privileges of the Univerſity, and, in a
"Word, to the Oppreſſion and Vexation of the People, ſeems to them, to violate
"the Honour of the Monaſtick State, to enervate the publick, honeſt, pious and
"moſt neceſſary Practice of Virtues, Abſtinences, Ceremonies and Auſterities; that
"it gives Opportunities to Men, to leave other Orders freely; that it withdraws Men
"from the Obedience and Subjection due to Ordinaries; that it deprives Lords Ec-
"cleſiaſtical and Temporal unjuſtly of their Rights; that it introduces Diſturbance
"into both Polities, many Diſſentions and Complaints among the People; many Law
"Suits, Debates, Contentions, Jealouſies, and ſeveral ſorts of Schiſms; and conſequent-
"ly, that all theſe and other Things being diligently examin'd and conſider'd, this So-
"ciety ſeems to be dangerous to the Faith, a diſturber of the Peace of the Church,
"tending to overturn the Monaſtick State, and more apt to deſtroy than to edify. A-
mong the Doctors that met at this Aſſembly, in which this Concluſion was made, were *Bennet*, *Courcelles*, *Maillard de Mouchy*, *Perionius*, *Ory* Inquiſitor of the Faith, and *le Fevre* the *Syndic*. After this Concluſion was given, the Jeſuites purſued the Verification of their Letters no farther under the Reign of *Henry* II.

But in 1560, in *Francis* II's Time, they obtained *Letters Miſſives* from that Prince and the Queen Regent, directed to the Parliament, by which his Majeſty (upon a Declaration made by the Religious, the Prieſts and the Scholars of that Society, that they conſented to be received only upon Condition, that their Statutes and Privileges *ſhould not in the leaſt contradict the Laws of the Kingdom or of the Gallican Church, or the Concordates made with our Holy Father the Pope and the Holy Apoſtolical See, or Epiſcopal and Parochial Rights, or Chapters of Churches Cathedral or Collegiate, and the Dignities therein*; *only deſiring to be received in* France *as an approved Religious Order, under the aforeſaid Conditions and Limitations*;) commands the Parliament to proceed to verify and regiſter the Letters granted by the King his Father, and to confirm the Bulls, but with the aforeſaid Reſtrictions and Limitations. Theſe Letters were preſented to the Parliament upon *Nov.* 4. 1560, by the *Gens du Roy*; who ſaid, That, in conſideration of this Declaration, *they conſented to the Approbation of the aforeſaid Privileges, ſaving only now or hereafter to themſelves a Right of appealing againſt them, if they ſhould find them to be hurtful or prejudicial to the Rights of the King, and the Privileges of the Church.* The Court accordingly, by their Decree of *February* 22. 1561, order'd the Jeſuites to apply, if they had a mind, to a General Council, or to the next Aſſembly which ſhould be held in the Church, for the Approbation of their Order. Purſuant therefore to this Decree, they preſented a Petition to the Aſſembly of the Prelates of *France*, held at *Poiſſy*, and they brought thither the Biſhop of *Paris*'s Conſent to the Confirmation and Verification of the Letters and Bulls granted in favour of the Jeſuites, with the following Reſtrictions and Limitations.
"That they ſhall not Exerciſe any Epiſcopal Juriſdiction, nor Preach the Word of
"God, without the Leave and Conſent of their Biſhop: That they ſhall adminiſter
"no Sacraments, even thoſe of Confeſſion and the Euchariſt, without the expreſs Leave
"of the reſpective Pariſh-Prieſts of thoſe to whom they would adminiſter thoſe Sa-
"craments: That they ſhall do no prejudice to the Parochial Clergy in Spirituals or
"Temporals, as to Oblations, Rights of Burial, and the like, which they ſhall per-
"form in their Churches or Chapels: That they ſhall not read or interpret the Holy
"Scriptures in publick or private, unleſs they be approved by the Faculties of Divinity,

"and

" and the famous Univerſities, and without Prejudice to other Orders and Religious " Perſons: That they ſhall not draw to them, nor receive into their Society, any *Pro-* " *feſs'd Religions* of other Orders: And, as an Addition to the above-named Condi- " tions, that they ſhall be receiv'd by way of a *Society* and *Company* only, and not as a " New Religious Order; and ſhall be obliged to aſſume another Name than that of " *Jeſus*, or *Jeſuites*: That they ſhall make no New Conſtitutions, nor alter thoſe they " have already: That they ſhall make uſe of no Privileges, even thoſe which are " granted to them already, in any thing that ſhall be contrary to theſe Conſtitutions: " That they ſhall be obliged to conform themſelves to the Common Law: And laſtly, " That they ſhall not prejudice the Rights of the Temporal Lords.

The Aſſembly of the Clergy having ſeen this *Act of Conſent*, receiv'd and approv'd the *Society of Jeſus* as a *Society* and a *College*, and not as a newly inſtituted *Religious Order*; only upon Condition, " That they ſhould take another Title than that of the *So-* " *ciety of Jeſus*, or *Jeſuites*: That the Biſhop of the Dioceſe ſhould have all Juriſdiction " and Right of Superiority and Correction over the Members of that Society: That " they ſhould undertake nothing in Spirituals or Temporals, in Prejudice of Biſhops, " Chapters, Pariſh-Prieſts, and Univerſities, and other Orders: That they ſhall be " obliged to conform to the Common Law, without claiming any Right or Juriſdiction " of their own, and renouncing all the Privileges granted them in their Bulls, contrary " to theſe Conditions: And in caſe they got any others for the future, that the Aſſem- " bly's Approbation ſhould be Null, and of no Effect. This Declaration of the Clergy of *France* was regiſtred in the Parliament of *Paris*, and the Society was received upon the Clauſes and Conditions therein expreſs'd.

The Jeſuites thus authorized by the Aſſembly's Declaration, and by this Decree applied themſelves to *Julian de St. Germain*, then Rector of the Univerſity, who of his own proper Motion, and without conſulting the *Faculties*, gave them *Letters of Matriculation*, under the Rector's Private Seal, *Sept.* 19. 1563; by vertue whereof they open'd their College, which they called, *The College of Clermont of the Society of Jeſus*, and open'd their *Publick Lectures* there. The Univerſity oppoſed it immediately; and demanded of them, Who they were? and by what Right they undertook to *Profeſs*? They anſwer'd, They were neither *Monks* nor *Religious*: That their *Society* had no *Profeſs'd Houſes* in *France*: That they had only a College, in which were Scholars and Profeſſors: That they deſired to be admitted into the Univerſity; promiſing to obey the Rector in every thing, and to conform to the Laws and Conſtitutions of the Univerſity. Notwithſtanding this Declaration, *Prevoſt Rector of the Univerſity* forbad them a Second time, upon *October* 20. 1564, to Teach and Profeſs Publickly in the Univerſity of *Paris*, till they had ſhewn their Bulls and Decrees, and juſtified their having ſuch a Right. The Jeſuites preſented a Second Petition to be admitted into the Univerſity, with Offers to ſubmit to the Rector and the Univerſity; renouncing all Charges, Dignities and Privileges in that Body, and reſtraining themſelves to the bare Profeſſion of Divinity, Philoſophy, and Humanity; offering to take Degrees as others did, and to ſend their Graduates and Scholars to the Rector's Proceſſion. But they expecting no favourable Anſwer from the Univerſity, preſented a Petition to the Court, for Leave to continue their Lectures, till it ſhould be order'd otherwiſe. To this *Petition*, the *Procureur-General* made anſwer, That he would do what ſhould be adviſeable, when both Parties had been heard; in the mean time he commanded every thing to continue as it was. The Court then order'd both ſides to give in their Caſes to the Board: And when the Rector had Notice of their Petition, he ſent an Order to the Jeſuites to appear before a Meeting of the Univerſity; there to ſay and declare, *Whether they were Regular Monks of the Society of Jeſus, or Seculars?* They appeared, and anſwer'd, That they were, *Tales quales eos Curiâ declaravit, (g) What the Court of Parliament named them in their Decree*; i. e. *Members of the College of Clermont of the Society of Jeſus*: And they renew'd their Offers of being ſubject to the Rector, and to the Univerſity, and to obſerve their Statutes; deſiring to be incorporated into the Body of the Univerſity. When the Aſſembly of the Univerſity had heard them, they concluded, that theſe Men ought not to be receiv'd nor incorporated; that they ought to proceed rigorouſly againſt them, and to forbid the

[(g) So *Paſquier* repeats the Words, in his Argument for the Univerſity, againſt the *Jeſuites*; out of which this Narrative is in a manner all taken, which *Paſquier* has printed at length in his *Recherches de la France*.]

Scholars from going to their Lectures, upon pain of being deprived of all the Privileges of the Univerſity. The Jeſuites likewiſe preſented their Petition to the Court, to hinder the Effect of that Sentence, and that they might be at Liberty to continue their Lectures. That Petition being communicated to the King's *Procureur-General*, he commanded, as before, that nothing ſhould be innovated or attempted, till upon a Hearing of both ſides the Court ſhould give Orders. The Cauſe then was carried into the Great Chamber of the Parliament, where it was pleaded with great Pomp. *Paſquier* ſpoke in behalf of the *Univerſity*, and *Verſoris* for the *Jeſuites*. The *Biſhop of Paris*, the *Abbat of St. Genevieve*, the *Chancellor of the Univerſity*, the *Governor*, the *Prevoſt de Merchands* and *Eſchevins of Paris*, the *Faculty of Divinity*, and the *Parochial Clergy of Paris*, appeared for the Univerſity: *Du Menil*, who ſpoke in the Name of the King's *Procureur-General*, concluded againſt the Jeſuites, and order'd, that the Foundation which was granted to the Jeſuites ſhould be turned into a *College of Clermont*, to be governed by a *Principal* and *Officers*, like the other Colleges of the Univerſity, in which Twelve Poor *Scholars of the Houſe* ſhould be maintained. Both Parties were order'd to lay the Merits of their Cauſes before the Council; and by that means the Jeſuites, without being incorporated into the Body of the Univerſity, were at Liberty to continue their Lectures.

In 1575, Pope *Gregory* XIII. gave Leave to the Cardinals of *Bourbon* and *Guiſe* to procure an Union between the Jeſuites and the Univerſity of *Paris*: The Cardinal of *Bourbon* propoſed it to *John de Roüen* Rector in 1575, and *Thomas Scourjon* Rector in 1577; but neither of them would conſent to any Propoſals of that nature.

Baniſhment under Henry IV. of Jeſuits.

When *Henry* IV. made his Entry again into *Paris* in 1594, the Univerſity looked upon that as a favourable Opportunity, and made a Decree, *April* 18. by which they concluded, purſuant to the Advice of the Deputies of the Four Faculties, That the Jeſuites ought to be proſecuted by Law, in order to drive them out: However the Faculty of Divinity ſome time after (*July* 9.) declared, that their particular Advice was only this, *That the Jeſuites ought to be reduced according to the Forms of the Univerſity, and be obliged to obſerve its Diſcipline, but not driven out of the Kingdom. Se quidem cenſere, prædictos Patres redigendos & recenſendos eſſe in Ordinem & Diſciplinam Univerſitatis, Regno autem Gallico eſſe nullo modo pellendos.*

The Univerſity, purſuant to their own Concluſion, preſented a Petition to the Parliament; by which they deſired, that the *Society of the Jeſuites* might be baniſhed, not only out of the Univerſity, but alſo out of the Kingdom. The Cauſe was pleaded again in the *Great Chamber* by Maſter *Anthony Arnauld* in behalf of the Univerſity, and by Maſter *Duret* for the Jeſuites. The Judgment was ſuſpended. But *John Chaſtel*'s Attempt upon the King's Perſon, and his Declarations, having enraged the Judges againſt the Jeſuites, they were baniſhed the Kingdom by the ſame Decree which condemned *Chaſtel* to Death, in *December* 1594. This Decree was rigorouſly executed; and the Jeſuites were driven not only out of *Paris*, but alſo out of all the Kingdom. Some however remained ſtill at *Lions*; ſo in 1597, the Parliament made new Decrees to drive them out of that City, and to ſuſpend them from exerciſing of all manner of Functions in the Kingdom.

Being thus baniſhed out of the Kingdom of *France*, they ceaſed not to ſolicite the Pope for their Re-eſtabliſhment; and preſented Petitions and Apologies themſelves to the King. In *September*, 1603, that good Prince gave them Letters of Re-eſtabliſhment for the Cities of *Tholouſe*, *Auche*, *Agen*, *Rodez*, *Bourdeaux*, *Perigueux*, *Limoges*, *Tournay*, *Le Puy*, *Aubenac*, *Beziers*, *Dijon*, *Lyon*, and *La Fleche*; upon Condition, I. That they ſhould ſettle no where elſe, without His Majeſty's Leave. II. That they ſhould be all Natural *French*, and that no Stranger ſhould ſettle among them. III. That they ſhould always have One of their Body near the King's Perſon, to be a Preacher to him, and to anſwer for the Actions of the Company. IV. That all that ſhall be received at preſent into the Kingdom, and that ſhall be received into the Society for the future, ſhall take an Oath, before the Royal Officers of the reſpective Places, That they ſhall neither do nor undertake any thing againſt the Service of the King, and the Peace and Quiet of the Kingdom. V. That they ſhould acquire no Eſtates in the Kingdom, without the King's Leave; and that the Members of the Society ſhall be incapable of inheriting. VI. That they ſhould receive no Real Eſtates from thoſe who ſhould enter for the future into their Society. VII. That they ſhould be entirely ſubject every where, and in every thing, to the Laws of the Kingdom; and reſponſible to the King's Officers. VIII. That they ſhould neither undertake nor do any thing in Spirituals or Temporals, to the Prejudice of Biſhops, Chapters, and Univerſities, or other Religious Bodies.

Bodies. IX. That they ſhould not preach, nor adminiſter the Sacraments, not even that of Confeſſion, to any Perſons beſides the Members of their own Society, without the Leave of the Biſhops of the reſpective Dioceſes.

Tho' by this Edict the Jeſuites were ſettled no where within the Juriſdiction of the Parliament of *Paris*, except at *Lions* and *La Fleche*; yet that Court made a ſharp Remonſtrance to the King, by the Mouth of their Firſt Preſident *du Harlay*, to hinder its Effect: But the King was reſolv'd it ſhould be verified; and ſo they ſoon got Leave to ſettle in other Places, as at *Rheims*, at *Amiens*, at *Roüen*, at *Rennes*: They got alſo into *Paris* again, and were there reſettled in their College and Houſe by *Letters-Patents* of *July* 27. 1606.

We are come now to Religious Orders of Women: Towards the latter end of the foregoing Century, we forgot to obſerve, that in the Year 1464, F. *John Tiſſeran*, of the Order of St. *Francis*, having touched the moſt hardned Hearts in a lively manner, and converted ſeveral lewd Women by his Sermons, founded the Order of *PENITENT NUNS*, in Honour of S. *Mary Magdalen*, for a Retirement to thoſe to whom God ſhould give the Grace to leave their Sins. There were at firſt Two hundred and twenty; and as the Number encreaſed exceedingly, and that they had not Revenue ſufficient, ſome were ſuffer'd to beg in the Town. This Cuſtom laſted till 1550, when, becauſe of Inconveniencies, they ſhut them up in a very cloſe Cloiſter. *Lewis* Duke of *Orleans*, afterwards King, gave them *Orleans-Houſe*, near *St. Euſtace*'s, where they ſtay'd till 1572; when Queen *Catherine* diſlodged them to build a Palace there, and removed them to St. *George*'s *Chapel* in St. *Denys*'s *Street*, which had till then belonged to the Monks of St. *Magloire*. Penitent Nuns.

Queen *Jane*, Daughter of King *Lewis* XI. who was ſeparated from King *Lewis* XII. her Husband, retired to the City of *Bourges*, and thought no longer of pleaſing any Perſon but him that gives Eternal Crowns; and when ſhe could not loſe her Virginity by being Mother to a *Dauphin*, was reſolved to be a Mother to an infinite Number of Virgins by preſerving it. She inſtituted therefore the Order of the *ANNUNCIATION*, or the *ANNONCIADES*, whom ſhe put under the Direction of the *Franciſcans of the Obſervance*. Their Rule was taken neither from that of St. *Bennet*, nor that of St. *Auguſtine*, nor from any other; but was formed upon the Ten Virtues of the Bleſſed Virgin, Chaſtity, Prudence, Humility, Truth, Devotion, Obedience, Poverty, Patience, Charity, and Compaſſion. Their Habit is ſingular; a Black Veil, a White Cloak, a Red Scapulary, a Grey Gown, and a Girdle of Rope. There are ſeveral Nunneries of them in *France*, and the *Low-Countries*. This Order muſt not be confounded with the *Celeſtial Annonciades*, whoſe Inſtitution came from *Genoa*, and did not begin till the Year 1604. Annonciades.

The Rule of the *CAPUCHIN NUNS* is much the ſame with that of the *Capuchins*, and their Inſtitution is almoſt as ancient. The Dutcheſs of *Mercoeur* laid the Firſt Stone of their Convent at *Paris*, in 1604, purſuant to the Intentions of Queen *Loüiſa*, her Siſter-in-law, who by her Will had left wherewithal to build it. Capuchin Nuns.

The Firſt Convent of *FEUILLANTINE NUNS*, upon the ſame Reformation with the *Feüillantine Monks*, was ſettled near *Tholouſe* about the Year 1590; then removed to *Tholouſe* it ſelf. *Antoinette d'Orleans*, Widow of *Charles de Gondi* Marquis of *Belle Iſle*, ſettled there in 1599. The Pope removed her from thence, and gave her the Government of the Abbey of *Font-Evrault*: And ſome Years after, ſhe inſtituted a Congregation of *Benedictine Nuns*, by the Name of *S. Mary of Calvary, and S. Scholaſtica*. Feüillantine Nuns.

S. Thereſa was, as we have ſaid already, the Inſtitutrix of the Reformation of the *CARMELITE NUNS*; under whom they flouriſhed in *Spain*, whence they paſs'd into *France* in 1604; of whom there are at preſent in that Kingdom about Sixty Houſes. Carmelite Nuns.

King *Henry* III. as has been ſaid already, founded the Order of the *HOLY GHOST* in 1579; and *Henry* IV. that of *OUR LADY OF MOUNT CARMEL* in 1607. The Pope granted him Bulls for their Erection that Year; and others next Year, by which he united them to the Order of St. *LAZARUS*. Concerning this laſt, we are to know, That when the Weſtern Chriſtians were Maſters of the *Holy Land*, beſides the Orders of the *Templars*, the *Teutonic Order*, and the *Knights of St. John of Jeruſalem*, there was another formed beſides by the Name of St. *Lazarus*, which receiv'd Pilgrims Military Orders.

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in Houſes erected on purpoſe, conducted them upon the Road, and defended them againſt the *Mahometans*: So that the Popes granted them great Privileges, and Princes gave them rich Poſſeſſions. *Lewis* VII. in 1154, gave them an Eſtate at *Boigny* near *Orleans*. Theſe Knights ſettled there after the Chriſtians were driven out of the *Holy Land*, there fixed their Titles, and always kept their Aſſemblies in that Place.

But then they becoming uſeleſs, became alſo contemptible; ſo that the *Knights of St. John* eaſily obtained of *Innocent* VIII. to ſuppreſs that Order, and to unite it with their own. Hereupon thoſe in *France* complained to the Parliament, which decreed, That they ſhould ſubſiſt apart from all the reſt. Accordingly they always had *Great Maſters* of their own. Pope *Pius* IV. gave the Great Maſterſhip, in *Italy* only, to *Joannot de Chaſtillon*, one of his Kinſmen. This *Joannot* dying in 1572, Pope *Gregory* XIII. gave it abſolutely to *Philibert Emanuel* Duke of *Savoy*, and to all his Succeſſors, and united this Order to that of St. *Maurice*, which he had erected in favour of that Prince. But this Order taking no place in *France*, *Aymar de Chartres*, Knight of *Malta*, had a great Deſire to revive it again, that he might enjoy that Dignity. *Philibert de Nereſtang*, a Gentleman of admirable Virtue, and *Captain* of the *Guards du Corps*, ſucceeded him in that Deſign, and employ'd the Power of *Henry* IV. therein ſo ſucceſsfully, that that Prince made him *Great Maſter* in 1608, and got a very advantagious Bull from the Pope for that Order; which is the ſame thing for the *French*, that the Order of St. *Maurice* and St. *Lazarus* is for thoſe on the other ſide of the Mountains. Among other Privileges, theſe Knights have a Liberty to Marry, and to hold Penſions upon Conſiſtorial Benefices.

Suppreſſion of the Order of the Humiliati.

The Order of the *HUMILIATI*, which was founded in the Eleventh Century, and was become numerous and powerful in *Tuſcany* and *Lombardy*, was ſuppreſs'd by Pope *Pius* V. in 1571; becauſe a *Guardian* of that Order, and ſome Members, had conſpired againſt S. *Charles Borromée* the Protector of the Order, and one of them had diſcharged a Piſtol at him, being enraged at his labouring after their Reformation. The Pope, by his Bull of *February* 13. ſuppreſs'd the General and Superiors of that Order, and aboliſh'd the whole Order it ſelf; commanding the *Profeſs'd* to retire into ſuch Houſes as ſhould be aſſigned them, there to lead a Life agreeable to their Profeſſion under the Juriſdiction of their Ordinaries; and the *Novices* to be turned out of the Monaſteries, prohibiting the ancient *Profeſs'd Members* to receive any more. He reſerved at the ſame time to the Holy See, the Propriety and the Faculty of diſpoſing of the Houſes, Goods, and Revenues of that Order, as he ſhould judge convenient.

Concluſion.

Here we ſhall finiſh what we had to ſay concerning the Eccleſiaſtical Hiſtory of the Sixteenth Century. If any Man thinks we have been too long in what we have ſaid, let him conſider, it was of Importance to make the great Revolutions in Religion, which happen'd in this Century, be well underſtood, that we ſhould enter into the Particulars of the Diſputes then moved, and faithfully ſet down the Deciſions and Regulations made concerning them. We ſhall now ſpeak of the principal Authors who flouriſhed in this Century, and of their Works.

End of the Fourth Book.

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THE HISTORY OF THE CHURCH IN THE SIXTEENTH CENTURY.

BOOK V.

Containing the Hiſtory of the Eccleſiaſtical Writers of the latter part of the Sixteenth Century, from the Year 1550. to the End of the Century.

FRANCIS TITELMAN.

Francis Titelman.

FRANCIS TITELMAN, born at *Haſſelt* in the Biſhoprick of *Liege*, took the Habit of the Order of St. *Francis* in the Monaſtery of the *Franciſcans* at *Louvain*. He taught Philoſophy, Divinity, and the Holy Scriptures there a long time. After that he went to *Rome*, where he went into a *Reformed Capuchin*'s Houſe, in 1537. and wholly gave himſelf up after that to Prayer, Meditation, and the aſſiſting of poor People that were Leprous. He was much conſidered in his Order, and was made Vicar of his Province. He died with a Reputation of Holineſs at *Anticoli* near *Rome*, *September* 12. 1553. being 46 Years of Age.

Titelman's Principal Works are his *Paraphraſes* and *Notes upon ſome Books of the Holy Scripture*; namely, upon the Book of *Job*; the *Pſalms*; the *Canticles*; *Eccleſiaſtes*; the *Goſpels of St. Matthew* and *St. John*; and the *Epiſtles of St. Paul*, and the *Canonical Epiſtles*. He makes a Paraphraſe of the Text of the Bible, which Explains and Fixes the Senſe; and he joins to that Paraphraſe ſome literal Notes, to explain difficult Paſſages. Though he underſtood Greek and Hebrew, yet he kept to the Vulgar Latin, and follows the Senſe. He wrote a Book againſt *Eraſmus*, which he calls *A Conference concerning the Epiſtle to the Romans*, and an *Apology* for that Book. He likewiſe wrote a Treatiſe *concerning the Authority of the Revelation*; *An Expoſition of the Ceremonies of the Maſs*; *Meditations upon the Exerciſes of Monks*; *An Explication of the*

Office of the Trinity; *Scholia upon the Treatiſe of Arnaldus Bonævallis concerning the Seven Words of our Lord.* All theſe Diſcourſes were Printed in ſeveral Places.

ADAM SASBOUTH.

Adam Sasbouth.

ADAM SASBOUTH, born at *Delft*, *December* 21. 1516. of a Noble Family, his Father being a Magiſtrate of the ſame City, after having laid the Foundation of his Studies at *Delft*, went to ſtudy Greek and Rhetorick at *Utrecht*, and Philoſophy and Divinity at *Louvain*. In 1544. he entred into the *Franciſcan*'s Order at *Louvain*, and taught Divinity in their Houſe. He lived but Nine Years after he was Profeſs'd, and died *December* 1. 1553. aged 36 Years.

His Works are, *A Treatiſe upon the Four Books of Sentences*; *A Commentary upon Iſaiah*; to which is prefix'd, *A Treatiſe concerning the Senſes of Scripture*; *Commentaries upon moſt of the Epiſtles of St. Paul*; *upon the Firſt Epiſtle of St. Peter, and that of Jude*; *Homilies and Sermons*; *Three Diſcourſes upon thoſe Words of Leviticus* [Ye ſhall be Holy;] and, *A Diſcourſe of the True Church*; Printed at *Cologne*, 1568.

Sasbouth had ſo happy and ſo prodigious a Memory, that he could repeat the Twelve Books of *Virgil*'s *Æneids* by heart, without miſtake or heſitation. He had never a Book in his Cell, but his Bible, his Breviary and his Works. His Commentaries are rather Theological than Critical. He does not however enlarge upon uſeleſs Queſtions, and is ſufficiently large in his Explication of the Text, in which he is clear and methodical. He follows St. *Thomas* and St. *Auguſtin* in their Notions concerning Grace.

John Haſſets.

Some attribute *Sasbouth*'s Commentaries to *John Haſſets*, Doctor and Profeſſor at *Louvain*, who underſtood the Languages, and died at the Council of *Trent*, *January* 5. 1551. This is a different Man from that *John Heſſels*, of whom we have ſeveral Treatiſes. Nothing came out in this Man's Name, but a ſmall Diſcourſe concerning what *Nectarius* did when he put down Confeſſion; which was preſented to the Council, and Printed at *Antwerp*, in 1564.

CLAUDE GUILLAUD.

Claude Guillaud.

CLAUDE GUILLAUD of *Beaujeu*, Doctor of *Paris*, Canon and Divinity-Profeſſor of *Autun*, flouriſhed about the Year 1540. He wrote a *Commentary upon the Goſpels of St. Matthew and St. John*, Printed at *Paris* in 1550. and 1562; and, a *Commentary upon the Epiſtles of St. Paul*, and the Canonical Epiſtles, which he calls *Collations*, Printed at *Paris* in 1544. and 1548. In theſe Books he only collects the moſt literal Explications of the Fathers, and of other Commentators. He follows the *Vulgate*; but however, ſometimes he ſets down ſome differences of the Greek, which he takes from the Verſion of *Eraſmus*. He adheres to the Literal Senſe; but where that is liable to be miſunderſtood, he explains the Doctrine of the Church in few words. There are alſo ſome *Homilies* of this Author's *upon Lent*, Printed at *Paris* in 1560.

JOHN FERUS.

John Ferus.

JOHN FERUS, a *German*, of the *Franciſcan Order*, preached at *Mentz* with Reputation for Twenty four Years, and died there in the 60th Year of his Age, *September* 8. 1554. He wrote *Commentaries upon the Pentateuch, Joſhua, Judges, Job, the* 31*ſt and* 66*th Pſalms, the laſt Chapters of Ezra, Eccleſiaſtes, Eſther, the Lamentations of Jeremiah, Jonah, the Goſpels of St. Matthew and St. John, the Acts of the Apoſtles, St. Paul's Epiſtle to the Romans, and the Firſt Epiſtle of St. John*; which have been Printed at ſeveral Times, and in different Places. We have alſo a Volume of *Sermons* and ſome *Tracts* of this Author's. His Commentaries are not dry Notes, but large and eloquent Diſcourſes; in which, however, he forgets not to explain the Literal Senſe of the Holy Scriptures. His Stile is eaſie; and he judges ſoundly of things. He had read the Commentaries of the Fathers carefully, which he follows and imitates; and he was not prejudiced with the Maximes of the Court of *Rome*. In his Explication of that Paſſage of St. *Matthew*, *Thou art Peter, and upon this Rock I will build my Church*, he produces what the Fathers ſaid upon thoſe Words, and concludes in favour of St. *Auguſtin*'s Explication, That St. *Peter* then

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then repreſented the whole Church, to which the Keys were given in his Perſon. He aſſerts, That St. *Peter*'s Power was limitted, and that he had none over Temporal Goods. He explains the 6th Chapter of St. *John*, of the Spiritual Manducation of the Euchariſt, but without rejecting the Opinions of the other Commentators, who underſtand it of his real Eating. Theſe free Notions drew Adverſaries upon him; and his Books have been put into the *Index Expurgatorius*. *Dominico Soto*, a *Dominican*, in his Commentary upon the Fourth Book of the Sentences, wrote againſt this Explication which *Ferus* gives of the 6th Chapter of St. *John*; but *Michael Medina* undertook the Defence of his Brother, and made an Apology for him againſt *Soto*'s Exceptions. Whatſoever becomes of that Particular Diſpute, it cannot be denied but the Commentaries of *Ferus* are of ſingular uſe to thoſe who want a Commentary, wherein Doctrine and Morality are join'd eaſily with a Literal Explication. *John Ferus.*

AMBROSIUS CATHARINUS.

AMBROSIUS CATHARINUS of *Sienna*, was firſt called *Politus Lancellottus*, and under that Name taught the Civil Law in ſeveral Univerſities of *Italy* till he was 32 Years old, when he entred into the Order of St. *Dominic* at *Florence* in 1515. Then he took the Name of *Ambroſius Catharinus*, and gave himſelf wholly up to the Study of Divinity. He ſoon made himſelf famous by his Writings. His uſual Reſidence was at *Rome*, from whence he was ſent to *Trent* when the Council was open'd, in the Year 1545. He made himſelf be there taken Notice of, as well by his Capacity, as by the Opinions which he maintained, which are very different from the common Notions of Divines. He was choſen to Preach there at the Opening of the Third Seſſion, which was held *February* 4. 1547. The ſame Year he was promoted to the Briſhoprick of the ſmall City of *Minori*, in the Kingdom of *Naples*, which belongs to the Archbiſhoprick of *Amalfi*. *Julius* III. who had formerly ſtudied Law under *Catharinus*, removed him in 1551 to the Biſhoprick of *Conza* in the ſame Kingdom. He had not long enjoy'd it, when he died ſuddenly at *Naples*, juſt as he was going to be made a Cardinal. *Ambroſius Catharinus*

Catharinus wrote *Commentaries upon the Five firſt Chapters of Geneſis; upon St. Paul's Epiſtles, and upon the Canonical ones.* The *Commentary upon the Five firſt Chapters of Geneſis* was printed at *Rome* in 1552. In that Commentary he treats of ſuch Queſtions as may be occaſionally formed upon the Text: For inſtance, when he explains the Term *Elohim*, he maintains againſt *Cajetan*, that that word is in the Plural Number, and conſequently is a Proof of the Trinity of the Divine Perſons. Upon the Term *Created*, he proves, that the World was made of nothing. He treats of the Number and Nature of the Heavens. By the Word *Earth* he underſtands the Matter of all things; by the *Spirit of the Lord*, the Holy Ghoſt. He makes a Digreſſion upon the Trinity, and the Proceſſion of the Holy Ghoſt. He approves the Notion of the Fathers, who believed, that when it is ſaid in *Geneſis*, that Man was made after the Image of God, it means after the Image of Jeſus Chriſt. He treats of the Nature of Body and Soul; of Original Righteouſneſs, and the Inſtitution of the Sabbath. He refutes thoſe that deny, that the Terreſtrial Paradiſe ſtill exiſts, and that *Enoch* and *Elias* were tranſlated thither. He propoſes ſeveral other Queſtions about Paradiſe, and concerning the Tree of the Knowledge of Good and Evil. He refutes *Cajetan* ſharply for looking upon the *Moſaical* Account of the Formation of the Woman out of the Side of Man, to be only Figurative. He does not think that thoſe Words, *A Man ſhall leave his Father and his Mother, and ſhall cleave unto his Wife*, can be underſtood, as the ſame *Cajetan* explains them, of the Prohibition of Marriage between a Father and his Daughter, or between a Son and his Mother. Upon that occaſion he treats of Marriage. He maintains, after *Scotus*, That though *Adam* had not Sinned, yet the *Meſſiah* would have come. He makes a long Digreſſion concerning the Fall of Angels. He is very particular in his Account of the Circumſtances of *Adam* and *Eve*'s Sin. He ſpeaks of the Puniſhment and Conſequences of Original Sin. He refutes thoſe who think, that Man was able after his Fall to have lived morally well without the help of Grace. He has a Diſcourſe concerning Celibacy againſt the Hereticks. He applies to the V. *Mary* what is ſaid in general in *Geneſis* of the Pains of Maried Women. He calls thoſe Impious who deny the Sufferings and Compaſſion of the

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Mother of God, which were then begun to be ſolemnized in a Feſtival in ſome Churches; but then he does not approve of the Fictions of the Preachers upon that Subject. He ſharply reprehends *Eraſmus* for ſaying, That we ought not now to weep for the Death of *Jeſus Chriſt*. He believes the *Marks* of St. *Francis* (*a*) and declaims againſt *Bernardinus Ochinus*, who laughed at them. He makes a Diſcourſe upon the Controverſie of Sacrifices in general, and of that of the Altar in particular; in which he refutes *Zuinglius* and *Oecolampadius*. He freely owns that he does not think himſelf obliged to embrace all the Opinions of St. *Auguſtin* and St. *Thomas*, and proves by St. *Auguſtin* himſelf, that that Father never pretended that he or any other Author, excepting only thoſe that are inſpired, ought to be followed, as an infallible Rule of Truth. He declares, that he does not approve of that Father's Opinion of the Pains of Children dying unbaptized, nor of what he writ of Predeſtination, and of the Maſs of Perdition; and yet he does not think that herein he derogates from the Authority of that great Doctor, but only he is not for giving him a thing which he would never have ſuffer'd any body to grant him. Laſtly, he lays down two Rules for us to know whether we may ſwerve from the Opinion of the Fathers, or whether we are obliged to follow it. We ought, ſays he, in the firſt place carefully to examine, whether all Catholick Doctors are agreed upon a Queſtion, or whether they are of different Opinions? Secondly, Whether they aſſert a thing occaſionally, and ſupport it only with probable Reaſons? or whether they propoſe it as an Article of Faith grounded upon the Belief and Practice of the ancient Church? He maintains, that the Law of Nature it ſelf taught *Cain* and *Abel* that they ought to offer Sacrifices, but that no Sacrifice is well pleaſing to God without the Faith of him that offers it. He directly oppoſes St. *Auguſtin*'s Notions concerning the Maſs of Corruption and gratuitous Predeſtination He ſpeaks by the by of the Worſhip of Images: He owns that it was entirely forbidden to the Jews, becauſe of their Inclination to Idolatry. He is againſt the Titles of *Advocate with God* and *Companion of Jeſus Chriſt*, which were given to the Bleſſed Virgin. He is very angry with *Cajetan*, for ſaying that St. *Luke* put *Cainan* into our Saviours Genealogy, becauſe he followed the Tranſlation of the Seventy. He does not, however, think it ought to be in *Geneſis*; but he pretends that *Moſes* left it out, as St. *Matthew* omitted ſome Names in his Genealogy. At laſt he treats of the Years of the Patriarchs, and rejects the Seventy's Computation, according to which *Methuſelah* lived after the Flood.

The *Commentaries* of this Author *upon all St. Paul's Epiſtles*, were printed at *Venice* in 1551. at *Rome*, in 1668. and at *Paris*, in 1667. He there treats alſo of Polemical Queſtions, and leaves, as he had done before, St. *Auguſtin*'s Syſtem of Predeſtination and Grace. He refutes, however, the Errors of the *Pelagians*, and is not entirely of the Opinion of thoſe who allow no gratuitous Predeſtination to Glory, nor any Grace in it ſelf effectual; for he divides all Mankind into two Claſſes, one, of thoſe that are elected and predeſtinated in a ſpecial manner, to whom God gives Aſſiſtances and Graces, which will infallibly guide them to Salvation, which they cannot fail to obtain, yet ſo as not to loſe their Liberty. This Claſs is compoſed but of a very few, for whom God has a particular Predeſtination, ſuch as the Bleſſed Virgin, St. *Paul*, and ſome others like them. It is to theſe choſen Veſſels only that he applies all that St. *Paul* ſays in his Epiſtle to the *Romans*, concerning the Vocation and Predeſtination of the Elect. The ſecond Claſs comprehends all the reſt of Mankind whom God has not predeſtinated to Salvation by a fix'd and immoveable Decree, but under a Condition, which may come to paſs, and may not, and whoſe Salvation depends upon the good or evil Uſe which they may make of the Graces which God gives them. This Opinion of *Catharinus*'s was oppoſed by *Dominico Soto*, in his Commentaries upon the ſame Epiſtle to the *Romans*, and defended by *Sextus Senenſis*, a Diſciple of *Catharinus*'s, who maintained it, as he publickly ſays, from Twenty to Thirty years of Age, in the Principal Cities of *Italy*; and who having found the Difficulties in it, and ſeen that it was not approved by many Learned and Pious Divines, forſook it to follow the Opinions of St. *Auguſtin* and St. *Thomas*.

(*a*) The Marks of St. *Francis* were Prints which he fancied to have been impreſt by Jeſus Chriſt upon his Body, in the very Places in which our Bleſſed Saviour was wounded by the Nails and the Spear; in memory of which the *Franciſcans* have leave to hold a Feaſt.

Catharinus's

Catharinus's *Commentary upon the Canonical Epistles*, is neither so large, nor so full of Questions of Controversie and Digressions, as the former. *Ambrosius Catharinus*

This Author's *Remarks upon Cardinal* Cajetan's *Commentaries* may likewise be reckon'd among his Books upon the Holy Scriptures; in which he accuses that Cardinal of asserting many things, not only evidently false, but also pernicious to Religion, and contrary to the Doctrine of the Church. He says, That having a Man of Dignity, and of a distinguished Reputation, to oppose, he came on purpose to *Paris*; where he conferred with the principal Doctors of his Order, and consulted the Faculty of Divinity in that City, who were of his Opinion in these extraordinary Passages in *Cajetan*. One of the principal Things which he touches upon in these Remarks, is the Question *concerning the Author of the Epistle to the Hebrews*. *Cajetan* spake doubtfully. *Catharinus* opposes him; and proves by several Reasons that St. *Paul* wrote it; and answers the Arguments which may be proposed in favour of *Cajetan*'s Opinion. He treats also of several other Questions in those Notes. He uses *Cajetan* very ill, and accuses him of favouring the Innovators in many of his Explications.

Catharinus lays down his System of Predestination and Reprobation at full length, in Treatises which he wrote on purpose upon that Subject, which were Printed at *Lions* in 1542. He laughs in his Preface at those, who, when they cannot explain this Mystery, recur to St. *Paul*'s Exclamation: *O the depth of the Riches of the Wisdom and Knowledge of God!* And he asserts, That Divines ought to be able to shew that God's conduct towards Men is neither unjust nor unreasonable. He there repeats his Maxim, That we are not obliged to be of St. *Augustin*'s Opinion in this matter. This Preface is followed with a Tract concerning the Prescience and Providence of God; where he proves, That they are compatible with Contingence and Liberty. He Discourses upon that Question in Philosophy, Whether one of two Propositions, relating to a future Contingent, must necessarily be true or false? And he determines, That neither of them need be, tho' he owns that God knows Things to come, not in Truth as Future, but as Present, because nothing is Future to him, but all is Present. But, says he, This Knowledge of God's takes away neither Contingence nor Liberty; because God sees a Thing as existent, not by means of necessary Causes, but by free and contingent Ones. He owns at last, That God sees Things Future in their Causes; but of these he makes two sorts: Such as are determined to produce such an Effect; and such as are not determined to produce such an Effect, but may either produce it or let it alone. He blames the distinction which *Cajetan* makes between *Inevitability* and *Necessity*; And he affirms, That the Prescience and the Providence of God impose no Necessity; because, as to the Knowledge of God, it supposes that the Effect is already existing, and produced by a free Agent, and that Providence only orders Effects to their proper End.

His Three Books *concerning Predestination* come next. There 'tis that he lays down and establishes the System of which we have given a short Account. In the First Book he begins with this Question, Whether Prescience of Merits is Cause of Predestination; or, whether it solely depends upon the Will of God? And after he had produced his Reasons on both sides, he concludes, That Predestination does not at all depend upon our Merits. Then he examines, Whether Predestination be certain and infallible; and whether nothing can cause one that is predestinated to lose his Salvation? He says, That Predestination being an Effect of Providence, and depending upon certain and inevitable Causes, it is impossible but a predestinated Person must be Saved; and thence concludes, that this Proposition is true, *It is necessary that he that is Predestinated must be Saved*: But then he is not for asserting, That *It is necessary that he that is a Reprobate must be Damned.* He does not think that the Liberty of the Predestinate consists in Indifference, but in the Free-Will's being strengthned by such powerful Grace, that it cannot be carried, at least finally, to Evil. Having thus laid down the most rigid Principles of Predestination, he begins to enter upon his own particular System; and he asserts, That it is not necessary that all that are or shall be Saved, should be Predestinated. Here he makes no scruple of rejecting St. *Augustin*'s Notion concerning the Mass of Perdition, as hard and cruel. In the Second Book he proposes several Arguments to refute it; and endeavours to answer the Authorities upon which it is built. Last of all, in his Third Book, he entirely unravels his whole

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whole Syſtem; and ſays, That God predeſtinates ſome Perſons to Eternal Life, and conducts them to it by certain and infallible Methods, cauſing them to Do and to Will what is Good by his Grace; and that theſe are the Predeſtinate who can by no means fall from Salvation: But then he will not allow, That the reſt are rejected and abandoned by God, becauſe he directs them alſo towards their End, tho' he does not do it by infallible Means, and in ſuch a manner as that they cannot fail of Salvation. He owns the number of the Predeſtinate to be fixt and certain, becauſe there is but a certain number of Perſons whom God has reſolved to bring to Salvation by infallible Means: But then he does not think the ſame thing can be ſaid of the number who may be Saved, becauſe there are many who may be Saved, and who ſhall be ſo, who yet are not Predeſtinated in his Senſe. Having ſuppoſed theſe Principles, he infers, That this Propoſition, *Every Perſon that is Predeſtinated ſhall neceſſarily be Saved, and cannot be Damned*, is true: That this, *He that is not Predeſtinated may be Saved, and may be Damned*, is an indetermin'd Propoſition, which is neither true nor falſe, but poſſible: That this Propoſition, *A Reprobate Perſon ſhall be, or is, Damned*, is true; Nay, that we may affirm, That he ſhall be neceſſarily Damned, if we take the word *Reprobate* in its proper Senſe, which ſuppoſes the Cauſes of Damnation to exiſt already. That if we ſpeak in general of Preſcience or Previſion, we may ſay that thoſe whoſe End God has foreſeen, *præſciti*, ſhall be Saved or Damned; but then we cannot ſay they ſhall neceſſarily be Saved or Damned, and that they cannot be otherwiſe. It is neceſſary here to obſerve, That on one hand, *Catharinus* advances Propoſitions much more rigid than the *Thomiſts*, when he denies that the Predeſtinate can in any manner be Damned, and when he rejects any Indifference in them, or a Power to do Good and Evil, which was allowed by the School of St. *Thomas*: And on the other hand, That he favours the contrary Party, when he denies that any Man is rejected becauſe of the Maſs of Perdition and Original Sin, and ſuppoſes, that Salvation and Damnation do entirely depend, in thoſe that are not predeſtinate, upon the good or evil Uſe which they make of their Liberty. It ought alſo to be obſerved, That *Catharinus* does not amuſe himſelf with raiſing little Objections againſt St. *Auguſtin*'s Opinion, and acknowledges the Diſtinction of the two Eſtates, and the difference between Predeſtination and the Grace of Fall'n Man, and the Grace of Angels and of Man in his State of Innocence. Among other Arguments which he alleges againſt St. *Auguſtin*, he objects his Believing that Original Sin alone deſerved to be puniſh'd with Hell-Fire. To conclude, The Diſtinction which *Catharinus* puts between the Predeſtinated and the Saved, when he ſays, ſome ſhall be Saved who are not Predeſtinated, is a new Invention, unknown both to the Ancient Fathers and Divines, and which was never received in the Schools.

The Firſt of his Two Books *of the excellent Predeſtination of Jeſus Chriſt*, was written upon that celebrated Queſtion between the *Thomiſts* and the *Scotiſts*, namely, Whether the Predeſtination of Jeſus Chriſt, or the Decree whereby God decreed that the Word ſhould be made Fleſh, pre-ſuppoſed *Adam*'s Sin: Or whether he was predeſtinated without any Foreſight of his Fall; and conſequently, whether Jeſus Chriſt would or would not have been Incarnate if *Adam* had not Sinned? *Catharinus* is of *Scotus*'s Opinion, who affirms, That Jeſus Chriſt would have come, even tho' *Adam* had not Sinned; and brings ſeveral Reaſons to ſhew, That it was convenient that the Word ſhould be made Fleſh, tho' Man had continued Perfect.

In the Second Book he treats of the different Degrees of the Predeſtination of Men. The Firſt is that of the Mother of God, who was Predeſtinated not only to be infallibly Saved, but alſo to be preſerved from all Sin, and never to fall from a State of Holineſs. The Second Degree is of thoſe who have been Predeſtinated to Die in a State of Salvation, and who ſhall be infallibly Saved. Here he again repeats his Syſtem of Predeſtination.

The Treatiſe *of the Glory of Good Angels, and the Fall of Evil ones*, contains a very particular Fancy; which is, That the Sin of *Lucifer*, and of the evil Angels, was the Envy which they bore to Mankind becauſe of the Incarnation of the Son of God: For all of them being Created in a State of Grace long before the World, God diſcovered to them the Decree concerning the Incarnation, and Commanded them to Worſhip that God-Man; which Honour done to Man,

Lucifer,

Lucifer being envious at, and deſiring it for himſelf would not obey the Order of God, and was followed by ſeveral others, to whom St. *Michael* and the good Angels made Reſiſtance. *Ambroſius Catharinus*

In the Treatiſe *of the Fall of Man, and of Original Sin*, after having proved the Exiſtence of Original Sin, he examines in what it conſiſts; and having refuted thoſe that make it to conſiſt in Concupiſcence, or in a Privation of Original Righteouſneſs, he proves this Sin to be nothing elſe but the Action it ſelf by which *Adam* ſinned, when he Ate the Forbidden Fruit, which is Sinful in us, inaſmuch as our Will is comprehended in his.

There is no Subject that *Catharinus* is more large upon, than *the Immaculate Conception of the Bleſſed Virgin.* The Firſt Diſcourſe which he wrote upon that Subject is divided into Three Books. In the Firſt he endeavours to ſhew that this Queſtion is of great Importance to Religion. In the Second he refutes the Reaſons and Authorities which are brought to prove, That the Bleſſed Virgin was Conceived in Sin: And he eſtabliſhed the contrary Opinion in the Third, not upon a conſtant Tradition, but upon ſeveral general Reaſonings. He quotes St. *Auguſtin* as favourable to his Opinion. He urges the Conſent of Univerſities, the Deciſion of the Council of *Baſil*, the Conſent of Nations, the Feſtival of the Conception, the Revelation made to St. *Bridget* (upon which he lays a good deal of ſtreſs) Miracles, and ſeveral Arguments founded upon the Love of Jeſus Chriſt to the Virgin, upon the Honour due to the Mother of God, the Prerogatives which ſhe enjoy'd, and ſeveral other Conſiderations which gave him an ample Field in which to exerciſe his fertile Pen.

In the next Treatiſe, Entituled, *Of the Conſummation of the Glory of Jeſus Chriſt, and of the Bleſſed Virgin*, he proves, That ſhe enjoys both in Body and Soul an Eternal Bleſſedneſs. He pretends in that Treatiſe, That St. *John* the Evangeliſt is not dead, but being put into the Grave in perfect Health, he was taken up like *Enoch* and *Elias*.

His Diſcourſe *concerning Death, and a general Reſurrection of all Mankind, and a future Judgment*, contains very curious Things. He proves there in the firſt place, That all Men ſhall die, even thoſe who ſhall be alive when the Day of Judgment ſhall come. He affirms, That the Dead who appeared when our Bleſſed Saviour died, did not perfectly riſe again, but only reſumed their Body for a time, which quickly returned to Duſt again, without their feeling the Pains of Death. He concludes with a Deſcription of the laſt Judgment, which he delineates as if God had Revealed to him what ſhall paſs there. He diſtinguiſhes ſeveral Claſſes of thoſe that are to be preſent there: The Firſt is of thoſe who have been manifeſtly Righteous, and notoriouſly Wicked: Both theſe ſhall appear firſt, one ſhall be with Chriſt to Judge with him, and the other ſhall be under his Feet. The Second Claſs is of thoſe who have made Profeſſion of the true Religion, but whoſe Holineſs is not certain: Theſe ſhall undergo an Examination: Thoſe among them who ſhall be found to have kept the Commandments, ſhall be ſet at the Right Hand among the Bleſſed; and thoſe who died in their Sins, amongſt the Miſerable at the Left. The Third Claſs is of Infants and Idiots, who have of themſelves done neither Good nor Evil. Among theſe, ſome ſhall receive Salvation by virtue of Baptiſm under the New Law, and by the Faith of their Parents under the Old, and ſhall be placed over againſt Jeſus Chriſt. The others who cannot be Saved by Baptiſm, nor by the Faith of their Parents, cannot enjoy Eternal Life; but then they ſhall not be thrown headlong into Hell, with impious Men and Sinners, and ſhall be placed at the Day of Judgment behind Jeſus Chriſt, whoſe Face they ſhall not ſee. Theſe are the Fancies of *Catharinus* concerning the Diſpoſition of Men at the Day of Judgment; which, as any Man may ſee, have no other Foundation beſides very frivolous Conjectures.

But before he enters into the State of Children that die without Baptiſm, he treats, in Two Diſcourſes, *of Purgatory, Hell-Fire, and the Glory of the Saints.* In the Firſt he produces ſome Paſſages of Scripture, and of the Fathers, to prove the Truth of Purgatory. In the Second he makes Bleſſedneſs to conſiſt not only in a Spiritual view of God, but alſo in a Bodily view of the glorious Body of *Jeſus Chriſt*; and he pretends, That no Man can ſay that Hell-Fire is a real and natural Fire, but that by that Term an exceſſive Grief only was meant.

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In the next Diſcourſe, he comes back to the Queſtion *concerning the State of Infants who die without being Baptized*; and he is very warm againſt the Opinion of thoſe who maintain that they ought to ſuffer Hell-Fire. He calls that Opinion a cruel Tenet, and he pretends that this was not always St. *Auguſtin*'s Opinion. He refutes the Arguments which are propoſed to ſhew that they ſuffer the Puniſhment of Fire, and maintains that the Paſſages of Scripture which ſpeak of it can only be underſtood of Adults who have committed Sins. He afterwards produces the Reaſons why he acquits Children who die without Baptiſm from thoſe Sufferings; and he lays particular weight upon the Judgment of the Schoolmen, who are all of that Opinion, except *Gregorius Ariminenſis*. He concludes at laſt, That they are in a middle State, between that of the Bleſſed, and the Damned who ſuffer Hell-Fire. He allows them the Felicity which belongs to humane Nature: He ſays, They ſhall know God, Angels, and ſeparate Souls, and ſhall be Comforted by the Revelations which they ſhall receive, and by the Knowledge which they ſhall acquire to all Eternity. Laſt of all, He thinks it to be very probable that they ſhall inhabit the Earth on which we now dwell.

The laſt of theſe Diſcourſes of *Catharinus*'s, Printed at *Lions*, in 1542. is, *Of the Certainty of Glory, of Invocation and Veneration of Saints.* He there maintains, That the Church cannot be deceived when ſhe Canonizes Saints. He proves, That they ought to be Honour'd and Invok'd. He is large upon the particular Worſhip which is due to the Virgin. He declaims againſt thoſe who will not pay any reſpect to Relicks. He confeſſes, That Image-Worſhip was forbidden to the Jews becauſe of their Inclination to Idolatry; but he maintains, That this Reaſon is ceaſed; that the Worſhip which the Church pays to them is not Idolatrous, and that it is warranted by Antiquity. He owns that we ought to cut off ſeveral Abuſes concerning Images: That we ought not to expoſe Pictures in Churches, which repreſent Prophane Subjects, or falſe and apocryphal Hiſtories, or indecent Objects: Becauſe, as he very wiſely ſays, every thing that belongs to the Worſhip of God ought to be entirely free from Falſhood, and ought to be ſuitable to the Perſon honour'd, who is Sovereign Purity and Sovereign Truth. He does not diſapprove of addreſſing to ſome particular Saints to obtain ſome particular Things; or of believing that God has annexed certain Favours to the Invocation of certain Saints; and that there are Places in which it is good to Honour ſome Saints more particularly, and where we may expect greater Advantages from their Interceſſion. He commends the Cuſtom of carrying the Croſs and the Holy Sacrament in Proceſſion. Laſtly, he ſhews, That Canonical Hours, Vows, Pilgrimages, the uſe of Wax-Tapers, and the Celebration of Feſtivals, are Holy and Uſeful Practices. He extreamly abuſes, in this Work, not only *Luther* and his Followers, but alſo *Eraſmus* and *Cajetan.*

He had formerly publiſh'd at *Florence*, in the Year 1520. *An Apology for the Truth of Catholick Faith and Doctrine, againſt* Luther; and the next Year, a Paper, Entituled, *An Excuſe for his Diſpute againſt* Luther, *addreſt to all Churches.* But the principal Treatiſes of this Author are thoſe which he made during the ſitting of the Council of *Trent*, which were Printed at *Rome* in the Years 1551. and 1552.

The Firſt is, A Diſcourſe *concerning the Certainty which a Man has of inherent Grace, or of Juſtification*, addreſt to the Council of *Trent*, and divided into Fourteen Aſſertions. The Diſpute which *Catharinus* had in the Congregations of the Council of *Trent* before the Sixth Seſſion, gave Occaſion to this Book. He had there maintain'd, That the Juſt may be certain of their Juſtification with an entire and perfect Certainty, ſuch as leaves no Doubts concerning Mens being in a State of Grace. When the Council condemned the Error of *Luther*, which made the Juſtification of Man wholly to depend upon Faith, whereby he certainly believes that his Sins are forgiven him; and which aſſerted, that no Man obtain'd Remiſſion of Sins and was Juſtified, but he muſt certainly believe that he was Abſolved and Juſtified; it declares at the ſame time, *That no Man can know, with a Certainty of Faith which can never be falſe, that he is in a State of Grace.* The Adverſaries of *Catharinus* were not wanting to make uſe of this Decree againſt him, and to pretend that his Opinion was condemned by the Council. *Catharinus* drew up an Explication of the Decree of the Council, to ſhew that it had not condemned his Opinion, and Dedicated it to the Pope's Legates who preſided in that Seſſion, and to the Council it ſelf. But ſome perſiſting ſtill to maintain

maintain that his Opinion was Condemned by this Decree of the Council's, he made this new Book to defend himſelf more largely againſt this Accuſation, and dedicated it to the new Preſidents of the Council, and to the whole Council, by a Preface; in which he affirmed, That the Council did not intend to decide any thing concerning Queſtions which are controverted among Catholick Divines, but only to condemn the Errors of antient and new Hereticks. "For, *ſaid he*, not "only the Pope's Bull gives notice that the Council was called only to extirpate "Hereſies and Errors newly publiſhed, and not to eſtabliſh new Doctrines; but "the Preface of the Decree evidently declares it, ſince the Council there affirms "that its Deſign is to Proſcribe the erroneous Doctrine which was lately ſpread "concerning Juſtification. Now nothing, *adds he*, can be raſhly pronounced "without a regular Diſputation, and without the Authorities of the Holy Scri-"ptures, and of the Church, upon Queſtions which have been agitated among "Catholicks, but it muſt diſturb Peace and break Charity. The Legates, in ſhort, "may remember, that they ſeveral times ſaid, That this Queſtion had not been "ſufficiently examin'd, to be decided: And the Fathers of the Council declared, "That they ought to put off the Deciſion of this Queſtion to another time. "The Title of this Ninth Chapter expreſly ſays, That it was written againſt the "vain Confidence of Hereticks: But then the Confidence which he contended "for was not of this Nature, but was a Confidence founded upon the Tranquility "of a good Conſcience, upon good Works, upon the Teſtimony of the Holy "Ghoſt, and upon the Virtue of the Sacraments, which thoſe very Perſons who "ſpeak againſt this Certainty are obliged to acknowledge. He was ſure the "Council did not Condemn his Opinion, becauſe when he explained himſelf in "a Congregation of Biſhops, he openly declared, and no Man contradicted him, "That he admitted the Decree in ſuch a Senſe as could not prejudice the Do-"ctrine of the Catholick Divines. Theſe things alſo he repeated in his Juſtifica-"tion, and in his Diſputations; and yet none of the Fathers of the Council cry'd "out upon his Declaration, becauſe they knew he ſpake the Truth. Several other "things alſo he had ſaid, in which he had ſhew'd more clearly than the day, That "his Theſis was not oppoſite to any Decree of the Holy Synod; but on the "contrary, That it contained the Doctrine there decided: Even thoſe who had "written againſt him, had been forced to own ſincerely, that his Notion had no-"thing in common with the *Lutherans*; and conſequently he might make uſe of "his own Right in deſpiſing the raſh Deciſions of his Enemies. He complains "particularly of a certain Doctor, who had made a Liſt of Fifty Errors of which "he accuſed *Catharinus*. He ſays, Thoſe Fifty Errors, joyned to Fifty eight others, "of which the ſame Author accuſed thoſe who aſſerted the Immaculate Con-"ception of the Bleſſed Virgin, make up One hundred and eight; and that num-"ber ſhew'd the Paſſion with which his Adverſaries were poſſeſt. He needed "only ſay, to ſtop the Mouths of his Enemies, That moſt of the Things which "he had written were approved by the moſt famous Univerſity of *Paris*: He "ſubmitted however all that he had written to the Judgment of the Holy Apo-"ſtolick See, and eſpecially theſe *Aſſertions*, which he ſays, Are not written againſt "any Man, but againſt the Devil himſelf, who uſes all his Endeavours againſt "that precious Gift of God which he has loſt by his own Fault. For, *ſaid he*, "we ought not to believe that this is a Queſtion of ſmall Importance: On the "contrary, it is one of thoſe which the Devil would gladly have continue in ſuſ-"penſe; and that no Man ſhould believe, that in this life he has any certainty of "this Gift, not even by receiving of the Sacraments, and by moſt excellent and "virtuous Actions, ſuch as Martyrdom it ſelf, and by the Teſtimony of the Holy "Spirit, on purpoſe to infuſe into the Minds of Men, that what is not perceived "has no Exiſtence, and to throw even the holieſt Men into perpetual Doubts and "Uncertainties."

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The Firſt *Aſſertion* or Propoſition which he undertakes to prove in this Book, is this, *That it cannot be proved by thoſe Paſſages of Scripture which they alledge, that no Man without a ſpecial Revelation from God, granted to him by a particular priviledge, can be certain by Faith, that he has obtained Grace or Righteouſneſs.* To prove this Propoſition, he produces thoſe Paſſages of Scripture which are uſually brought; and endeavours to Anſwer them.

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The Firſt Paſſage which is urged is taken out of the 9th Chapter of *Job*, where it is ſaid, in *Job*'s Name, *Etiamſi ſimplex fuero, hoc ipſum ignorabit anima mea: Tho' I were ſimple, my Soul would not know it.* Againſt this Paſſage he ſets a great many others, in which *Job* expreſſes a great Confidence in his Innocence, and his Certainty that he was Juſtified: And as a direct Anſwer, he affirms, That *Job* ſaid it only out of Humility.

Eccl. ix. 1. The Second Paſſage is taken out of the 9th Chapter of *Eccleſiaſtes, Neſcit homo, utrum Amore an Odio dignus ſit: Man knows not whether he deſerves Love or Hatred.* He anſwers, If this Paſſage be underſtood of an abſolute Uncertainty, then we muſt ſay, That no Man can be certain whether he is worthy of Hatred; which is very falſe. Afterwards he produces St. *Jerome*'s Explication; namely, That this Paſſage means no more, but only that a Man cannot tell, by the good or evil Things which happen to him in this life, whether he is Beloved or Hated by God; becauſe theſe good and evil Things are common to good and evil Men. He adds, That St. *Auguſtin* and St. *Bernard* underſtand it of the Uncertainty of Predeſtination and Reprobation.

Pſ. xix. 13. The Third Paſſage is that of the *Pſalmiſt, Delicta quis Intelligit? Who can know his Sins?* He ſays, in Anſwer to this, That St. *Auguſtin* and St. *Jerome* underſtood it of wicked Men, who often do not mind their Sins: That St. *Bernard* explains it, not of Mortal Sins, but of the Motions of the Paſſions which the Juſt often endure without Sinning, at leaſt Mortally: That thoſe who underſtand the Languages explain this Paſſage of Faults committed through Weakneſs and Ignorance: That the words, *Who knows? Quis Intellegit?* do not ſignifie an abſolute Impoſſibility, but only a Difficulty: Laſtly, That though we do not know all our forepaſt Sins, yet we may be certain of Grace, becauſe ſecret Sins are forgiven by Charity.

The Fourth Paſſage is the moſt conſiderable: It is that famous Sentence of 1 Cor. iv. 4. the Apoſtle, *Nihil mihi conſcius ſum, ſed non in hoc juſtificatus ſum: I know nothing by my ſelf, yet am I not hereby juſtified.* Before he explains that Paſſage, he obſerves, that he cannot without Horrour hear Men aſſert, That St. *Paul* queſtion'd whether he was Righteous, when in ſo many places he ſpeaks of the excellent Graces which God had given him. The Senſe which he puts upon thoſe Words, *Yet am I not hereby juſtified*, is, That St. *Paul* did *not think he was juſtified, becauſe he knew nothing by himſelf*, but *on the contrary, he knew nothing by himſelf becauſe he was juſtified*; or rather, that St. *Paul* ſaid ſimply, That that which juſtifies before, is not the Aſſurance which they have, that they are not Guilty, but it is the Judgment of God.

He anſwers alſo ſeveral other Paſſages that might be brought, ſuch as that in Prov. xx. 9. the *Proverbs, Quis poteſt dicere, mundum eſt cor meum, purus ſum a peccato? Who can ſay, my heart is clean, I am pure from ſin?* Which according to him ought not to be underſtood of the doubt, whether our Sins are forgiven or no, but only that we ought not to have a dangerous Confidence in the Mercy of God, and commit new Sins in hopes that he will forgive them as he has done the former; which Explication is founded upon the Tranſlation of the LXX. He anſwers likewiſe that Paſſage of St. *John, If we ſay we have no ſin we deceive our ſelves, and the truth is not in us*, and ſeveral others of that ſort; the meaning of which is, according to him, That no Man can ſay he is free from Sin, or boaſt of his Righteouſneſs. He explains at laſt ſeveral other Paſſages leſs expreſs than the former.

The Second Aſſertion is, *That it can be unanſwerably proved in the Holy Scripture*, That Men may be certain of that Grace which comes from Faith. He proves this Propoſition, in the Firſt place, by the Example of ſeveral Perſons who have not only been declar'd Righteous in Scripture, but it has mentioned them as Men that were certain of their own Righteouſneſs: Among others, of *Moſes* and King *Hezekiah*, who ſpeak with Confidence of their own Salvation; and of St. *John Baptiſt*, who was Sanctified in his Mother's Womb; of St. *Peter*, who aſſerted ſo poſitively that he loved Jeſus Chriſt; and of St. *Paul*, who directly affirmed, That a Crown of Righteouſneſs was reſerved for him: Secondly, by Teſtimonies of Scripture which he pretends to be favourable to his Opinion. He produces ſeveral; but none comes ſo directly up to his purpoſe as that of St. *Paul*, *Rom.* 8. 15, 16.

That

That Chriſtians have received the Spirit of Adoption, whereby they cry, Abba, Father; the Spirit it ſelf bearing witneſs with their Spirit, that they are the Children of God. *Ambroſius Catharinus*
The Witneſs of the Spirit muſt be a clear, evident and certain Witneſs. To this Teſtimony he joyns ſome other Paſſages of that Apoſtle, and of others which mention the Knowledge that good Men have of their being juſtified, ſtill ſuppoſing that this ought always to be underſtood of certain Knowledge: This other Divines do not allow, and underſtand it only of a Confidence founded upon a moral Certainty.

The Third *Aſſertion* ſets forth, *That none of the Fathers contradict that Certainty of preſent Grace which he defends.* He there Anſwers ſome Paſſages of St. *Bernard*, St. *Jerome*, St. *Auguſtin*, and St. *Gregory*, which have been urged againſt his Opinion.

In the Fourth *Aſſertion* he labours to prove, *That there are infinite numbers of Paſſages of the Fathers for that Certainty of Grace which proceeds from Faith.* He does indeed produce ſeveral Greek and Latin Fathers, who ſpeak of the Confidence, Belief, and Certainty which the Juſt have, that they are in a State of Grace, and that the Holy Spirit which is in them bears them that witneſs that they are the Sons of God.

The Fifth *Aſſertion* is, *That the Schoolmen have varied and ſpoken obſcurely upon that Queſtion; and that St.* Thomas *and the firſt Schoolmen have rather denied that Certainty which comes from Knowledge, as the Philoſophers underſtand that word, than that Certainty which proceeds from Faith.* He ſhows that when St. *Thomas* handled this Queſtion he ſpake but of Three ſorts of Certainty: The Firſt, of Revelation, which may have been granted to ſome: The Second, of Natural Knowledge, which cannot be had: And the Third, of that Hope which is acquired from ſuch Diſpoſitions of Heart as a Man feels in himſelf. *Catharinus* ſhews, That the certainty which he contends for, is of this laſt kind; and tho' according to St. *Thomas*, it be imperfect, yet however it is certain, for all that, and it does not exclude the Certainty of Faith. He afterwards examines ſome Paſſages of *Alexander Halenſis*, St. *Bonaventure*, and *Scotus*.

In this Sixth *Aſſertion* he maintains, *That there are no Reaſons to prove that Uncertainty, which thoſe who are not of his Opinion admit.* He firſt replies to the Inconveniences which are alleged from Men's becoming lazy and arrogant by this Certainty. He ſays, on the contrary, That this Certainty will make a Man more ardent and vigilant in taking Care that he does not loſe that Treaſure which he is ſure he poſſeſſes; and that the Charity which he acknowledges himſelf to have receiv'd from God, will be ſo far from puffing him up, that it will bring him to humble himſelf before him who has beſtow'd upon him ſo great a Gift. Another Objection which is raiſed againſt him, is this, We have no certain way of knowing whether we have Charity or no: We cannot know it by its Cauſe, becauſe this Grace depends ſolely upon the Will of God; and it cannot be known by its Effects, becauſe Charity produces no Action which may not alſo be an Effect of natural Powers, or of acquired Habits. He replies that we cannot indeed know without Revelation, that we have received from God the Gift of Charity; but then there is no need of a particular and privileged Revelation; and Faith alone, infuſed with the Teſtimony of the Holy Ghoſt, art ſufficient to aſſure us of it. He adds, That it is very falſe and heretical to ſay, that there is no Act of Charity which cannot be produced by our Natural Strength. For, ſaid he, Man cannot, without Grace and infuſed Charity, love God above all Things, and our Neighbour as our ſelves: Nor can he ſuffer genuine Martyrdom, for God and for Jeſus Chriſt; that is to ſay, out of a true and a ſincere Love for God: Nor can he be under ſeveral other Diſpoſitions, which Charity alone produces; ſuch as Spiritual Joy, which no Man knows but he that receives it; inward Peace which ſurpaſſes all Underſtanding, and which the World cannot give; and a Love of our Enemies. He confeſſes Chriſtians may ſuffer Martyrdom and do Actions outwardly good for evil Ends; but he maintains, That theſe Ends cannot be hidden from the Man that is acted by them, no more than Hereticks can be ignorant that they are in Schiſm or Error, if they will examine Things ſincerely and equitably.

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But to this it is objected, If the Juſt know certainly, without a particular Revelation, by Faith alone, that they are juſtified; why has God revealed it in a particular manner to thoſe to whom he had a mind to ſhew particular Favour? *Catharinus* pretends that their Privilege conſiſted in this, That God not only acquainted them with the preſent State of Righteouſneſs which they enjoy, but alſo let them know, that they were of the Number of the Predeſtinate. He owns, That the Certainty which every particular Man has of his being juſtified, is not a Certainty of Catholick Faith; becauſe it is a particular Fact, which relates not at all to the Church: But then he affirms, That this particular Propoſition, *I am juſtified*, drawn from two other Propoſitions; namely, firſt, I receiv'd Grace in Baptiſm; and then, I never loſt it ſince, is certain; and the Propoſition, That whoever has the Grace of Baptiſm is juſt, is of Catholick Faith.

His Seventh *Aſſertion* is, *That there are ſeveral Arguments which prove our having received Grace; the chiefeſt of which is, the Efficacy of the Sacraments, to which God beareth Witneſs.* The general Deſign of Sacraments is, to make Man know and believe that God worketh that inwardly in him, which is ſignified by thoſe outward Signs. We are certain, on one ſide, that the Promiſes of God muſt have their Effect; and on the other ſide, that God has fixed to theſe viſible Signs Graces, which are infallibly granted to thoſe who do not hinder themſelves: And laſtly, we may be certain, by our own Experience, that we are diſpoſed to receive its Effects. Then he applies this general Rule to all the Sacraments in particular, and rejects the Reaſon of the Incertainty of its producing its Effects, which is taken from our not knowing whether the Miniſter intended to adminiſter the Sacrament; and affirms, That the inward Intention of the Miniſter is not neceſſary to make the Sacrament valid.

His Eighth *Aſſertion* ſets forth, *That this Certainty of Grace is not only manifeſted by the Virtue of the Sacraments, to which Jeſus Chriſt beareth Witneſs, but alſo by their proper Efficacy, which is known by Experience and by an inward Senſe.* Here he cites the noble Epiſtle of St. *Cyprian* to *Donatus*, in which that Father deſcribes with ſo much Eloquence the wonderful Changes which Baptiſm had wrought in him. He cites alſo what St. *Auguſtin* ſays of the Diſpoſition he was in after he had been baptized. He inſtances in the Strength and Generoſity of the Apoſtles, after the Deſcent of the Holy Ghoſt, and the Senſe of Piety and Devotion which attends a Holy Communion. He owns Men are ſometimes deceived in their Taſts, and in the Sweets which they feel: But he pretends, That thoſe who are truly humble, and full of Charity, can never be deceived in that Matter.

In the Ninth *Aſſertion* he maintains, *That the Certainty of a State of Grace is known by the Pangs and Remorſes of Conſcience.* All Men have naturally a Teſtimony of their Conſciences, which tells them whether their Actions are good or evil. This Light is farther ſtrengthened by Faith, which purifies the Heart. *Catharinus* affirms, That a Man may eaſily know that his Heart is thus changed, purified and renewed; becauſe he feels that he abhors the Crimes and Sins which he did commit, and that he loves Virtue, the keeping of the Commandments, the Honour and Glory of God. If any Man is deceived, it is, becauſe in his Opinion, they do not ſufficiently ſound the ſecret Foldings of their Hearts, and do not enough examine the Motions of their Conſciences; which, whether they will or no, has Checks and Remorſes when they are not pure.

The Tenth *Aſſertion* is, *That the Certainty of the Gift of Charity is proved by the very Excellency of that Grace:* Becauſe, if it be impoſſible that the excellent Gifts of Nature and Education ſhould be hid, it is yet much leſs poſſible that the Supernatural Gifts of Faith and Charity ſhould be concealed. And Charity being the Pledge of Glory, we ought to be ſure of having this Pledge, in order to be certain of that Reward. Now if we can certainly know that we have Faith infuſed, as St. *Thomas* allows, why can we not alſo know that we have Charity?

The Eleventh *Aſſertion* is, *That the Holy Scripture teacheth us, that a Holy Man may eaſily and certainly know that he is in a State of Charity.* The Argument which *Catharinus* brings is this; Charity is nothing but the Love of God, the Participation of the Holy Ghoſt, and the Bond of Friendſhip between us and God. Now how is it poſſible that this Love can continue hid, and that God ſhould not aſſure us that he loves us, as we let him know that we love him, ſince it is the Nature of Love to give mutual Signs of Friendſhip? Prayer likewiſe ſupports the Certainty of Charity; for in praying we own God to be our Father; we thank him for the Love which he has ſhed abroad in our Hearts; we boldly ask the Kingdom of Heaven of him: And all this ſuppoſes that we are certain of our being juſtify'd.

The

The Twelfth *Aſſertion* is, *That we may certainly know whether we have inherent Charity, by our Works.* He proves this by reckoning up ſeveral Heroical Virtues, which can only come from Charity; and he particularly enlarges upon real Martyrdom, which he looks upon as a very certain Effect of Charity, and an unqueſtionable Proof of our being juſtified. *Ambroſius Catharinus*

The Thirteenth *Aſſertion* is, *That there is no Synodical Deciſion, or Cenſure of any Univerſity againſt his Opinion.* He ſhows, That the Decretal of *Innocent*, concerning Canonical Purgation, can have no Relation to this Queſtion, tho' this Pope ſeemed to have taken *Job*'s Words in a Senſe favourable to the contrary Opinion. He oppoſes to him the Explication of St. *Gregory*; and obſerves, that all that Popes alledge or ſay in their Decrees is no Deciſion. As for the Council of *Trent*, he ſays, That he has ſhewn in a ſeparate Treatiſe, and in the Preface of this Work, That the Intention of the Fathers of that Council was not to determine any thing about this Queſtion againſt the Opinion of any Catholick, but only againſt the Errors of Hereticks: That his Opinion has nothing in common with the *Lutheran* Error, as he has ſo plainly ſhewn, that his Adverſaries have been obliged to own it: That the Title of the Decree, and the Preface, evidently ſhew, that the Council did not condemn his Opinion; for the Title runs, *Againſt the Vain Confidence of Hereticks.* Now who can ſay, That a Confidence recommended and preſcribed in Holy Scripture, and by the Holy Fathers, is a Vain Confidence? The Words of the Decree alſo ſhew, That the Fathers of the Council ſpeak of ſuch Faith as can never be miſtaken: *Cui non poſſit ſubeſſe falſum*, which only belongs to Catholick Faith. Now, adds he, we do not aſſert the Certainty of Catholick Faith, but ſuch a Certainty, as may and ought in ſome to exclude all manner of Doubtfulneſs and Fear, by the Evidence which the Holy Spirit inwardly gives them. To ſhew that the Faith, *Cui non poteſt ſubeſſe falſum*, is Catholick Faith, he ſays, That this belongs only to that Faith which has a common general Object, ſuch as is approved by the Church, which cannot be ſaid of the Certainty of the Righteouſneſs which juſt Men may have, whoſe Object is particular, and not received by the Church, but by particular Men, and in which Men may be miſtaken. The Articles of the Faculties of Divinity of *Paris* and *Louvain*, which were objected likewiſe againſt *Catharinus*, cenſure ſuch a Certainty of Faith as *Luther* talked of; and ſo *Catharinus* maintain'd, That thoſe Two famous Univerſities did not ſtrike at his Notion, which is very oppoſite to that of *Luther*; for, ſays he, *Luther* pretends, That the Certainty of Juſtification comes only from Faith, and from Catholick Faith, which all Men are bound to have: We on the contrary teach, That it proceeds not from Faith alone, nor from Catholick Faith. *Luther* pretends, That a Man cannot be certain of his Juſtification either by receiving the Sacrament, or by Works of Charity: We teach juſt the contrary.

Laſtly, his laſt *Aſſertion* is, *That thoſe who have written againſt that Certainty which he defends, have written in ſuch a manner as has favoured his Opinion; which is an Argument of its Truth.* To prove this, he ſays, That whilſt his two principal Adverſaries labour'd to deſtroy his Opinion, they confirm'd it; That the firſt of them was forced to alter the State of the Queſtion, by ſuppoſing that he admitted Catholick Faith; That that Author oppoſed only that ſingle Opinion; That he alledged a very falſe Principle, namely, That infuſed Faith cannot extend it ſelf to Facts which are neither expreſſed in the Holy Scriptures, nor determined by the Church; which Principle the ſecond Author rejects. He adds, That they differ from one another in ſeveral other Points; That they have not produced Authority out of Scripture or the Fathers, nor ſtrong Reaſons; That they have anſwered his Arguments weakly: And, in a word, That they have both acknowledged, that juſt Men may be abſolutely certain that they are in a State of Grace; And that tho' they declare that this Certainty is not of Faith, yet however they own, in ſome places, that it may challenge that Name: So that this whole Diſpute comes at laſt to be a Queſtion about Words.

We have mentioned already a *Treatiſe* of *Catharinus*'s, *Concerning the Immaculate Conception of the Bleſſed Virgin.* He wrote a ſecond likewiſe, which he dedicated to the Council of *Trent*, in Anſwer to a Tract of Cardinal *Turrecremata*'s, which *Bartholomew Spina* publiſh'd, in which the Opinion of the Immaculate Conception of the Virgin was rejected, as contrary to the Honour of Jeſus Chriſt; at the end whereof he ſets down 58 Errors in the Faith, which he pretends are Conſequences of the Doctrine of Immaculate Conception. The Zeal which *Catharinus* had for this Opinion, led him to write this Book, which he divides into two Parts. He defends his Notion in the firſt, and the Celebration of the Feſtival appointed in Honour of the Conception of the Virgin

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gin in the ſecond. As he lays down the State of the Queſtion, he owns, That the Virgin was by Nature ſubject to Sin and Death; and herein he places the Difference between her and Jeſus Chriſt. He will not however allow that ſhe actually Contracted, not only no Sin, but even not ſo much as an Obligation of being in a ſinful State; nor that ſhe ſuffered Death as a Puniſhment for Sin, becauſe at the Inſtant of her Conception the Condition of her Nature was changed; and ſhe was never a Debtor to Death, no, not for a Moment.

Thoſe that oppoſed the Notion of the Immaculate Conception at that time, boaſted that they did it out of Zeal for the Honour of Jeſus Chriſt, of the Virgin, of the Holy Scripture, of the Saints, and of the Church. *Catharinus* affirms, That this Zeal was falſe and groundleſs; That the Opinion of the Immaculate Conception of the Virgin does not hurt the Honour and Prerogatives of Jeſus Chriſt, who was impeccable by his Nature; That this did not hinder his being the Redeemer of the Virgin; and that the Privilege granted to the Mother, is the Glory of the Son, to whom ſhe ows it: That it does not follow from this Opinion, that St. *Anne*, or any other Woman, beſides the Virgin *Mary*, had the ſame Privilege; That neither the Scripture nor the Holy Fathers of the Church contradict this Opinion; That we ought not to reſt upon the Doctrines of the Schoolmen; and that ſeveral of them are for Immaculate Conception. He endeavours to explain St. *Bernard*'s Letter to the Canons of *Lions*, by diſtinguiſhing two Conceptions; one, *Dum in coëundo Semina coaleſcunt in utero ad Generationem*; and the other, when the Soul is united to the Body. He pretends that St. *Bernard* ſpake only of the former; and that the Feſtival of that is what he rejects. *Catharinus* maintains, That all the Faithful are obliged to celebrate the Feſtival of the Immaculate Conception taken in this ſecond Senſe; and he builds upon the Conſtitutions of *S. Sixtus*, *Cum præceſſa & grave nimis*, upon the Prayers of the Maſs, and upon the Uſage of the Church of *Rome*. He owns however, that the Conſtitution of the Pope permits Men to maintain the contrary, without being branded for Hereſy: But then he affirms, that it does not allow a Permiſſion of Preaching or Teaching publickly. He concludes with two Exhortations, one to the Dominicans, to perſwade them to quit their Opinions, and the other to the Council, to deſire them entirely to regulate that Matter, and to eſtabliſh Uniformity in Worſhip.

Catharinus preſented beſides to the Council a ſort of a *Placart*, concerning Predeſtination; in which he ſet forth his Notions upon that Matter for the Council to judge of them. He makes no ſcruple to reject in the beginning St. *Auguſtin*'s Notion concerning the Maſs of Corruption, which, ſays he, did at that very time diſpleaſe all the Biſhops of *Gaul*. He conſults the Council upon theſe following Opinions; I. Upon the Opinion of thoſe who maintain that God, without foreſeeing the Merits or Demerits of any Man, reſolved from all Eternity to ſave a few, and to reject all the reſt. An Opinion which, as he ſays, condemns it ſelf thro' its own Cruelty. II. Upon the Opinion of thoſe who ſay, that God is willing to ſave all Men, and to give them all Means to work out their own Salvation; and that Predeſtination comes from their Merits, and Reprobation from their Demerits; becauſe ſome obey Grace of their Free-will, and others reſiſt it. This Opinion he rejects as Pelagian. III. Upon the Opinion of thoſe that ſay, that Predeſtination ſuppoſes a Knowledge of *Adam*'s Sin, in as much as God having foreſeen, that by this Sin all Men ſhould become one Maſs of Perdition, be reſolved to draw out ſome Men from this Maſs, and to leave all the reſt in it, wherein Reprobation conſiſts. He finds this Opinion to be involved in great Difficulties, and to be derogatory to the Redemption of Jeſus Chriſt. IV. Upon the Opinion of thoſe who make Predeſtination to depend upon a Foreſight of Merit, and Reprobation of Demerit; that is to ſay, upon a good and ill Uſe of Grace. Neither does he approve of this Notion, becauſe it makes no Diſtinction on God's part between the Predeſtinate and the Reprobate. V. Upon the Opinion of thoſe who ſay, that God intended to ſave all Mankind; but then of them there are two ſorts, ſome Predeſtinated, who ſhall be infallibly ſaved; and others who are not Predeſtinated, and ſo may be either ſaved or damned, God having prepared for them, and offered them upon occaſion, ſufficient Means to conduct them to Eternal Life; but yet in ſuch a manner, as that none of them ſhall ever obtain Everlaſting Salvation. He rejects this laſt Clauſe; and then produces his own Opinion, which we have explained ſeveral times already, according to which, ſeveral of thoſe who are not Predeſtinated, not only may be ſaved, but really ſhall be ſo.

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His next Treatiſe *of the Excellent Predeſtination of Jeſus Chriſt*, contains the Reaſons for which he pretends that Jeſus Chriſt had come into the World, even tho' Man had not ſinned; with his Anſwers to St. *Thomas*'s Arguments, and *Cajetan*'s, for the contrary Opinion. *Ambroſius Catharinus*

Catharinus's *Diſputation about the Worſhip and Adoration of Images*, contains Queſtions debated upon that Subject between Catholick Divines. He ſuppoſes at firſt, as a Matter out of doubt, That it is not an Action criminal in its Nature to paint or make any Statues. Then he enquires whether there is an abſolute Prohibition in the Old Teſtament of making Images and Statues, or whether they are only prohibited in caſe of Adoration. He owns, the trueſt Opinion is, That the Jews were forbidden to make any thing that was painted or engraven by their own Authority, becauſe of the Danger of Idolatry: But then this Prohibition regarded only what private Men ſhould do of their own Authority, and not thoſe Figures which God commanded to be made, ſuch as the Cherubim, the Brazen Serpent, Oxen, Lions, *&c.* And God alſo repreſented himſelf to the Prophets under Images, as to *Daniel* under the Figure of a venerable old Man, ſitting upon a ſhining Throne, and cloathed with Garments as white as Snow, with Hair as white as Wool: But then it was not proper to repreſent him ſo to the People. He ſays, the ſame Prohibition was not made to the Chriſtians, who underſtood what they ſhould worſhip better than the Jews; and he endeavours to prove, that there were Images among them from the very beginning of the Church: But the ancient Examples which he brings are all Suppoſitious or Fabulous. Then he goes on to the Worſhip which ought to be paid to Images. He rejects the Opinion of thoſe who deny that any Worſhip ought to be paid to them; and that alſo of thoſe who would have them worſhipped with the Worſhip of *Latria*. He is not for ſaying, that an Image, as ſuch, ought to be adored with the Adoration of *Latria*: But then on the other ſide he is a little for ſaying, that no Worſhip ought to be paid to an Image, only that God ſhould be worſhipped upon occaſion of the Image. Yet he owns, that all theſe Opinions come to the ſame thing; and that tho' Catholick Divines differ in their Expreſſions, yet at the bottom their Doctrine is all the ſame. Having laid down theſe Principles, he draws the following Concluſions; I. That God, the Holy Trinity, the Angels, may be repreſented to us by Images. II. That there is no manner of Doubt but Jeſus Chriſt, Incarnate, may be ſo too. III. That Images have ſeveral Uſes, ſuch as putting us in mind of the Benefits of God, being the Books of the Ignorant, raiſing us to imitate Jeſus Chriſt, whom they repreſent, *&c.* IV. That our Bleſſed Saviour may be ſaid to be adored in his Image. V. That Jeſus Chriſt may be very conveniently worſhipped with the Worſhip of *Latria*, in the Preſence and upon the Occaſion of his Images. VI. That there is a Senſe in which it may be ſaid that an Image may be adored with *Latria*, by Subſtituting the Thing repreſented in the place of the Repreſentation, as when we ſing, *O Croſs our only hope!* &c. which can only be true in this Senſe, *O Jeſus Chriſt, Crucified, who art repreſented to me by this Croſs!* &c. However he owns, that the Ancients never ſaid, that Images ought to be worſhipped with the Worſhip of *Latria*; and he does not approve of the uſing that Expreſſion. VII. That the Images of Jeſus Chriſt, of the Virgin, of Angels, and of Saints, ought to be reſpected; That they may be ſaluted, kiſſed, and worſhipped, not with *Latria*, but with a lower degree, not becauſe of their Matter, but for the Things ſake which they repreſent. He confeſſes, that ſeveral Fathers would never uſe the Term Adoration for any thing but *Latria*; but then he thinks it may be uſed generally for all Worſhip. He comes at laſt to the Abuſes which may be made of Images, both Prophane and Sacred; of Prophane ones, by ſeeking after and erecting ancient Idols; of Sacred ones, by repreſenting Apocryphal or Fabulous Hiſtories, ſuch as a Picture which he had ſeen, in which the Virgin is repreſented Lying-in, or placing them in places where they ought not to be, or making Pictures coarſly or indecently painted; or laſtly, by ſuffering them to rot or to be ſpoiled.

His Diſcourſe *concerning Sacrifices* contains many Queſtions of Controverſy. *Catharinus* there proves the Truth of the Sacrifice of the Altar by Holy Scripture, and anſwers *Luther*'s Objections. He ſpeaks of the Sacrifices of the Old Law, and ſhews that they were not able to expiate Sin. He there treats of the Prieſthood of *Melchiſedeck*, and of Jeſus Chriſt. He ſhews that the Sacrifice of the Maſs is Propitiatory for the Living and for the Dead. In the laſt place he juſtifies the Canon of the Maſs, and reprehends ſeveral Abuſes.

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In the Treatiſe in which he handles this Queſtion, *By what Words Jeſus Chriſt Conſecrated the Sacrament of the Euchariſt?* he aſſerts the Notion of Pope *Innocent* III. and Pope *Innocent* IV. That our Lord was not Conſecrated by theſe Words, *This is my Body*, which are declaratory, and not operative in their own Nature, but by his Virtue; and that he afterwards expreſſed the Form which others made uſe of to Conſecrate. He chiefly builds upon the Order of the Words in the Evangeliſt, who expreſly ſay, Our Lord gave Thanks, and bleſſed the Bread and Wine, before he pronounced the Words, *This is my Body*, *This is my Blood*. He afterwards drew up another little Tract upon the ſame Subject, to confirm the former.

His Diſcourſe *concerning Communion under both kinds* is Polemical. *Catharinus* there anſwers the Objections which were made concerning the Neceſſity of Communicating under both kinds. Towards the latter end, he enquires whether it be more or leſs convenient that the Laity ſhould Communicate under both kinds, or but under one? He owns, that if we conſider the outward Sacrament, it is more agreeable that they ſhould Communicate under both: But if we conſider the Body and Blood of Jeſus Chriſt, which it contains, it is more proper that they ſhould Communicate only under one, becauſe of the danger of ſhedding. At laſt he ſets down the Conditions under which he thinks the Communion may be allowed to the Laity under both kinds. Theſe Conditions are, if they profeſs to believe; I. That Jeſus Chriſt is whole and entire under each kind; and that more Grace is not receiv'd by receiving both, than if only one were receiv'd. II. That there is but one viſible Church, under one ſingle chief Vicar of Jeſus Chriſt, upon Earth. III. That it is better to abſtain from the Communion under the Species of Blood, when there is danger of Effuſion or Irreverence, than to receive it with that Danger. In his next Treatiſe, he proves, that the actual Reception of the Euchariſt is not neceſſary for Children; and he anſwers the Paſſages of Scripture and Traditions which are alledged to prove the contrary.

His litttle Tract, concerning the Intention of the Miniſter of the Sacraments, is very ſenſible. *Catharinus* there maintains, That it is not neceſſary that the Miniſter ſhould intend to do a Holy Thing, but that it is ſufficient that he ſhould adminiſter the Sacrament of the Church; and that he intends to do that when he outwardly performs the requiſite Ceremonies, tho' he may inwardly deſign to do all this in Jeſt and Mockery. He proves againſt *Cajetan*, That St. *Thomas* required no other Intention in the Miniſter of the Sacraments. He ſhews at the ſame time, that there is no other required in him that receives the Sacraments.

He wrote alſo a little Tract upon this Queſtion, Whether the Right of abſolving in *Foro Pœnitentiæ* belongs to the Power of Order, or of Juriſdiction? And he decides it by ſaying, That it ſuppoſes a Power of Order, but is exerciſed by the Power of Juriſdiction; That the Prieſts have not now one of them without the other; And that they have no need of any new Power to give Abſolution; but that they cannot give it validly, if they have not Subjects on whom they may exerciſe their Power.

In his *Memorial* concerning the Character which the Sacraments imprint in the Soul, after having ſummarily produced the Teſtimonies of the Fathers, and Deciſions of Councils, which are made uſe of to prove that ſome Sacraments imprint a Character, he maintains that that Character is a real Quality, and not a bare Relation of Reaſon; and treats alſo of ſome other School Queſtions.

The Diſcourſe *of the Difference between St. John's Baptiſm and Jeſus Chriſt's, and of the Baptiſm of Infants*, contain nothing new upon theſe Subjects. In this laſt he falls upon *Cajetan*, who put a Difference between the Baptiſm of Children and Adults; and ſaid this laſt was perfect, and the other not.

There is no Sacrament, concerning which there are more Difficulties, than Marriage. To clear them, *Catharinus* wrote a Diſcourſe, in which he reſolves ſeveral Queſtions concerning Marriage. The firſt is, Whether Marriage is a Sacrament, and what is its *Matter* and *Form*? Nothing ſeems clearer to him, in Holy Scripture, than the Quality of Sacrament given to Marriage, ſince St. *Paul* ſays, *Sacramentum hoc magnum eſt, ego autem dico in Chriſto & in Eccleſia. This is a great Sacrament, but I ſpeak in Chriſt and in the Church.* And yet this Paſſage labours under ſeveral Difficulties, which *Catharinus* propoſes and ſolves. He confeſſes, that the Maſter of the Sentences and ſome Canoniſts do not believe that Marriage produces Grace; but he is not of their Opinion, and thinks the *Matter* is the Conſent of the Married Couple, and conſequently the Words by which it is expreſſed, and the *Form* the Words of Jeſus Chriſt, who ſays, *A Man ſhall leave his Father and Mother, and cleave unto his Wife.* He thinks Jeſus Chriſt is the Mini-

Miniſter, and not the Prieſt, whoſe Miniſtry is requiſite only for Solemnity and Bleſſing. He maintains Marriage to be a Sacrament before the Carnal Union of the Married Couple; but he does not think it is indiſſoluble, becauſe he believes it may be diſſolved by the entring of one of the two Parties into a Religious Houſe. He ſpeaks with much Vehemence againſt ſecond Marriages. He believes Marriage would have been a Sacrament in the State of Innocence; but that it would not have been one in the Sinful Eſtate of Faln Man: But yet it was ſo in the State of repaired Nature before Jeſus Chriſt came, tho' it acquired that Quality only by him, and conſequently is rather a Sacrament of the New Law than of the Old; and accordingly was confirmed and perfected by Jeſus Chriſt after his coming. He proves very largely, That Clandeſtine Marriages, contracted without Witneſſes, without the Bleſſing of the Prieſt, and without Conſent of Parents, given to thoſe who are under their Power, are null. He pretends that the Hindrances of Contracting Marriage, not only between Brothers and Siſters, but alſo between near Relations, are founded upon a Divine and Natural Law, and ſo is difference of Religion. He maintains alſo, That Plurality of Wives is forbidden by the Divine, Natural, and Evangelical Law. He proves, That Solemn Vows and Holy Orders make Perſons incapable of Contracting Marriage. He does not ſo much as think that the Pope can give a general Permiſſion to thoſe that are in Holy Orders, to marry or to keep the Wives whom they have already. At laſt *Catharinus* examines that famous Queſtion, Whether the Marriage-Bond be diſſolved by the Adultery of one of the two Parties, and whether they may marry again? And he determines I. That according to the Words ſpoken by our Saviour, which St. *Matthew* relates, it appears to be permitted to the Husband to leave his Wife for the Cauſe of Adultery, and to marry another. II. That our Saviour does not make the ſame Exception in favour of Women. III. That the Husband ought not to leave his Wife, if he has Reaſon to think ſhe will commit Adultery by remarrying. IV. That if the Husband, who puts away his Wife for Adultery, ſhould marry again, he would not be an Adulterer, and would do no Injury to his Wife, to whom he no longer owes Conjugal Fidelity; but yet that he cannot lawfully do it becauſe of the Holineſs of Marriage. V. That he thinks the Pope, nay even Biſhops, may diſpenſe with ſuch a Man, if he cannot contain nor be reconciled to his Wife, and allow him to marry. VI. That an Adulterous Wife is not releaſed from her Obligation to her Husband by the Separation, ſince even thoſe that are free may be forbidden to marry, as a Puniſhment of a Crime.

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In his Diſcourſe *of the Canonical Books of the Old and New Teſtament*, concerning which Doubts have been raiſed, he brings Proofs of their being Canonical, and anſwers the Objections which are uſually brought againſt it. He treats alſo largely of the Author of the Epiſtle to the *Hebrews*. He declares in a ſeparate *Diſcourſe againſt Tranſlating the Scriptures into the Vulgar Tongues*; being carried away with the Prejudices which the Miſchiefs that unfaithful Verſions of the Scriptures had occaſioned in his time.

Catharinus's Treatiſe about puniſhing Hereticks, was written upon the Queſtion which had been made him, Whether Capital Puniſhments enacted by ſeveral Civil Laws againſt Hereticks, and approved by the Decretals of Popes, be of Divine Right? This Queſtion contains ſeveral within it: Firſt, Whether the Law of God does explicitly command us to put Hereticks to Death? Second, Whether if it does not command it, it forbids it? Third, If it is neither forbidden nor enjoined by the Law of God, in favour of which of theſe may we draw our Conſequences? As to the firſt Queſtion, we muſt diſtinguiſh and ſay, that under the Divine Ordinances of the Old Law, they were commanded to put Hereticks to Death, but not under the New Law, which is a Spiritual one, whoſe greateſt Puniſhment for any manner of Crime is Excommunication, which is a Spiritual Sword, and more to be feared than any Temporal Death. He objects to himſelf the Action of Jeſus Chriſt, who drove the Money-Changers out of the Temple with Whips; of St. *Peter*, who killed *Ananias* and *Sapphira*; and of St. *Paul*, who ſmote a Magician with Blindneſs. Theſe Examples, ſays he, cannot be applied to any ordinary Laws, as being Effects of the Almighty Power of God. Upon the Second Queſtion, he in the firſt place propoſes the Parable of the Tares, which our Lord ſays ought to be left to grow with the good Grain till the Day of Judgment; whence ſome inferred, that Hereticks ought not to be puniſhed in this World. He anſwers, That our Saviour gave no Law in this Parable, but only foretold that which ſhould happen in the Church unto the end of the World, that the Wicked ſhall be mixed with the Good. Then he affirms, That neither that Parable, nor any other Paſſage in Holy Scripture, prove it to be forbidden by the Law of God to puniſh Hereticks with Death.

Ambroſius Catharinus

In the Third place he produces ſeveral Objections againſt puniſhing of Hereticks, which the Perſon to whom he wrote had propoſed to him; and he anſwers them. *The Arguments which were propoſed were very difficult, and perhaps every body will not be ſatisfied with his Anſwers.*

Catharinus alſo wrote a Diſcourſe upon a Queſtion debated in the Council of *Trent*, Whether Reſidence of Biſhops be of Divine Right? He maintains the Negative, and pretends to prove, that the Actual and Perſonal Reſidence of Biſhops in their Dioceſes was only of Eccleſiaſtical Right. This Diſcourſe was Printed in 1547; and ſomebody having undertaken to refute it, *Catharinus* wrote a Second Treatiſe upon the ſame Subject, full of Sharpneſs againſt his Antagoniſt. This was not the only Article which was found fault with in the Works of *Catharinus*. When he was at the Council, and ready to be promoted to his Biſhoprick, a famous Doctor, whom he would not name in his Reply, becauſe he was willing to ſpare his Memory, drew up a Catalogue of 50 Articles, which he ſent to *Rome*, under the Title of *The Errors of* Catharinus. When he had receiv'd a Copy of it, he drew up an Anſwer, which he ſent to the Pope. There he affirms, That his Adverſary charges him with Notions which he does not hold, changing his Words ſometimes, or adding to them, or ſometimes taking them in a wrong Senſe; and taxes him with Error for maintaining Notions held by very Learned and very Catholick Doctors; and reprehends him for Opinions which are freely debated in the Schools. The firſt Article, and the following ones, concerning the Truth or Falſhood of Propoſitions, relating to contingent Futurity, are of this laſt kind. His particular Notions concerning Predeſtination are repeated in ſeveral Articles. There are alſo ſeveral Articles relating to Original Sin, and the Condition of Man in different States. The laſt relates to his Diſcourſe concerning the Diſſolution of Marriage for the ſake of Adultery. This Reply of *Catharinus* is dated at *Trent*, *September* 17. 1546.

There is alſo a ſmall *Tract* of *Catharinus*'s *of Baptizing the Infants of Jews*. Herein he aſſerts, I. That Jewiſh Infants ought not to be baptized till they have the uſe of their Reaſon, without the Conſent of their Parents. II. That Baptiſm adminiſtred under ſuch Circumſtances would be null, and would produce neither a Character nor Grace in him that ſhould receive it; but would be the ſame with the Baptiſm of an Adult Perſon, who ſhould know nothing of the matter, and ſhould neither wiſh for it, nor deſire it. III. That as ſoon as Children begin to have the uſe of their Reaſon, and are inſtructed, they may be lawfully baptized, even againſt their Parents Will. IV. That the Age of giving Baptiſm to Children, againſt their Parents Will, ought not to be fixed to Fourteen Years, nor even to a certain Number of Years; but that Men ought to judge prudently, according to the Light, the Capacity and the Diſpoſition of the Children.

Catharinus writes very Politely for a Schoolman. He handles his Subjects with great Clearneſs, Method and Extent. He is not contented with treating Superficially of Things; he goes to the Depth, and brings all that can be ſaid with greateſt Strength on both ſides, and lays down his Opinion boldly. He propoſes his Adverſaries Objections without the leaſt leſſening of their Strength, and anſwers them as ſolidly as he poſſibly can. He never binds himſelf to follow St. *Thomas*, or any other Divine; and never embraces the Opinions of any one Sect in the Lump. He is very free, ſometimes even raſh, in his Aſſertions; and makes no ſcruple of leaving the common Opinion of Divines to walk in new Roads. His Notion about Men's being certain that they are juſtified, is at laſt reduced to a Diſpute about Words. He ſeems to be of the right ſide in the Matter of the Prieſts Intention in giving the Sacraments; and his Opinion has ſince been followed by the moſt able Divines, and is become at preſent the moſt common in the Schools. His Syſtem of Predeſtination is very extraordinary; and he is followed in it by no body.

ISIDORUS CLARIUS.

Iſidorus Clarius.

ISIDORUS CLARIUS was born in the Year 1495, in the Caſtle of *Clario* near *Breſcia* in *Italy*, from whence he took his Sirname. He conſecrated himſelf to God in the earlieſt Years of his Life, and was profeſt in the Order of St. *Bennet*, in the Congregation of *Mont Caſſin*. Being a Man of Excellent Parts, he made great Progreſs in a ſhort time in the *Belles Lettres*; learn'd the *Hebrew*, *Greek*, and *Latin* Languages; applied himſelf to the Study of the Holy Scriptures; and acquired a great Reputation by his Eloquent and Learned Diſcourſes. In his perſon he joined to Chriſtian Doctrine,

Chaſt

Chaſt Manners, a pure Converſation, and a Spirit that breathed nothing but Charity, Reformation of Manners, the Peace of the Church, and the Re-uniting of all Chriſtians. His Merit raiſed him to the Dignity of Abbot of *St. Mary de Ceſena.* Pope *Paul* III. had a particular Regard for him, and ſent him to the Council of *Trent*, where in the Fifth Seſſion, which was held *June* 17. 1546. he aſſum'd the Quality of Abbot of *Pontido* near *Bergamo.* He was admir'd in the Council for his excellent Speeches; and he was probably in the Council when *Paul* III. gave him the Biſhoprick of *Foligno* in *Umbria.* He quickly retired thither, and inſtructed his People as much by his Example as by his Word. He was Charitable to the Poor, and employed his whole Revenue to help their Neceſſities. When he had governed the Church of *Foligno* in this manner for Seven Years together with wonderful Aſſiduity and Vigilance, he died of a violent Feaver, when he was 60 Years of Age, *May* 28 1555. being generally lamented by all his People, who ran in Troops to his Lodgings, to ſee and kiſs his Body, which was expoſed there for Forty Hours together. *Iſidorus Clarius*

Iſidorus was a very laborious Man, and underſtood Hebrew and Greek well, which led him to undertake two conſiderable Works upon the Scriptures, one to reform the Vulgar Latin of the whole Bible, the other to make literal Notes upon ſuch Paſſages as might ſeem difficult. In his Verſion he reformed ſeveral Places by the Original Texts. He own'd however, that he did not Correct all the Places which he might have done; and that in thoſe where the Senſe of the *Vulgate* was not very diſtant from that of the Hebrew Text, he changed nothing in the Verſion, only ſet down the Differences of the Hebrew; becauſe, if he would have corrected every Paſſage in his Verſion ſcrupulouſly and exactly by the Text, he might have given offence to Catholick Ears; and he could not have brought about what he propoſed to himſelf, which was, ſo to reform the Vulgate, that it ſhould not be entirely diſguized. And though he has done this with Moderation, yet he aſſures his Reader, that he has corrected above 8000 Paſſages. His Notes upon the Old Teſtament are moſtly taken from the Annotations of *Munſter*, particularly in thoſe Places where there is any Jewiſh Learning. Thoſe that he wrote upon the New Teſtament are more Ethical. He follows the Senſe of the Greek Text, and the Explications of the Greek Fathers. His is one of the Learnedeſt, Solideſt, and Uſefulleſt Works which had been made upon the Bible. However, the Firſt Edition, which was made at *Venice* in 1542. was put into the *Index Expurgatorius*, chiefly becauſe of his manner of treating the *Vulgate* in his Preface: But theſe Prohibitions were taken off by the Deputies appointed by the Council of *Trent* to examine Books; and his Work was allowed, all but the *Preface* and the *Prolegomena.* It was afterwards very well Printed at *Venice* in 1564.

Iſidorus Clarius was, as we have already obſerved, one of the moſt Famous Preachers of his time. A Collection of his Sermons has been made with care, which was printed in his Life-time, and after his Death. We have Sixty nine Sermons of his upon the Sermon of our Saviour upon the Mount, Printed at *Venice* in 1546, and 1566. Fifty four Sermons upon the Goſpel of Saint *Luke*, *ibid.* in 1565. Two Volumes of Occaſional Diſcourſes, in which he explains ſome Remarkable Paſſages of the *Old and New Teſtament*, *ibid.* in 1569 and 1577. Two Diſcourſes of *Juſtification* and *Glory*, ſpoken in the Council of *Trent.* An Exhortation to Re-union, addreſs'd to thoſe who are ſeparated from the common Senſe of the Church, printed ſeparately at *Milan* in 1540. and afterwards at *Paris.* Another Diſcourſe concerning the Moderation which a Chriſtian ought to obſerve in the Uſe of Riches, printed at *Milan* in 1540. He likewiſe wrote two Diſcourſes upon the 9th Chapter of the Epiſtle to the *Romans*, and three Books upon the 15th Chapter of St. *Paul*'s Firſt Epiſtle to the *Corinthians*, which were never printed. *Iſidorus Clarius* wrote eaſily, and cleanly; and was one of the moſt Learned Men of that Time.

JOHANNES GROPPERUS.

JOHN GROPPER was born at *Zoeſt* in the Dioceſe of *Cologne*, in the Year 1500. He Study'd the Law; was made Doctor; had the Reputation of an able Man, and was employed by the Archbiſhop in the Dioceſe of *Cologne.* He was one of thoſe whom the Emperor employed to defend the Catholick Cauſe at the Dyet of *Ratisbonne.* He was look'd upon, as we have obſerved already, to be the Author of a Paper there propoſed for an Union. When he was returned into his own Country, he vigorouſly ſupported the Intereſts of the Church and Clergy of *Cologne* againſt Archbiſhop *Herman*, who was for introducing there the New Reformation. In 1547. he *Johannes Gropperus.*

Johannes Gropperus.

was advanced to the Provoſtſhip of the Church of *Bonne*, upon the Deprivation of *Frederick* Biſhop of *Munſter*, Brother to the Archbiſhop of *Cologne* that was depoſed. He was alſo Archdeacon of *Cologne*. He went to the Council of *Trent* with the new Archbiſhop of that City, where he gave his Opinion with great Boldneſs concerning Appeals. *Paul* IV. being willing to recompence his Zeal, named him Cardinal in the Promotion which he made, *December* 20. 1555. but *Gropper* refuſed that Dignity which other Men ſeek after with ſo much Application. The Pope, who reckon'd that the Advice and Councel of ſuch a Wiſe Man would be of great uſe to him, ſent for him to *Rome*, where he died *March* 9. 1558. being 57 Years and 18 Days old.

Gropper's Writings are, *A Chatholick Inſtitution* or *Inſtruction*, with an *Introduction to a more perfect Knowledge of the Chriſtian Religion*, printed at *Cologne* in 1546. 1550. and 1556. And, *A Treatiſe concerning the Euchariſt*, written by him in High Dutch, tranſlated into Latin by *Surius*, and printed at *Cologne* in 1550. and 1560. This is the firſt Treatiſe in which the Controverſie concerning the Euchariſt is handled at large in its full extent. It is divided into Four Books. In the Firſt he proves the Real Preſence of the Body of Jeſus Chriſt in the Euchariſt, by Holy Scripture, and by the Tradition of the Holy Fathers. He there ſhews that the Words of the Inſtitution of this Sacrament ought to be underſtood of the Real and True Body and Blood of Jeſus Chriſt; and that they cannot be underſtood in a Tropical and Figurative Senſe; and ſhews what the entire Tradition of the Greek and Latin Fathers was, in order to prove that Truth. He makes judicious Reflections upon thoſe Paſſages; ſhews their Force; draws neceſſary Inductions from them, and anſwers thoſe which were uſually urg'd on the contrary. In the Second Book he ſhews, that the True Body of Jeſus Chriſt is not only in the Euchariſt at the Time when it is given or received, but that it ſtays there after Conſecration; and that the Church has Reaſon to preſerve it for future Communions. In the Third Book he treats of the Adoration of the Euchariſt; and proves, that the Body of Jeſus Chriſt, which is really preſent in the Euchariſt, ought there to be worſhipp'd; and that it has been the Practice of the Church in all Ages to worſhip it. He treats alſo of Proceſſions, of the Elevation, of Miracles, and of the Feaſt of the Holy Sacrament. The laſt Book is of *Communion under one kind*. He undertakes there to ſhew, that this Communion is not contrary to the Inſtitution or Precept of Jeſus Chriſt; that it has ſeveral Examples in Antiquity to warrant it; and that Councils have approved of it, and ordered it to be obſerved for good Reaſons, till it ſhould be otherwiſe order'd by the Judgment of the Church.

Gropper treats of theſe Matters with great Method and Solidity. The only Principles which he builds upon, are the Scriptures, the Tradition of the Holy Fathers, and the Deciſions of Council's. He launches out into no perſonal and particular Diſputes, but keeps himſelf wholly to his Point, to prove the Doctrine before him. This is one of the beſt Books of Controverſy which we have.

JOHANNES BUNDERIUS.

Johannes Bunderius.

JOHN BUNDERIUS of *Gaunt*, a *Dominican*, Prior of a Convent of that Order at *Gaunt*, Doctor and Inquiſitor in *Flanders*, compoſed ſeveral Treatiſes of Controverſie, namely, *An Abridgment of the Points of Dignity which are controverted between the Hereticks and Catholicks*, printed at *Paris* in 1559. and 1574. *A Conference between Four Doctors of the Latin Church; St. Ambroſe, St. Jerome, St. Auguſtin and St. Gregory, and Thirty Articles which are diſputed by Hereticks*, printed at *Paris* in 1574. and 1577. *The Buckler of Orthodox Faith, againſt John Anaſtaſius Velvanus*, printed at *Antwerp* in 1569. *A Treatiſe of Baptiſm againſt the Anabaptiſt Menno*, printed at *Louvain* in 1553. and at *Paris* in 1574. A Treatiſe, Entituled, *A Diſcovery of the Impertinencies of Luther, with a Refutation of the Opinions of the Lutherans*, printed at *Louvain* in 1551. *Bunderius* died at *Gaunt*, *June* 8. 1557.

ALFONSO de CASTRO.

Alfonſo de Caſtro.

ALFONSO *de* CASTRO, a *Spaniard*, born at *Zamora*, a Fryar of St. *Francis*'s Order, was one of the moſt famous Preachers in *Spain*. His Merit made him be conſidered by *Charles* V. and *Philip* II. He accompanied this latter into *England* when he went thither to marry Queen *Mary*. He ſtaid long in the Low-Countries, and was there

there when he was nominated to the Archbiſhoprick of *Compoſtella*, vacant by the Death of the Cardinal of *Toledo*; but before he received his Bulls, he died at *Bruſſels* in 1558. aged 63 Years. *Alfonſo de Caſtro.*

The great Work of *Alfonſo de Caſtro* is his Treatiſe *againſt all Hereſies*, divided into Fourteen Books. It is a Work partly Hiſtorical, partly Polemical. *Philaſtrius* and St. *Auguſtin* had written but a very ſuccinct Account of Hereſies. St. *Epiphanius* treats of this Argument much more at length. Since that Father, *Guy de Perpignan* and *Bernard de Luxembourgh* wrote univerſal Hiſtories of all Hereſies to their own Times. *Alfonſo de Caſtro* undertook to write upon the ſame Subject; but inſtead of following the Chronological Order of Hereſies in his Work, which was the moſt Natural, he ſets down *Hereſies* under the Title of *Errors*, according to their Subjects, in an Alphabetical Order. The particular Method which he obſerves, is, after he has ſet down the Title of the Hereſies which have riſen upon any Subject, to name their Authors; their principal Diſciples; any that have revived them; and then to refute their Errors, and produce the Deciſions of the Council which condemn'd them, and the Authors who have refuted them. For inſtance, under the Title of *Adoration*, which is the Firſt, he mentions two Hereſies: The Firſt, That the Croſs ought not to be worſhipped at all; The Second, That the Euchariſt ought not to be adored. He obſerves, that *Claudius Taurinenſis* was the Author of the Firſt, which was revived by *John Wickleff*. Then he gives a Hiſtory of *Wickleff*, and quotes ſeveral Paſſages of Scripture for the Adoration of the Croſs: After which he explains wherein the Worſhip paid to it conſiſts, ſaying, That we kneel before the Croſs, only becauſe we remember that Jeſus Chriſt was nail'd to that Croſs, or another like it; and that we thank him for that extraordinary Benefit; and ſo all the outward Signs of Reſpect and Adoration which are paid to the Croſs, are only Signs whereby we declare, that we believe Jeſus Chriſt to have been faſten'd upon the Croſs for our ſakes, and profeſs to be his Servants: And laſtly, That though we outwardly adore the Croſs, yet our Minds are carried to that which it repreſents. When he ſpeaks of the Second Hereſy he makes *Oecolampadus* to have been its Author, whoſe Life he deſcribes. He afterwards refutes that Hereſy, by ſhewing, by paſſages of the Fathers, that Jeſus Chriſt ought to be worſhipp'd in the Euchariſt; and at laſt, urges the Decree of the Council of *Trent*.

This Hiſtory of Particular Hereſies, begins only at the Second Book, the Firſt being taken up with reſolving general Queſtions concerning Hereſy. Hereſy he defines to be an Error contrary to the Orthodox Faith. Then he examines what the Canonical Books are which ought to be uſed in refuting Hereſy; and he thinks nothing but the literal Senſe ought to be made uſe of. He proves, That the Church ought to determine the true Senſe of Holy Scripture in matters of Doctrine. He maintains, That ſome things ought to be believed though they are not written, if they be founded upon Tradition, and the Definitions of the Church. He ſhews, That General Councils repreſent the Univerſal Church, and are Infallible. He queſtions the Infallibility of the Pope. He does not think that the Authority of any particular Father is ſufficient to condemn any Dogm as Heretical; but only their unanimous Conſent, which is a Proof of the Faith of the Church. He believes, that it only belongs to the Pope and Council to judge of Hereſy. To be condemn'd as a Heretick, a Man muſt obſtinately defend an Error which is contrary to the Faith. Thoſe that doubt of an Article of Faith, are alſo Hereticks if they perſiſt in that Doubt. Love of Glory, Intereſt, or Libertiniſm, are the moſt uſual Cauſes of Hereſy. Reading of Profane and Heretical Books, and Commerce with Hereticks, often contribute to pervert Men. The Diſorders of the Churchmen, and the Irregularities of the Clergy, have alſo given occaſion to Hereſies. Negligence of Paſtors have frequently fomented them: Want of Preaching the Word of God have cauſed them in ſome Places. Laſtly, he pretends that ill Tranſlations of the Scriptures into vulgar Languages, have alſo contributed to pervert ſome Men's Minds. The ordinary Signs by which Hereticks are known, are a Love of Novelties, Obſtinacy in Error, and Impatience when they are reprehended or confounded.

Alfonſo de Caſtro wrote this Book in 1534. It was printed ſeveral times in *France*, *Germany* and *Italy*, before the Year 1556. when he ſet forth a much larger Edition, Dedicated to *Philip* II. Printed at *Antwerp*, and reprinted at *Paris* in 1560. *Franciſcus Feuardentius*, a *Franciſcan*, publiſh'd afterwards a new Edition at *Paris*, in 1570. in which he added Three Books againſt Forty Hereſies which *de Caſtro* had not touched upon. He added alſo a Second Volume, containing the other Works of the ſame Author, which are Three Books of the juſt Puniſhment of Hereticks, and a Treatiſe concerning the

Alfonſo de Caſtro. the force of Penal Laws; which had been printed before at *Lions* in 1556. and 1568. Twenty five Homilies upon the 50th Pſalm, and Twenty four upon the 31ſt. *Alfonſo de Caſtro* wrote alſo a Commentary upon the Twelve minor Prophets, printed at *Mentz* in 1577.

This Author wrote tolerably well. He had read much, but was much more skilful in Matters of Controverſie than Hiſtory. He is much larger in his Confutation of Modern Hereſie, than in his Hiſtory of the Ancient ones.

REGINALD POLE.

Reginald Pole. REGINALD POLE was Son of *Richard de la Pole* Duke of *Suffolk*, Coſin-German of *Henry* VII. King of *England*, and of *Margaret*, Daughter of *George* Duke of *Clarence*, Brother of *Edward* IV. He was born in *March*, 1500. and applied himſelf early to his Studies, and was taught when he was young by *Linacre* and *Latimer*. When he was 18 Years old he went to *Padua*, where he perfected his Studies by the Familiarity which he contracted there with Learned Men. In 1525. he went to *Rome*; and after he had ſtaid ſome time there, he came back again into *England*, where he might have made a great Figure, if he would have yielded to the Deſires of *Henry* VIII. but he entring into Queen *Catherine*'s Party, and diſapproviug of *Henry* VIII's Divorce, and his Rupture with the Holy See, was obliged to leave *England* and to retire into *Italy*. *Henry* being furiouſly enraged at him, cauſed him to be attainted, and put to Death ſeveral of his Relations who were ſuſpected of correſponding with him. Pope *Paul* III. created him Cardinal in an extraordinary Promotion which he made *December* 12. 1536. He was ſoon after ſent by the Pope into *France*, as Nuncio, to treat there of a Peace between the Emperor and the King of *France*. He went as far as *Paris*, and was well received there; but the King, who was afraid of angring the King of *England*, who ſollicited him not to ſuffer *Pole* to ſtay in his Kingdom, would not ſee him, nor ſuffer him to go to *Heſden*, but ordered him to leave the Kingdom. *Pole* reretir'd to *Cambray*, and was in great danger of his Life, becauſe *Henry* VIII. had ſet a Price upon his Head. When he was returned to *Rome*, he was one of the Three Cardinals whom the Pope choſe in 1542. to ſend to the Council of *Trent*, and who were ſent thither in 1545. He got thither ſome few Days later than the Two others, and was conſtrained by Sickneſs to go away Seven or Eight Months before them to go to *Padua*; from whence he came back to *Rome*, where he lived a Private Life, at a great diſtance from the Court. He was retired to a Village near the *Lago di Garda* when *Mary* was declared Queen of *England* in 1553. He immediately was conſidering how the Catholick Religion might be reſtored in that Kingdom; and he was named by the Pope to go thither as Legate. The Emperor ſtopp'd his Legation, fearing, as was thought, that his Journey might put ſome ſtop to the Marriage which he negotiated between Queen *Mary* and his Son *Philip*; either becauſe the Queen might think of marrying *Pole*, who being as yet but Deacon, might eaſily obtain a Diſpenſation from the *Pope*, or becauſe *Pole* did not approve of the Spaniſh Match, which he looked upon as contrary to the Intereſts of Religion and State. *Pole* however went on his Journey, but ſlowly, and was ſtopp'd at *Dillingen* by expreſs Orders from the Emperor. He was afterwards employed to negotiate a Peace between the Emperor and the King of *France*; and went for that purpoſe to find the King. But not ſucceeding in that Negotiation, he was ill received by the Emperor, who ſtarted ſeveral Difficulties concerning his Legation; but theſe Difficulties being at laſt all removed, *Pole* arrived at *London* in *November* 1554. and was well received by *Philip* and by Queen *Mary*, who got the Attainder, which paſs'd againſt him in *Henry* VIII's time to be repealed. He laboured hard to re-unite thoſe who were ſeparated from the Church of *Rome*; but he was always of Opinion, That it would be better to uſe mild Methods, than thoſe exceſſive Severities which the Miniſters of the Queen exerciſed. He was nominated and ordained Archbiſhop of *Canterbury* in 1555. and had like to have been choſen Pope after *Julius* the Third's Death. Pope *Paul* the Fourth had a mind to recall *Pole*, and did recall him to *Rome* in 1557. He named *Peyto* to fill his Place; but Queen *Mary* would uot receive him, and hinder'd *Pole*'s Bull of Revocation to be executed. At laſt, that Queen dying, *November* 17. 1558. *Pole* ſurvived her but Sixteen Hours, leaving very little Riches, and an Immortal Reputation for Learning and Piety.

Cardinal *Pole*'s Treatiſe concerning the Pope, the Vicar of Jeſus Chriſt upon Earth, and concerning his Duty and Power, is written by way of Dialogue between him and the

the Cardinal of *Urbin*. He begins with ſhewing, That Jeſus Chriſt left, not as God, but as Man, a Vicar upon Earth; That he left St. *Peter* his firſt Vicar; That he intended that Vicariat to be perpetual in his Church; and that the Biſhops of *Rome* ſucceeded St. *Peter* in his Primacy. Then he treats of the Dignity and Prerogatives which are annexed to it. The Vicar of Jeſus Chriſt is the Paſtor of the Church by way of Excellence; he has a Right to confirm other Paſtors; he is the firſt Miniſter of the Chief Head of the Church, the Miniſter of the Mercy of God, as Kings are Miniſters of his Juſtice; and he received the Keys to guide the Flock to eternal Life. He applies that Propheſy of *Iſaiah*, which belongs to Jeſus Chriſt, *Parvulus natus eſt nobis*, to the Pope: Not that the Qualities there aſcribed to our Saviour belong in the ſame manner to his Vicar, but proportionably and by imitation. He pretends that the Pope repreſents the Qualities of Lamb, Angel, Father of the World to come, Prince of Peace, and even that of God, ſo far as in his Miniſtry he repreſents the Humiliation and Exaltation of Jeſus Chriſt; That as Jeſus Chriſt ſat upon the Throne of *David*, ſo he cauſes his Vicars to ſit upon it alſo, who are to procure eternal Peace to the Church. *Pole* after that treats of the Duty of Paſtors, and takes notice, that the hard and ſervile Government of the old Law, was changed into a Law of Gentleneſs and Mercy; That however, the Chief Paſtor ought ſometimes to uſe Severity, but then Gentleneſs ought always to ſurpaſs Juſtice; That in the Choice of Paſtors, we ought to have more regard to the Zeal which Men have for Religion than to other Qualities; and that the more a Man is like to Jeſus Chriſt, the leſs he is thought proper in this World to be his Vicar; That the Chief Pontiff cannot better ſupport his Dignity, than by attributing none of the Honours and Prerogatives of his Charge to himſelf, but all to God. The Second Part of this Treatiſe is about Queſtions relating to the Pope's Power over Councils and Kings. Thereupon *Pole* ſays, that the Pope's Authority is never greater than in a General Council, which repreſents the Univerſal Church, where the Pope, who holds the Place of Head, has received from Jeſus Chriſt a Right to confirm the Brethren: That St. *Peter* did this in the Council of *Jeruſalem*, and the Popes, his Succeſſors, in other General Councils; that the Chief Miniſter there declares the Doctrine of Jeſus Chriſt; and that all the reſt giving their Conſent, make thoſe Definitions in General Councils which have ſo much Force and Authority: That Aſſemblies which have not the Spirit of the Vicar of Jeſus Chriſt, ſuch as the Council of *Ariminum*, let them have been never ſo numerous, have never paſt for general and lawful Councils. He ventures to aſſert, That General Councils add no Authority to Popes; on the contrary, they receive it from them; and that Biſhops there receive Law and Doctrine from the Chief Pontiff, as the Apoſtles received it from Jeſus Chriſt. But if it ſhould happen that Popes ſhould abuſe their Authority to the Scandal and Damage of the Church and Councils, that the Paſtor ſhould become a Wolf, and his Sins ſhould prejudice the whole Flock, he is then for having the Faithful to recur immediately to Jeſus Chriſt, and for the Biſhops and Councils afterwards to admoniſh him of his Faults: But he thinks they cannot judge or depoſe him. He confeſſes however, that the Biſhops are not obliged to obey him in things contrary to the Law of God, and the Good of the Church; and that if he becomes a Heretick, or mad, Men are no longer obliged to obey him; and another may be put in his place, if there is no probability of his recovering his Underſtanding. He tells Popes, that the beſt way to keep up their Authority, is not to ſuffer the Decrees of Councils to be violated, tho' he may diſpenſe with them for neceſſary Cauſes, and tho' it belongs only to him to Judge of the Reaſons why he gives any ſuch Diſpenſation. He ſhews how much it is the Intereſt of King's to ſupport the Authority of Popes. He believes the Authority of Popes would have greater effect towards the Reformation of the Church, than all Councils, provided Princes would ſupport them. He blames the Popes who engage themſelves in Evil Matters for Temporal Advantages, which he calls coming down from the Croſs; he would not however have them neglect their Patrimony: He pretends, that though the Apoſtles had not Cities to govern, nor King's to obey them, yet they taught the moſt perfect Politicks for governing of Kingdoms; and that when St. *Peter* and St. *Paul* eſtabliſhed Chriſtianity at *Rome*, they laid the Foundation of a new City, which was not to be ſhaken, and which owes all its preſent Greatneſs to them. He exalts the Papal Power much above the Regal, and pretends there is no more compariſon between them, than between the Sun and Moon. Laſt of all, he tells the Cardinal of *Urbin*, that in order to chuſe a good Pope, he ought ardently to deſire of God to let him know whom he has choſen. This Treatiſe was written during the Conclave in the Year 1550.

Reginald Pole.

Pole's

Reginald Pole.

Pole's Treatiſe of Councils is written after the ſame manner, and turns upon the ſame Principles. He wrote it when he was nominated to go Legate to the Council of *Trent*, and addreſs'd it to his two Colleagues, to inſtruct them in their Power and Duty: And becauſe they were ſent to a General Council, he begins with raiſing numbers of Queſtions which he propoſes, concerning a General Council: Then he lays down the ſame Principles as we have mentioned already, concerning the Vicariat of St. *Peter* and of his Succeſſors, and their Authority in Councils. He pretends, that all that the Prophets ſaid of *Jeruſalem*, was fulfilled in the Church of *Rome*: And that as all the Jews were to go to *Jeruſalem* to Pray, and offer Sacrifices, ſo all Churches ought to conform to the Church of *Rome* in Matters of Doctrine. He obſerves, That Emperors and Kings who were not in the firſt Councils, were preſent at them afterwards, and are there Vicars of Jeſus Chriſt, not indeed as the Pope is, in Spiritual Matters, but to provide for the Temporal concerns of Biſhops; to procure the Peace of Councils; to keep them quiet; and to bring back by their Authority the Sheep that are gone aſtray. Then he propoſes the Ends for which this Council was to be held, and aſſigns Three principal ones; The Extirpation of Hereſies; The Reſtoring of Eccleſiaſtical Diſcipline; and The Securing of Peace among Chriſtian Princes. To ſucceed herein, he wiſhes that the Pope, the Biſhops and the Emperor, would imitate Jeſus Chriſt, and take the Sins of Men upon themſelves, and pray for them; humbly confeſſing their Faults before God and before Men, and making a ſincere Repentance, which all Mankind may take notice of. He adviſes the Legates to place their chief Confidence in Prayer, and propoſes to them the Example of *Daniel*.

Pole having taken the Baptiſm of *Conſtantine*, by *Silveſter*, for granted in his Writings, as alſo that Emperor's Donation which he made to the Pope, he endeavours to prove the Truth of the former in a little Diſcourſe on purpoſe; in which he grounds his Opinion upon Teſtimonies drawn from pieces which he thinks ancient, but are all Suppoſititious.

Pole's *Reformatio Legum*, concerning *England*, is a Collection of Statutes which he made as Legate *a Latere* in *England*, and publiſhed in 1556. in *February*, in imitation of the Legates *Otho* and *Othobon* his Predeceſſors in that Station, whoſe Conſtitutions he renews. He there defines the Supremacy of St. *Peter*, and of the Church of *Rome*; gives Inſtructions about the Sacraments; exhorts Paſtors to Reſidence and Preaching; makes divers Regulations concerning Ordinations and Proviſions to Benefices and Conſecrations of Churches; appoints Penalties againſt Simoniack's and Alienators of Eccleſiaſtical Revenues, and preſcribes the way how Dioceſes ought to be viſited. Theſe Diſcourſes were printed at *Rome* in 1562. and at *Louvain* in 1569.

Before all theſe, he had in *Henry* VIII's time written a Treatiſe in Defence of Eccleſiaſtical Union, wherein he ſpeaks warmly againſt that Prince's Schiſm, which is divided into four Parts. It was printed at *Straſbourg* in 1555. The Letter which he wrote to *Cranmer* when he was in Priſon at *Oxford*, concerning the Real Preſence, is as lively as the other; as is alſo his Diſcourſe againſt the Falſe Goſpellers, addreſs'd to the Emperor; Printed in 1554. He had written an Apology in the ſame Stile, againſt *Paul* IV. when that Pope recalled him; but it is ſaid, that when his own Manuſcript Copy was brought him, he read it by the Fire-ſide, and burnt it, that he might not diſcover the Nakedneſs of his Father. Some Copies however eſcaped. There are alſo ſome Letters of *Pole*'s among the Illuſtrious Men. His Life was written by *Baccatellus*, and printed at *Venice* in 1562. and afterwards at *London*, in 1690.

Pole imitated *Cicero*'s Stile, but not ſo perfectly as *Bembus*, *Sadolet* and *Longolius*. His Dogmatical Tracts are written with great Cleanneſs and Method, and the reſt with Eloquence. His Thoughts are dazling, but his Reaſonings are not always juſt. He ſometimes uſes Allegories no ways proper for his Subject; which he makes the moſt of by the Delicacy of the Turn, and the Beauty of his Expreſſions. The Proteſtant Writers, even M. *Burnet* himſelf cannot forbear applauding the Virtues of this great Cardinal. *He was*, ſays M. *Burnet*, *eminent for his Learning, his Modeſty, the Excellency of his Temper, and his Humility.* He adds, *That he ought to be look'd upon as a Prelate who had as much Virtue as any Man of that Age*; and that if the reſt of the Biſhops had acted according to his Maxims, and ſhew'd the ſame Moderation, he had perfectly reconciled the Kingdom of *England* to the Holy See.

STEPHEN

STEPHEN GARDINER, Biſhop of *Wincheſter.*

Stephen Gardiner.

STEPHEN GARDINER was born at *St. Edmunds-Bury*, a ſmall Village in the County of *Suffolk* (*b*). He ſtudied in the Univerſity of *Cambridge*, of which Univerſity he was afterwards Chancellor. His Merit made him known to Cardinal *Wolſey*, who took him into his Family, and made him Secretary of his Diſpatches. He was ſent to *Rome* by *Henry* VIII. with *Edward Fox*, to ſollicite with the Pope the Diſſolution of the Marriage of that Prince with *Catherine*, and afterwards into *France* and *Germany*, upon ſeveral Negotiations. When he came back into *England*, he approved of the King's Conduct, and compoſed a Book in defence of it, Entituled, *Of True and Falſe Obedience*, Printed at *London* in 1535; but then he declar'd openly againſt the Lutherans and Sacramentarians, and was one of thoſe that drove on *Henry* VIII. with the greateſt Vehemence to proſcribe them. It was under that Prince that he was made Biſhop of *Wincheſter*. In *Edward* VI's time, he declared vehemently againſt that Change of Religion which his Miniſters introduced; and for that Reaſon he was thrown into Priſon. Being ordered to preach before the King, he approved of what had been done in *England*, as to the withdrawing from the Pope's Authority, and the Suppreſſion of Monaſteries. Concerning Images he ſaid, That in his Opinion, a good Uſe might be made of them, but they might alſo be let alone. He did not diſapprove of the Re-eſtabliſhment of the Communion under both kinds, and conſented to the Suppreſſion of that great Number of Maſſes; but then he was very vehement for the Preſence of the Body and Blood of Jeſus Chriſt in the Euchariſt, and ſaid nothing of the pretended Supremacy of the King and his Council; for which reaſon he was remanded to Priſon. When he had been there Two Years, they would have obliged him to Sign Articles, declaring, he approved of the Eccleſiaſtical Supremacy of the King, and received the new Liturgy; and upon his Refuſal to Sign them, they Impriſon'd him more ſtraightly: And *April* 18. 1551. his Judges pronounced a Sentence of Depoſition againſt him, after which he was remanded to Priſon, where he ſtaid till Queen *Mary* came to the Crown. *Poinet*, Biſhop of *Rocheſter*, was tranſlated to *Wincheſter* in his room. But *Mary* was no ſooner upon the Throne, but ſhe reſtored *Gardiner* to his Biſhoprick, made him Chancellor of the Kingdom, and her firſt Miniſter. He died at *London*, *November* 12. 1555.

Gardiner was very well skill'd in the Civil and Canon Laws. He wrote Latine elegantly, and underſtood Greek well. He was a great Politician, and had a Head very well turn'd to Buſineſs. He ſeem'd to be very zealous for the Doctrine of the Catholick Church, and wrote ſeveral Books againſt Hereticks; among others a Refutation of the *Chicanery's*, which the impious *Capharnites* (as he calls the Sacramentarians) make uſe of againſt the Sacrament of the Euchariſt. This Book was printed at *Paris* in 1552. under *Marcus Antonius Conſtantius*'s Name, a Divine of *Louvain*, and afterwards at *Louvain* in 1554. He wrote another upon the ſame Subject, under the Name of *John Withe*, Printed at *London* in 1553. called, *Teſtimonies of Two hundred Authors for the Truth of the Body and Blood of Jeſus Chriſt in the Euchariſt*, againſt *Peter Martyr*. Alſo, *An Explication of ſome Paſſages of the Fathers miſapplied by* Bucer, *concerning the Celibacy of the Clergy*, Printed at *Louvain* in 1554. *A Complaint againſt the impudent Pſcudology of Bucer*, Printed in the ſame Year, in the ſame Place. *A Treatiſe againſt the Articles of Hooper*, Printed at *Antwerp*; and ſome *Tracts* in *Engliſh in defence of the Real Preſence in the Euchariſt.*

PETER LIZET.

Peter Lizett.

PETER LIZET of *Clermont* in *Auvergne*, Lawyer, was raiſed by his Merit to the Employment of Counſellor in the Parliament of *Paris*, about the end of *Lewis* XII's Reign; and Three Years after he was made Advocate-General of Parliament. After having been in that Place Twelve Years, in the Reign of *Francis* I. he was at laſt made firſt Preſident, and was at the Head of that Parliament Twenty Years together, till at laſt, not being able, by reaſon of his great Age, to bear the Burthen of Buſineſs, he quitted his Employment of Firſt Preſident, in the Year 1550. to get

(*b*) The Engliſh Reader needs not be told, that *St. Edmunds-Bury* is one of the largeſt open Towns in the Mid-land parts of *England.*

Peter Lizet.

the Abbey of St. *Victor*, which was resigned to him by the Cardinal of *Lorrain*. He did not enjoy it long; for he died *June* 7, 1554. being 72 Years of Age.

Peter Lizet was not only a great Lawyer, or, as Mr. *Charles du Moulin* calls him, *Pragmaticorum Princeps*; but he also wrote in Divinity, and composed several Polemical Discourses when he was First President, which he Printed when he was Abbot of St. *Victor*'s at *Paris*, in 1552, in Two Tomes, which contain Nine Discourses. In the first he lays open the Foundations of the pretended Reformation, which are, To keek only to the Holy Scriptures; to accuse Catholicks of being Persecutors; and to mingle Errors with Truths. To refute them, he shews, that several things ought to be believed which are not in Scripture, but founded upon Tradition, and the Authority of the Church: That the Scriptures are not clear in all places; and that the Interpretation of them belongs to the Church and the Pope. He defends the ancient Usages of the Church, and shews by several Passages of the Fathers, that they ought to be observed as Laws; and that it is Rashness to change them. He maintains, That the Church has believed with Wisdom; and that the Dogmes of the Church have been illustrated, perfected and confirmed, with time: That no Conventicles of Hereticks can ever give a Shake to Catholick Truth; and that Reformation of Manners and Discipline cannot hurt the Catholick Faith. He lays great Stress upon the Authority of the Church of *Rome*, whose Faith he pretends was never corrupted nor altered, nor ever will be. Lastly, he describes the Bonds which those that falsly call themselves Gospellers make use of to keep Men fast to their own side, such as a Licentious Life, which they cover over with a Veil of Gospel-Liberty, the Charms of a Polite Stile, Knowledge of the Tongues, and an ill use of the Holy Scriptures.

The *Second Treatise* is *of the Authority of the Church.* There he treats of its Unity, its Indefectibility, its Visibility, and the Power which Bishops have to judge of Matters of Faith; and he shews, that the Characters of a true Church do not belong to a Society of false Gospellers.

The *Third Discourse* is *of the Authority of the Pope.* He there treats of St. *Peter*'s Supremacy, and of his Successors; of the Respect due to their Decisions, which he thinks infallible, provided they be made in a general Council, if they be difficult and undetermined Questions of Faith; and concerning other Matters, with the Authority of the College of Cardinals.

The *Fourth* is an *Exhortation to Judges and Magistrates* to use their utmost Endeavours to extirpate Heresy. He avers, That we may, nay we ought, to punish Hereticks under the Law of Grace, as much as under that of *Moses*, with Death.

The Second Tome contains Five Discourses: The First, divided into Six Books, is of the Necessity and Obligation of Ecclesiastical Laws: The Second is a Dialogue in *French* against Translators of the Scriptures into Vulgar Tongues: The Third is of Auricular *Confession*, which he confounds with the ancient *Exomologesis*: The Fourth is *of a Monastick Life*: And the *Last*, *a Moral Discourse concerning the Blindness and Deception of the Age*, composed by way of Dialogue between a Spiritual and a Carnal Person.

This Author had a good deal of Reading and Erudition. He quotes against many Passages of the Fathers; but not being a Divine, he does not reason sufficiently, and advances sometimes Propositions which are not to be maintained. His Stile is swelling, and savours of that flaming Zeal which animated him against Hereticks.

MATTHIAS BREDENBACHIUS.

Matthias Bredenbachius.

MATTHIAS BREDENBACHIUS, born at *Kerpen* in the Dutchy of *Berg*, was Principal of *Emmeriik-College* in the Dutchy of *Cleves*. He was not less to be commended for his continual Application in the Performance of the Duties of his Place, than for the Books which he wrote against the Protestants. He wrote a *Book of Ways and Means to compose the Differences of the Church*, Printed at *Cologne*, 1557; then at *Antwerp* in 1576; and *Two Defences of that Book*; in one of which he justifies himself upon the Account of the hard Expressions which he used against *Luther*; and the other, wherein he defends the Principles of his Book against *Pileus*, Printed at *Cologne* in 1557, and 1560; and a Book, Entituled, *Anti-Hyperaspistes*, against the *Hyperaspistes of Smidelinus*, alias *Jacobus Andreas*, a Lutheran, written in Defence of *Brentius*. The *Anti-Hyperaspistes* was Printed at *Cologne* in 1568. We have besides two Letters of *Bredenbachius*'s, concerning Matters of Religion, Printed at *Cologne* in 1567; and two very large Commentaries upon Scripture, Printed at *Antwerp* in 1560, one upon the 69 first Psalms, and

and the other upon St. *Matthew*'s Goſpel. Theſe Commentaries are very Learned: In his Commentary upon the Pſalms, he produces the Differences of the Hebrew Text, and follows the Senſe, and explains them very clearly and largely. In his Commentary upon St. *Matthew*'s Goſpel, he not only explains the literal Senſe, but adds likewiſe ſome moral Reflections taken from the Fathers. His manner of writing is Noble and Polite, very proper to inſtruct and edify his Readers. He died at *Emeriik* in *June*, 1559, aged 70 Years *Matthias Bredenbachius.*

He left two Sons, *Theodoric* and *Tilman Bredenbachii. Tilman*, after having ſtudied under his Father, and at *Rome* under *Martin Eiſingrenius*, ſettled in the Univerſity of *Cologne*, where he was made Doctor in Divinity, and Canon. He wrote Eight Books of *Aſcetical Conferences*, Printed at *Cologne* in 1584, 1590, and 1599; and Five Books, Entituled, *Inſinuations of Divine Piety*, Printed in the ſame Place in 1579, and 1588; *A Collection of Prayers taken out of* Bloſius's *Works*, Printed in 1580; A Tract *of the Puniſhments due to Sacrilegious Perſons*, Printed at the ſame Place in 1565; *A Letter* inſcribed *to* Eiſingrenius *concerning the Faith*, Printed at *Cologne* in 1557; *Eiſingrenius's Apology concerning the Certainty of Faith*, Printed at the ſame Place in 1569; and *A Hiſtory of* Livonia, Printed at *Doway* in 1565, and at *Frankfort* in 1600. He died at *Cologne May* 14, 1587.

RUARDUS TAPPERUS.

RUARDUS TAPPER, of *Enchuyſen* in *Holland*, ſtudied when he was young in the Univerſity of *Louvain*, and took his Degrees there. After he was Doctor, he profeſſed Divinity there for 39 Years together, was Chancellor of the Univerſity, and Dean of the Collegiate Church of St. *Peter*. The Emperor *Charles* V. and *Philip* II. had a great Eſteem for him, and made him their Counſellor, and employed him in many Negotiations. He was ſent by an Expreſs Order to the Council of *Trent*, and at his Return, being called by *Philip* II. to *Bruſſels* upon very important Matters, he died there *March* 2, 1559, aged 71 Years His Body was carried to *Louvain*, and buried in the Church of St. *Peter*, of which he had been Dean 24 Years. He left his Library to the Univerſity, and his Goods to the Poor. *Ruardus Tapperus.*

The Book of *Ruardus Tapperus*, in which he explained and defended the 20 Articles of the Faculty of Divinity of *Louvain* againſt the Lutherans, is one of the largeſt Books of Controverſy which was written in that time. He begins with explaining the Catholick Doctrine contained in each Article; then he ſets forth the contrary Errors of the Innovators, citing their proper Terms: And laſt of all, he refutes their Objections. He ſeems to have left the Doctrine of his own School, concerning Free-will, Predeſtination and Grace; for his Opinion is, That God has given all Men ſufficient Strength, by which they may be ſaved; That he predeſtinates them to Glory in conſideration of their Faith and Righteouſneſs, which are however Gifts of God; That tho' the Beginnings of Faith and Righteouſneſs ought to be attributed to Grace, yet we may in ſome meaſure prepare our ſelves by living morally well. As for the Righteous, he thinks ſome of them perſevere by making a good uſe of Grace; and that others fall by reſiſting it through the Strength of their Free-will. He owns however, that God gives more abundant and more effectual Supplies to ſome than to others On one ſide, he quotes Paſſages out of ſome *Pelagian* Commentaries upon St. *Paul*, attributed to St. *Jerome* and St. *Ambroſe*, and the Writings of *Fauſtus Rhegienſis*, as a very Catholick Biſhop; and on the other ſide Authorities of St. *Auguſtin*, which he endeavours to reconcile. He produces alſo different Sentiments of School-men, and treats of all theſe Queſtions as Problems, that he may come principally to the Defence of this Article, *That we ought to believe, as of Faith, that Man has a Free-will by which he can do Evil, and by the Grace of God can do Good.* *Tapper* writes with great Methodicalneſs and Eaſineſs. He cites long Paſſages out of Fathers, School-men and Hereticks. He handles ſeveral Queſtions that are diſputed amongſt Divines; and when he has explained them, and given his own particular Senſe about them, he leaves them to attack only thoſe Dogmes which are condemned in Hereticks. He is very large upon Queſtions relating to Marriage, and maintains, That the Marriage-knot is not diſſolved by Adultery; That the Church can indeed declare what Impediments ſhall deſtroy it; and that it is not made null by a Default of Conſent in the Parents.

After this large Work of *Tapper*, come his Ten *Theological Diſcourſes*. The Firſt is upon this Subject, That tho' the Devil made uſe of ſundry Artifices to weaken the Church, yet he never uſed any ſo groſs and ſo unreaſonable, as thoſe which he uſed

Ruardus Tapperus.

by the Intervention of the Apoſtate *Luther*, and his Accomplices, who have no Marks of Sanctity nor Piety to recommend them. One of the great Abſurdities which he finds in their Doctrine is, their venturing to aſſert, That the Church had been 1500 Years in an Error. He there deſcribes the Manners and Behaviour of *Luther* in a very rightful manner. He aſſerts, That it was only the Love of a Licentious Life which procured him ſo great a Number of Followers. At laſt he ſhews that their Doctrine favours Covetouſneſs.

His Second Diſcourſe is *of the Unity of the Church*. *Tapper* there ſhews, that the Catholick Church alone has the Character of a True Church. He there handles the uſual Polemical Queſtions which are handled upon that Subject.

His Third is *againſt what Melanchthon had aſſerted in his* Apology for the Confeſſion of *Augsbourg, concerning the Judge of Eccleſiaſtical Controverſies*. *Tapper* there avers, that Matters of Faith were in all Ages carried to the Biſhop of *Rome* to be decided by his Judgment; which he takes to be infallible; and rejects the contrary Sentiment of the Doctors of *Paris*.

In his FourthDiſcourſe, he proves that Faith is a Gift of God, with the Loſs of which he threatens *Germany*.

In his Fifth, he enquires after the Cauſes of the Obſtinacy of Hereticks; and pretends that they ought no longer to diſpute or hold publick Conferences with them, but keep to ſuch a Form of Concord, as was formerly propoſed by the Emperor *Theodoſius*, by demanding, Whether they will keep to the Sentiments of the Antients?

The Sixth ſhews the Antiquity of the Church; and that Jeſus Chriſt appointed St. *Peter* to be his Vicar.

The Seventh is *of St.* Peter's *Supremacy, and of the Excellency of the Prieſthood of Jeſus Chriſt*, againſt one *Samſon*, who had undertaken to prove that the King of *England* was the Head of the Church.

The Eighth is againſt the Anabaptiſts, who on the one hand deſtroy the Authority of Kings and Magiſtrates; and againſt the Lutherans, who on the other hand own no Juriſdiction but the Temporal. He maintains, That St. *Peter* and his Succeſſors were appointed by Jeſus Chriſt Sovereign Paſtors of his Church, whom all the Faithful are obliged to obey, even Emperors and Kings; and that it is their Duty to protect and ſerve the Church.

The Ninth is a moral Diſcourſe concerning Providence.

Tapper in the Tenth refutes the Calumnies againſt the Church in *Saxo's Ponoplia*, (c) but owning and acknowledging with Grief the great Numbers of Abuſes in the Court of *Rome*. "We own, ſays he, and ingenuouſly acknowledge, and we groan to ſee, that "the Church is ſick from the Feet to the Head; That every thing is corrupted in it, "eſpecially in the Eccleſiaſtical State; and that every Man ſeeks his own Concerns, "and is ſolely employed therein: That every thing is become Venial by Diſpenſations, "with Pluralities of Benefices, by Commendams of Abbies and Biſhopricks, by monſtrous Proviſions, Regreſſes, and abundance of other Diſpenſations, which are "granted without Examinations, or any other reaſonable Cauſe. Theſe Abuſes, added he, are ſo Notorious, that a Man muſt be blind not to ſee them, or ſtupid "if he goes about to excuſe them: For who ſees not how much the Diſcipline "of the Canons is neglected? Who groans not to ſee that they are no where "executed, but in what belongs to Benefices, and Matters relating to the Litigious Courts? If they were exactly obſerved, the Prelates to whom it belongs to "have them executed, would never be wanting in their Duty in what belongs to Manners and Diſcipline; the Church would be flouriſhing; and there would be no need "of fatiguing Biſhops to go to general Councils in order to reform the Church, and "ſo leave their Flocks ſeveral Years together without Paſtors: And what Fruit can be "expected from Councils, as long as there are no Perſons Zealous for the Execution "of what ſhall be there reſolved upon? Hereupon he quotes a remarkable Saying of a Cardinal, who being asked by the moſt Holy Pope *Adrian* VI. (who ſays *Tapper* had been formerly my Maſter in the Schools) what he thought moſt proper for the Reformation of the Church, made this Anſwer, which he repeated three times: *Moſt Holy Father, let the Canons be obſerved, there is no need of new ones; but let them which have been made ſeveral Ages ago be obſerved; let them not only be written upon Paper, but upon Men's Hearts, and in the Actions of the Faithful, by ſuch an Execution as the Biſhops may put*

(c) In French *dans la Panoplie de Saxe*: How it is to be rendred the Tranſlator knows not.

in

in Practice. This Discourse was followed by a *Memorial* concerning the Causes of the Heresies which are in *Germany*; concerning the true Remedies which ought to be applied to them; concerning the false Remedies of Court Polititians; and a *Quodlibetical* Question concerning the Effects of Custom, in which he handles several Questions about Laws. These Discourses of *Tapper*'s are not studied Harangues, but Divinity, Lectures, solid and well drawn up. All these Books were Printed at *Antwerp* in 1582. *Ruardus Tapperus.*

TACITUS NICOLAUS ZEGERUS.

TACITUS NICOLAUS ZEGERUS of *Brussels*, of the Order of the *Friars-Minors*, wrote Three sorts of Books upon the New Testament: The First, Entituled, *Refutations or Corrections upon the New Testament*, (Ἐπανορθώσεις, *seu Castigationes in Novum Testamentum*;) in which he revises the Text of the *Vulgate*, corrects the Faults which had crept into several Copies, and fixes the true Reading either by the Greek Text, (which however he does not always follow, nor look upon as exempt from Faults) or by the Greek and Latine Fathers, or by Conjectures. *Zegerus* besides this composed *Notes* or *Scholia* upon the New Testament; in which he explains the most difficult Passages. His Third Work was a *Concordance of the New Testament.* The First was Printed at *Cologne* in 1555; the Second in the same Place in 1553, and Reprinted in the *English* Criticks; and the Third at *Antwerp* in 1558. This Author understood Languages well, and was a pretty good Critick; but sometimes he quoted Suppositious Books. He Translated into Latine the *Speculum Vitæ Humanæ* of *Thomas Herentals*; and the *Way of Life* of *Florentius* of *Harlem.* The First of these Translations was Printed at *Cologne* in 1555; and the Second at *Antwerp* in 1564. This Learned *Franciscan* died at *Louvain*, *August* 26. 1559. *Tacitus Nicolaus Zegerus.*

ALOYSIUS, or *LUDOVICUS LIPPOMANNUS*, *Bishop of* Bergamo.

ALOYSIUS, or *Lewis Lippoman*, a *Venetian*, was one of the ablest Divines of his time. He understood Languages, the History of the Church, Divinity, and had made a particular Study of the Scriptures and the Fathers. He was first Bishop of *Modon*, then of *Verona*, and lastly of *Bergamo.* He was employed in several Embassies, and made himself admired in the Council of *Trent.* When that Council was interrupted, he was sent Nuncio into *Germany* in 1548, and was recalled by Pope *Julius* III. who chose him to be one of the Presidents of the Council. *Paul* IV. sent him Nuncio into *Poland* in 1556, and made him his Secretary. He died Four Days before that Pope, *August* 14, 1559. His continual Employments did not keep him from publishing several Books, he having the Art of joining great Study to great Business. *Aloysius* or *Ludovicus Lippomannus.*

We have of his *Catena's* of the Greek and Latine Fathers *upon Genesis*, *Exodus*, *and the Ten first Psalms*; in which he has collected and disposed in a Chronological Order Passages out of a very great Number of Authors upon the Text of Scripture; so that he at first produces Explications of the literal Sense with the Differences of the Hebrew and Greek; and then under the Title of *Mystical Explications* other Passages which relate to the Allegorical, Tropological, and Anagogical Sense, citing not only Authors, but also Works and Chapters from whence the Passages which he produces are taken. *The Catena* upon *Genesis* was Printed at *Paris* in 1546: *That upon Exodus*, in the same Place in 1550: *That upon the Psalms*, at *Rome* in 1585.

Lippomannus made himself also Famous by a new Collection *of Lives of the Saints*, in Eight Volumes; in which he inserts a Translation of all the Lives of *Metaphrastes*, made by *Gentianus Hervetus*, *Zinus Veronensis*, and *Sirletus*; which make up the Fifth, Sixth and Seventh Volumes of the Collection of *Lippomannus*, Printed in 1556, and 1558. The Eighth was Printed after his Death in 1560, by the Care of his Nephew *Jerome Lippomannus.* The First Volume came out in 1551. He made likewise some Additions to the *Pratum Spirituale* of *Johannes Moschus*; and *Notes upon the History of Barlaam* the Hermite, written by *S. John Damascen.* He wrote a Book of Controversy in *Italian*, Entituled, *A Confirmation of all Catholick Opinions*, *with a Confutation of all the Foundations of Modern Heretick*s, Printed at *Venice* in 1553; and a Familiar Explication of the Creed and Lord's Prayer, Printed in 1568. He composed also *Sermons for all the Festivals of the Saints of the Year*, and *Synodical Constitutions.* There is much more Erudition and Labour in his Writings than Discernment and Exactness.

JOACHI-

JOACHIMUS PERIONIUS.

Joachimus Perionius.

JOACHIMUS PERIONIUS, Native of *Cormery* in *Tourain*, died in the *Benedictin* Monaſtery of that Place in 1559, where he had lived from his Infancy. He ſpent his Days in Tranſlating Greek Authors into Latine; and particularly employ'd himſelf in Tranſlating the Works of *Ariſtotle*; in Defence of whom he had ſeveral Diſputes with *Ramus*. He made alſo ſeveral Verſions of Eccleſiaſtical Authors; namely, of that Commentary upon *Job* which is aſcribed to *Origen*; of the Books aſcribed to *Denys* the *Areopagite*; of St. *Juſtin*'s Works with long Notes; of the *Hexaëmeron* of St. *Baſil*; of St. *Clement*'s Life of St. *Peter*; of the Letters of St. *Ignatius* and St. *Polycarp*; and of ſome Pieces of St. *John Damaſcen*. He wrote alſo in Latine the Lives of Jeſus Chriſt; of the Bleſſed Virgin; of St. *John Baptiſt*; of the Apoſtles; of the Patriarchs; of the Prophets; and of the Holy Women under the Old Law. But his *Theological Topicks*, divided into Two Books, are the principal Work of his compoſing: It is a Theological Logick; in which, in Imitation of *Ariſtotle* and *Cicero*, he treats of what the Ancients called their *Places* from whence they fetched their Arguments. In the Firſt Book, he treats of thoſe *Internal Places*, which depend upon the Artifice of the Author; *i. e.* of the different ſorts of Arguments; and gives Examples drawn out of the Holy Scripture. In the Second, he treats of the Sources and Foundations of Theological Arguments, which are built upon the Teſtimony of God, who can neither be miſtaken nor deceive; a Teſtimony which we obtain by means of the Sacred Books; as alſo upon the Authority of the Church to which it belongs to fix the Senſe of the Holy Scriptures: And laſtly, upon the Teſtimony of the Fathers, who are Witneſſes of the Faith of the Church. Having thus laid down his Three Fundamental Principles, he applies them to all the Queſtions of Controverſy of his own time; and in treating of every one of them in particular, he proves the Catholick Doctrine by proper Paſſages out of the Scripture and the Fathers, and refutes the Arguments of *Melanchthon*, and the other Proteſtants. His Book is written in a *Ciceronian* Style; the Subjects are handled in a noble and eaſy way, perfectly free from the Terms and Obſcurity of the Schoolmen; his Reaſonings are juſt, and his Arguments ſolid; and the Paſſages of the Greek Fathers are quoted in their own Tongue.

Perionius alſo wrote a Book of the beſt way of Tranſlating Ancient Authors, and of imitating Originals in the Tranſlations; but ſtill he did not obſerve the Rules which a faithful Tranſlator ought to preſcribe to himſelf, allowing himſelf too much Liberty, and having more Regard to writing Elegantly, than to rendring exactly the Thoughts of the Authors whom he tranſlates.

ROBERTUS CENALIS.

Robertus Cenalis.

ROBERTUS CENALIS, a *Pariſian*, was created Doctor of Divinity in the Faculty of *Paris* in the Year 1513; nominated to the Biſhoprick of *Vence* by King *Francis* I. *May* 7, 1530; then to that of *Ricz*; and laſtly, to that of *Auranches* in 1532. This Biſhop was in his time one of the greateſt Ornaments of the Church of *France*, by his ſingular Erudition, and by the excellent Books which he publiſhed. He enriched *France* with a Latine Hiſtory, in Two Tomes; the Firſt of which contains the Authropology, and the Second the Chorography, of the Kingdom of *France*; with an Addition, containing a Catalogue of the Principal Places, and chief Rivers of *France*. This Book was Printed at *Paris* in 1557, and Dedicated to King *Henry* II. *Cenalis* wrote alſo a *Hiſtory of the Hierarchy of Heuſtria*, divided into Five Books, which is ſtill unpubliſhed. But beſides theſe Hiſtorical Works, he wrote alſo ſeveral Books of Controverſy; namely, *An Antidote againſt the Interim*, Printed at *Lions* in 1558, and at *Cologne* in 1561; in which he attacks the Deſign and Doctrine of the *Interim*, by maintaining, that in Matters of Religion we cannot ſuſpend our Judgments, nor hold any Mean; A Treatiſe *of the Two Swords*, one Spiritual, the other Temporal, Printed at *Paris* in 1545, and at *Lions* in 1558; in which he explains at large all that relates to the Temporal and the Spiritual Power. In this Tract he falls upon an Anonymous Diſcourſe of an *Engliſhman*, who had taken all Juriſdiction from the Church. In the Firſt Part, he proves the Supremacy of St. *Peter*, and ſettles the Juriſdiction of the Church upon it: In the Second, he diſcuſſes thoſe Queſtions at large which relate to Eccleſiaſtical and Civil Laws. He treats alſo there of Excommunication; and decides ſeveral Diffi-

Difficulties relating to Practice. He maintains, That we are not only forbidden to kill for any Temporal Good; but that we ought not even to have an Intention to kill, tho' it be to preserve our own Lives: A Treatise, Entituled, the *Catholick Axiom*, to shew that we ought to have no Conferences with Hereticks concerning Articles of Faith, unless they will beforehand submit to the Church, Printed at *Cologne* in 1560, and divided into Three Parts. In the First, he shews that it is dangerous to enter into a Dispute with Hereticks; and that such Conferences have ever been successless: In the Second, he shews that the Doctrinal Articles, presented by the Protestants, are captious: And in the Third, he gives Signs by which true Catholicks may be distinguished from such as falsly call themselves Evangelicks. *A Catholick Axiom in Defence of Celibacy*, Printed at *Paris* in 1545. *Another Axiom*, to shew that the Divorce of the Mosaical Law was taken away in the Evangelical Law, Printed at *Paris* in 1549. A Tract, Entituled, *The Plucking off of the Sycophantick Mask of the Impiety of Caloin*, Printed at *Paris* in 1556, which was censured the same Year by the Faculty of Divinity of *Paris*, to whose Judgment *Cenalis* submitted. A Letter to Monsieur *Chandelier*, First President of *Roüen*; in which he justifies himself concerning the Heat which he had shewn against Hereticks, Entituled, *A Method to Repress the Fierceness of Hereticks*, Dated in the Year 1541, and Printed with his Treatise of the Two Swords. There is likewise a particular *Tract* of the same Authors, full of abundance of Erudition, *concerning the Measures of Liquid Bodies*, and of the just Reduction of Weights and Measures, Printed at *Paris* in 1542, and 1547. *Robertus Cenalis.*

This Author wrote with great Easiness: His Stile is diffuse, and somewhat declamatory. He is very Zealous against Hereticks, and handles them without any Gentleness. His Works are full of Erudition; and he does unquestionably deserve a considerable Rank amongst the Learned Men, and Polemical Writers of that Time.

DOMINICO SOTO.

DOMINICO SOTO was born at *Segovia* in the Year 1494. He own: himself that he was the Son of a Gardiner. He learn'd the Principles of Grammar at *Segovia*, and was afterwards obliged, for Subsistence, to be Parish Clerk in a small Town called *Orcando*. Thence he went to *Alcala*, where he continued his Studies, and concluded his Course of Philosophy under S. *Thomas de Villanova*, who was afterwards Archbishop of *Valentia*. Thence he went to study in the University of *Paris*, where he took his Master of Arts Degree. When he came back into *Spain*, he taught in the University of *Alcala*; and sometime after he went into the Order of St. *Dominick*. He kept on Teaching at *Salamanca* and in other Places, and published his Philosophical Commentaries upon *Aristotle*. In 1548 he was sent to the Council of *Trent*, where he sat as General of his Order. He got a great deal of Reputation in that Council, where he was particularly taken notice of: And he published there his *Two Books of Nature and Grace*, which he Dedicated to the Fathers of the Council. When he left the Council, he went to the Emperor *Charles* V. who chose him for his Confessor, and would have made him Bishop of *Segovia*. *Soto* refused those Honours, and contented himself with accepting of some Employments which *Charles* V. gave him; particularly that of determining that famous Difference between *Bartholomew de las Casas* and *Sepulveda*, concerning the Conquest of the *Indies*, and the Liberty of the *Indians*. He was then in *Spain* at the Court, from whence he retired to *Salamanca*, where he died *December* 6, 1560. being 66 Years of Age. *Dominico Soto.*

The great Works of *Dominico Soto* are, his *Commentary upon the Epistle to the Romans*; in which he contradicts the Explications of *Cajetan*, Printed at *Salamanca* in 1530, and at *Antwerp* in 1550: *A Commentary upon the Fourth Book of Sentences*, Printed at *Venice* in Two Volumes in 1584, and at *Doway* in 1613: *A Discourse of Justice and Right*, divided into Eight Books, Printed at *Antwerp* in 1568, at *Lions* in 1582, and at *Venice* in 1608. But besides these larger Works, into the Particulars of which we cannot enter, he wrote several lesser ones, of which we ought to speak. Among these is his Discourse of Nature and Grace, Dedicated to the Fathers of the Council of *Trent*, and divided into Three Books. In the First, he treats of the different Conditions of Man, and of his Fall: In the Second, of the Justification and Redemption of Humane Nature: And in the Third, of the Power of Justified Man, and of the Certainty of Grace. In this Book, he defends the Doctrine of the Council of *Trent* concerning Original Sin, Free-will, and Justification; and treats also of several other Questions controverted among Dvines.

Dominico Soto.

Divines. He maintains that tho' Man can do Actions morally good by the strength of Nature, yet he cannot merit Grace in any manner thereby; and he sets the *Meritum congrui* aside as a new Invention. He does not think that Natural Attrition, nor even that which is conceived through fear of Punishment, are sufficient for the Sacrament of Penance; but he requires an Act of Charity. Towards the latter end of this Book he falls upon the Opinion of *Catharinus*, about the Certainty of Justification. *Catharinus* therefore having written *two Tracts against him* in Confirmation of his own Opinion, *Soto* inscribed *an Apology* to him, in which he refutes those Two Tracts.

Soto had also *another Controversie* with *Catharinus*, *concerning the Right by which Bishops are obliged to Residence*. *Catharinus* thought it was *only Ecclesiastical*. *Soto* on the contrary, maintained in his Book *De Justitia & Jure*, That it was Divine and Natural; and openly refuted the Notion of *Catharinus*. In the matter of *Plurality of Benefices*, *Soto* was not so rigid; and he does *not* think it *absolutely forbidden*, unless where they have Cure of Souls: As for Simple Benefices, he allows Men to possess several without Dispensations, and even several that oblige to Residence, with a Dispensation.

Soto was one of the most profound Schoolmen of that time. He handles his Arguments at large, in a Methodical and Scholastical manner. He starts a great many Questions, and then resolves them by Scholastick Arguments, still founded upon Scripture, and the Authority of Fathers and Divines; but he does not seem to have had a perfect Knowledge of the Writings of the Fathers, nor of Ecclesiastical History.

MATTHEW ORY.

Matthew Ory

MATTHEW ORY, a Dominican, who assumed the Title of Inquisitor of Heresy in *France*, and Penitentiary to the Pope, published a Discourse at *Paris* in 1544. against Heretick, dedicated to the Cardinal *de Tournon*. He there proposed this Question, *Whence comes it that there are Heresies in the Church?* And in order to resolve it he examines Three Things. First, What Heresy is? Secondly, What is the Cause of Heresies in the Church? Thirdly, What Means we ought to use to clear the Church of Heresy?

The word *Heresy* in the general signifies a Sect; but it is usually taken for such a Sect as is estranged from the true Faith. *Ory* defines it to be a Doctrine against the Faith, proceeding from a proud Choice. He assigns two Properties of Heresy: First, its spreading and encreasing like a Canker: Secondly, its being Incurable in its Nature. He distinguishes Three sorts: The First, against Right Reason: The Second, against the Holy Scriptures: The Third, against the Doctrines of the Holy Church. The Devil is the general Cause of Heresy. The end which he proposes to himself is the aggrandizing of his own Kingdom; but God knows how to turn it to his own Glory. The particular Causes of Heresy, are Error, an evil Disposition of Heart, Ignorance, and a proud Choice. He reduces the Heresies of the present Time to the Five Terms of St. *Paul*; namely, *Grace*, *Justification*, *Sin*, *Liberty*, *the Law*, and treats of every one of these Heads by its self. He follows St. *Thomas* in his System of *Grace*, and is very positive that we can do no good thing without the special Grace of God, which prevents and moves the Will. He says we cannot Merit sanctifying Grace, and that preventing Grace serves only to dispose Men to receive that which Sanctifies; but then he thinks, that he that has sanctifying Grace may Merit an encrease of Grace, and eternal Life. Under the Second Head he explains the different Senses of the word *Justification*, and the Degrees of Justification which God worketh in us by Faith, Hope, and Charity. In *Sin* he distinguishes between the Guilt and the Punishment; and having explained the different sorts of Punishments due to Sinners, he shews, that God can remit the Guilt, without remitting the Punishment. He shews the necessity of Penance and of Works of Satisfaction. He believes that Original Sin deserves only the Penalty of Damnation, and that it shall not be punished with sensible Pains. Last of all he asserts, That there are Pains of Purgatory. To be Master of ones Actions, according to him, is to be *Free*; and in this Sense all Creatures which act with Knowledge and Will are *Free*. Man in the State of Innocence was perfectly Free, with a civil and a moral Freedom, and with a Freedom of Grace. After *Adam*'s Fall, he did indeed preserve his Freedom, but it was weakned; he became a Slave to Death and Sin, and lost the liberty of Grace. He did not entirely lose his Natural Liberty, having preserved some part of his Reason, and some Seeds of Virtue; and by the help of Grace, which God refuses to no Man,

Man, he can do what is neceſſary to acquire Perfection. God puts no Neceſſity upon him because when he predeſtinates him to the End, he conducts him to it by Means conformable to the Nature of the Creature; and he moves a free Creature freely. Under the laſt Head, *the Law*, he gives the ordinary Definitions and Diſtinctions of *Laws*. He maintains againſt *Gerſon*, That humane Laws oblige the Conſcience; not indeed every one, but only thoſe that are reaſonable. "For (ſays he) the Difference "which is between Divine and Humane Laws, is that thoſe may be above Reaſon, whereas "theſe have not the force of Laws, but only ſo far forth as they are conformable to "Reaſon. We ought therefore, according to him, to examine the Reaſon of the Law, "if we would judge of the Intention of a Legiſlature, and of the Obligation of do-"ing, what it ordains." He thinks that Eccleſiaſtical Laws which pronounce *Anathema*'s oblige under Pain of mortal Sin, becauſe that Penalty ought to be inflicted upon none but grievous Offences. *Matthew Ory*

To find out proper means to purge the Church of Hereſies, he examines the Cauſes which introduced them; namely, Forgetfulneſs of God, Pride, and an over-turning of the Underſtanding. The Firſt way to purge the Church, is, to inſtruct Hereticks; the Second, to drive them from the Communion; and the Third, to puniſh them with Death. He produces ſeveral Signs by which we may know Hereticks; and alſo offers Ways how we may preſerve the Purity of the Faith. Laſt of all, he diſcovers particular Originals of ſeveral Errors.

The Author of this Book has carefully avoided the Fault which he reproves in Hereticks, of laying down no Definitions or Diviſions of the Matters which he handles, and of not explaining their Properties. He does juſt the contrary, and defines, divides, and diſcovers the Properties, Cauſes, and Principles, of all the things of which he treats. Tho' he is methodical, he is not barbarous, he reaſons juſtly, and quotes Paſſages out of the Holy Scriptures very properly.

MELCHIOR CANUS.

MELCHIOR CANUS, or *CANO*, was a *Spaniard*, born at a Town called *Tarançon*, in the Dioceſe of *Toledo*. He took the Order of St. *Dominic* at *Salamanca*, and Studied there under the famous *Francis Victoria*, whom he ſucceeded in the Divinity-Chair at *Salamanca* in 1546. *Bartholomew Caranza* of the ſame Order, afterwards Archbiſhop of *Toledo*, taught at the ſame time with great Applauſe. There was a ſort of Emulation between them; and they formed (as it were) two Parties in the School of *Salamanca*. *Caranza* was a Man of a mild, obliging, engaging Temper, but then he had much leſs Vivacity and Eloquence than *Canus*, who had a lofty Genius, and underſtood not only Philoſophy and Theology, but alſo Hiſtory, and the *Belles Lettres*, and ſpake Latine perfectly well. *Canus* was ſent to the Council of *Trent* under *Paul* III. and ſoon after was made Biſhop of the *Canaries* in 1552. He was exceedingly in favour with the Prince Don *Carlos*, and his Father *Philip* II. Some ſuſpected that he got into the good Graces of the Father at the Expence of the Son. He was accuſed alſo of having a mind to perſuade that King, That he might make War upon what Prince he pleaſed, when the Vindication of his own Right was in Queſtion. This Aſſertion, which particularly related to the Pope, did not pleaſe the Court of *Rome*, and was condemned by the Univerſity of *Salamanca*. *Canus* kept his Biſhoprick but a little while, becauſe he would not be ſo far from the Court. He was made Provincial of the Province of *Caſtile*, and died at *Toledo*, in the Year 1560. *Melchior Canus.*

The Diſcourſe of *Theologick Places*, (*Loci Theologici*) written by *Melchior Canus*, is an excellent Book, and written with all the Elegance one would deſire. By *Theologick Places* he does not mean *common Places upon ſeveral Theological Subjects*, as ſome do; but he uſes the word as *Ariſtotle* and *Cicero* had done before, for *Principles* or *Fountains* from whence, as from ſo many *Storehouſes*, Men draw Arguments, or elſe uſe them to find proof of what they have already aſſerted. The *Theologick Places* therefore which are employed in this Work, are Fountains from whence Divines may draw Arguments to eſtabliſh their own Notions, or to refute thoſe of other Men. He reckons up Ten: I. The Authority of the Holy Scriptures. II. The Authority of the Traditions of Jeſus Chriſt, and of his Apoſtles. III. The Authority of the Catholick Church. IV. The Authority of Councils, particularly of thoſe that are general, wherein principally the Authority of the Church reſides. V. The Authority of

Melchior Canus.

the Church of *Rome*, which by a particular Privilege granted to it by God, is called Apoſtolical. VI. The Authority of the Saints. VII. The Authority of the Schoolmen and Canoniſts. VIII. Natural Reaſon ſpread in all thoſe Sciences which are found out by the Light of Reaſon. IX. The Authority of Philoſophers and Lawyers. X. The Authority of prophane Hiſtory, written by Perſons worthy of Credit, or grounded upon a certain Tradition. The Seven firſt are proper and particular to Divinity, the Three latter foreign, and borrowed; for there being two ways of finding out any thing, Authority and Reaſon, the latter belongs to the Philoſopher, the former to the Divine: There are (ſays he) however ſome Occaſions in which a Divine may make uſe of both of them.

Canus having thus in his *Firſt Book* given a Catalogue of his *Loci Theologici*, treats of theſe *Loci* each by its ſelf in ſo many Books; ſo the Second Book of his Work is of the Holy Scripture. To eſtabliſh the Authority whereof the better, he propoſes to himſelf *Four Arguments* at firſt, which may be framed to attack it. The *Firſt* is, That ſince the Scriptures teach us that God ſometimes deceives Mankind, we cannot be certain that the Holy Penmen were not themſelves ſometimes miſtaken. The *Second*, That we cannot be certain which of the Holy Books are Canonical, ſince there are Seven in the Old Teſtament, and as many in the New, which have been rejected by Learned Men, and they too Catholicks. The *Third*, That tho' we were certain which are the Holy Books, yet ſince we do not know whether the Latine Verſion agrees with the Greek and Hebrew, we cannot draw an infallible Argument from it; becauſe that is founded only upon the Senſe and Underſtanding of the Interpreter, who might be miſtaken. The *Fourth*, That we cannot diſtinguiſh what the Prophets and Apoſtles ſay of themſelves from thoſe things in which the Holy Ghoſt inſpired them. To ſupport his *Firſt Argument*, he produces ſeveral Examples of Lyes, which God ſeems either to have counſelled or approved. To this Argument he oppoſes invincible Anſwers, by which he ſhews, That God cannot be deceived, neither by himſelf, nor by any other; and then ſolves the Objections which were propoſed to ſupport that Argument. He pretends, That *Abraham* and *Jacob* did not Lye. He ſhews, That when *Iſaiah* ſaid to *Ezekiah*, *Thou ſhalt die and not live*, he did not Lye, becauſe that Prophecy, like ſeveral others of like Nature, was only Threatning, and ſuppoſed things to continue in the ſame Circumſtances. He ſays, God did not command the *Iſraelites* to cheat the *Ægyptians*, but only to borrow their Goods, which he afterwards gave to the Borrowers in Compenſation of the Labours which the *Ægyptians* had exacted of them. He ſays poſitively, That when God is ſaid to deceive the wicked, it is not that he is the Author of the Deceit, but only that he permits it: That he concurs to the Action as a general Cauſe, but not to the Malice as a particular one: That he does not harden Men by inſpiring them with evil Thoughts, but by withdrawing his Grace, and giving Men over to a reprobate Senſe. He recurs to the Authority of the Church, to fix the number of Canonical Books; and ſhews, That we ought to ſtand to the Judgment of the Church, and of a general Council. He clears all Difficulties which occur concerning thoſe Books which were not formerly received as Canonical by ſome Churches. He declares for the Authority of the *Vulgate*, and is not for preferring the *Original Texts* to that *Verſion* in Matters relating to *Faith* and *Manners*. He is very angry with the Authors of New Verſions, particularly againſt *Iſidorus Clarius*'s. He owns however, That the Study of the Hebrew and Greek Languages is very profitable, either to convince Infidels and Hereticks, or to draw ſeveral Catholick Senſes from the ſame Paſſage, or to come at a right Underſtanding of Idioms, Phraſes and Proverbs, or to correct Faults of Copiers in the Verſion, or to illuſtrate ſome obſcure Paſſages, or to avoid ambiguous Senſes, or laſtly, to underſtand the meaning of the Hebrew and Greek words which remain in the Vulgar Latine. Laſt of all he proves, That all that is in the Holy Books was written by the Aſſiſtance of the Holy Spirit, tho' the Sacred Writers had not always occaſion for a particular Revelation to know the things which they wrote.

In the *Second Book*, he eſtabliſhes the Authority of Traditions upon Four Principles. I. That the Church is older than the Scriptures, and conſequently that Religion ſubſiſted when the Word of God was not put in Writing. II. That all that concerns the Chriſtian Doctrine was not expreſly written in the Holy Books. III. That there are ſeveral things which concern Faith and Doctrine, which are neither clearly nor obſcurely in Holy Scripture. IV. That the Apoſtles had Reaſons to write ſome things, and to deliver others only *viva voce*. Afterwards he enquires how we may diſtinguiſh

guiſh the Traditions of Jeſus Chriſt from thoſe of the Apoſtles. Firſt, he ſays we muſt follow St. *Auguſtin*'s Rule, which is, That all which the Church holds has not been eſtabliſhed in a Council; but if it has been always obſerved, we ought juſtly to believe that it is of Apoſtolical Tradition. Secondly, That a Propoſition which has always been Taught by the Fathers, the contrary whereunto has ever been rejected as Heretical, ought to be looked upon as an Apoſtolical Tradition. Thirdly, That what has by common conſent been believed in the Church, is alſo a Tradition. Fourthly, when Eccleſiaſtical Authors do with a common Conſent atteſt any Dogm or Cuſtom to have come from the Apoſtles, then it ought to be received. Of theſe Cuſtoms, ſome were but for a Time; ſome were always to laſt; ſome the Apoſtles received of Jeſus Chriſt; and others the Apoſtles eſtabliſhed, by the Inſpiration of the Holy Ghoſt, for the Good of the Church. Thoſe which the Apoſtles received from Jeſus Chriſt, cannot be aboliſhed by any contrary Cuſtom; nor can the Church it ſelf diſpenſe with the Faithful about them: But for thoſe which Jeſus Chriſt did not inſtitute, the Caſe is not the ſame. Having proved theſe Things, he anſwers the Objections of *Luther* and *Calvin* againſt Traditions *Melchior Canus.*

The *Third Book* is *of the Authority of the Catholick Church.* In that *Canus* treats of the chief Queſtions relating to the Church; explains its Definition; ſhews, that it is indefectible and infallible in Articles of Faith; extends that Privilege to its Paſtors, and anſwers all the Objections which he had propoſed to himſelf in the Firſt Chapter againſt the Authority of the Church.

He treats in the ſame manner, in the *Fourth Book, of the Authority of Councils.* Having defined and divided his Matter, he avers, that a general Council, which is neither Aſſembled nor Confirmed by the Authority of the Pope, may err concerning the Faith; nay, that it may fall into Error though aſſembled by the Pope: But when it is confirmed by the Pope, its Definitions may be alledged as a certain Proof of a Catholick Doctrine. That it is the ſame with the Definitions of Provincial Councils, which may be falſe when not confirmed by the Pope, but cannot err when he has declared them to be true. From thence he concludes, That the Definitions of Synods when they are not confirmed by the Pope, are only probable Arguments. Theſe Maxims of the Church of *Rome*, are all very prejudicial to the Authority of Biſhops and Councils: He does not pretend, however, that Biſhops are only the Pope's Counſellors in a Council; he makes them Judges, but yet ſo as that the Pope is not obliged to be determined by the Majority. He neither thinks Popes, nor Councils confirmed by their Authority, to be infallible in Queſtions of Fact; but yet he does not think they can err in Moral Doctrines, or in Matters of Conſequence. He dares not however poſitively ſay, that thoſe that find fault with any Law or Cuſtom of the Church, ought to be accuſed of Hereſy; and he declares without ſcruple, that it may be miſtaken in its Judgment concerning particular Matters.

Canus, in his *Sixth Book*, is very earneſt for St. *Peter*'s Infallibility, and that of the Biſhops of *Rome*, his Succeſſors, when they make Definitions of Faith. He confeſſes a Pope may be a Heretick, but he does not think the Pope can determine any Article againſt the Faith.

In the *Seventh Book*, he ſpeaks very wiſely concerning the Authority of the Holy Fathers: It has no weight with him in Queſtions of Philoſophy. The Authority of two or three Fathers, with him, makes but a probable Argument, even in things relating to Religion and the Faith. The Senſe of the Majority is not a ſufficient Proof: Their unanimous Conſent would not be an infallible Proof in Matters which do not relate to the Faith; but it would be ſo in any Thing relating to the Underſtanding of the Scriptures in Matters of Faith.

In the *Eighth Book* he defends the School Divinity, and examines what the Authority of the Schoolmen is. The Teſtimony of many Divines ſet againſt the Teſtimony of many more, has no Authority, any farther than as the Reaſons they alledge are valid. The unanimous Conſent of the Schoolmen may form probable Arguments; and it is raſhneſs not to ſubmit to it in Matters of Conſequence. If it is not a Hereſy to contradict the common and unanimous Conſent of the Schools, yet it is near to it at leaſt. He prefers the Authority of the Schoolmen to that of the Canoniſts. He does not think the Divines want them in Queſtions relating to Faith, or the Precepts of the Evangelical Law; but he thinks they are of uſe in Matters whoſe Deciſion depends upon the Canons and Decretals of Popes.

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Natural Reaſon, properly ſpeaking, is no *Locus Theologicus*. *Canus* exceedingly blames thoſe who think Divines ought to uſe it preferrably to Authority; but then he condemns alſo thoſe who maintain it can be of no uſe in Divinity. He ſhews, that the Apoſtles and Holy Fathers uſed Reaſon and Philoſophy to good purpoſe; but then he is for having Divines avoid Two Faults: Firſt, of aſſerting doubtful Opinions as poſitive; Secondly, of employing themſelves in obſcure and difficult Queſtions which are of no uſe. He reproves ſeveral Divines for treating of theſe ſort of Queſtions, which are more proper to burthen than clear the Underſtandings of young People, and which are intolerable to all Mankind: "For (ſays he) who can bear the Diſputes concerning Univerſals; concerning the Analogy of Names; concerning the Principle "of Individuation, *&c.* in which the moſt ſubtile Men in the World can comprehend "nothing? Not to ſpeak of theſe other Queſtions, whether God can create Matter "without Form? Whether he can make ſeveral Angels of the ſame Species? And a-"bundance more of the ſame ſort.

The *Authority of Philoſophers* has *no great weight in Theological Queſtions*. Thoſe that have erred themſelves, cannot be very uſeful in the Eſtabliſhment of Religion; but then the Teſtimony of thoſe who have known important Truths may be profitably made uſe of. *Canus* thinks, the unanimous Conſent of Philoſophers proves any Point in Philoſophy to be ſuch as cannot be ſet aſide without raſhneſs; and that we cannot lawfully diſſent from Maxims which have been received by all Philoſophers. If *Canus* had written ſince the new Diſcoveries in Philoſophy, perhaps he would not have advanced this Rule ſo affirmatively. He complains without Reaſon, that ſome Perſons ſpend more time in ſtudying *Ariſtotle* and *Averroes* than the Holy Scriptures. He draws up a Catalogue of the Errors of *Ariſtotle* againſt the Chriſtian Religion. He ſhews the Uſe which a Divine may make of the Civil Law, to reſolve Caſes of Conſcience, and to regulate Mens Manners. But he is not for having Men confide in Modern Practioners, who can never paſs for good Lawyers. "For (ſays he) I do not call a poor Chicaning "Petty Fogger, a Lawyer, who leans upon Forms, who trifles with the ſmalleſt Sylla-"bles, and equally defends both ſides. This is the Argument of the *Tenth Book of the Theologick Places of* Melchior Canus.

In the *Eleventh* he treats *of the Authority of Hiſtory*. He ſhews, 'tis of great uſe in Divinity, and that Ignorance in Hiſtory has often been the Cauſe of the great Miſtakes of Divines. Sacred Hiſtory is a certain and infallible Witneſs of Truth. Other credible Authors furniſh us with Arguments probable at leaſt; and when ſeveral approved and credible Hiſtorians agree in a Fact, it ought to paſs for certain. He propoſes in this Book, againſt the Authority of Hiſtory, a great many Hiſtorical or Chronological Points which labour under great Difficulties; ſuch as what *Africanus* ſaid to make the Two Genealogies of Jeſus Chriſt agree, that *Joſeph* was the Natural Son of *Jacob*, and the Legal Son of *Heli* What ſeveral of the Ancients tell us of *Joſeph*'s having a former Wife before he eſpouſed the Virgin *Mary*: What St. *Jerome* ſays, that the *Herodias* mentioned by St. *Matthew* was the Daughter of K. *Aretas*: What is commonly believed, that the *Wiſe Men of the Eaſt* were Kings, and came within Thirteen Days of the Nativity of our Bleſſed Saviour; That the Miracle at the Marriage of *Canaan* happened upon an Anniverſary of the Epiphany; That *Adam* was buried in the Place where the Croſs was faſtned, on which Chriſt ſuffered; The Difference between the *Hebrew Text*, and the *Vulgate*, in matters of Chronology; and ſome other Difficulties in Hiſtory and Chronology: But he ſeems to have propoſed them, only to have room to ſhew his Erudition in clearing them, which he does very Learnedly. There are other Objections which do more directly ſtrike at the Authority of Hiſtory; ſuch as the Fables which may be found in ſeveral Eccleſiaſtical Hiſtories, and in the Offices of the Church; The falſe Relation of the Baptiſm of *Conſtantine* by *Silveſter*; The pretended Donation of that Empire; Faults of Hiſtorians, *&c.* *Canus* does not much concern himſelf to defend the Fables which we may read in the Offices of the Church. He owns, that they ought to be Reformed, and that they may be the occaſions of great Miſchiefs in the Church. He gives up *Conſtantine*'s Donation; and owns, that he never was Leprous; but yet he affirms that Emperor's being Baptized at *Rome*. He lays down Rules at laſt, by which we may know what Authors are worthy of Credit. And having been large upon Prophane Authors, and upon divers Points of Univerſal Hiſtory, he ſays, That if we would diſtinguiſh True Hiſtorians from Falſe, we muſt, Firſt, have a regard to the Probity and Integrity of Authors, particularly when they ſpeak of what they ſay they have ſeen, or learnt from thoſe that have ſeen them. Here he makes a Digreſſi-

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on, in which he complains, that there are ſeveral Prophane Hiſtorians more Credible than ſeveral of our own. He ſays he is grieved to ſee that *Diogenes* wrote the Lives of the Philoſophers with more Sincerity, than our Hiſtorians have written the Lives of the Saints; and that *Suetonius* has more faithfully related the Actions of the Roman Emperors, than the Catholicks have thoſe of the Martyrs, Virgins and Confeſſors: "For "(ſaid he) when they wrote the Lives of Good Emperors or Virtuous Philoſophers, "they did not diſſemble their Faults; and when they wrote the Lives of the Wicked "ones, they mentioned any ſeeming Virtues which ſuch Men might have: Whereas "the generality of our Authors give too much to their Zeal, and forge ſeveral "things very often, which makes me aſham'd for them: And yet it is certain, adds "he, that thoſe who in writing Hiſtory, mingle Truths and Falſhoods together, can-"not be good or honeſt Men, but muſt labour either out of Intereſt, or with a De-"ſign to deceive: The Firſt is Shameful; the Second, Pernicious: And laſtly, Thoſe "who by Fictions would raiſe Devotion towards the Saints, are the Cauſe, through "their own Falſities, to make Men give no farther Credit even to Truths, and to "make them doubt of things which are related by ſincere and true Hiſtorians. The Second Rule is, to prefer thoſe Hiſtorians who have joined Prudence and Diſcretion with Sincerity. *Canus* does not approve of thoſe who believe Hand-over-head all that they ſee in Print; who give credit to Reports ſpread among the People; who applaud all Miracles, True or Falſe, that are told them. He cites *The Mirror of Examples*, and *The Golden Legend*, as Examples of this Precipitancy. "For (ſays he) one ſees in the "former, Monſters of Miracles oftener than Miracles; and he that wrote the laſt, "had certainly a Mouth of Iron, a Stomach of Lead, and an Underſtanding void of "either Prudence or Diſcretion. He obſerves, That the Ancients were not perfectly free from Blame, and that a Divine ought not to fanſy that all that great Men have written is equally perfect. He ſpeaks of St. *Gregory* and *Bede*, who have collected, one in his *Dialogues*, the other in his *Engliſh Hiſtory*, ſuch Miracles, as were commonly talked of among the People, without examining whether they were true. This Rebuke of St. *Gregory* drew very hard Reproaches upon *Canus* by *Baronius*, in one of his Notes upon the Martyrology, *Dec.* 13. and yet *Canus* ſpake of him with great reſpect. But he judges more freely of *Vincenſius Bellovacenſis* and St. *Antoninus*, who ſeem never to have concerned themſelves to write what was true or certain, but only not to forget any thing which they ſhould find written in all ſorts of Memorials. His Third Rule to diſtinguiſh Authors, is to reject all that the Church has rejected, and to receive the Authority of thoſe whom it judges to be worthy of Credit. This Rule gives him opportunity to criticize upon ſeveral Authors, among others upon *Euſebius*, *Socrates*, and *Sozomen*.

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In the *Twelfth Book* he undertakes to explain the Uſe that may be made of theſe *Places* in Divinity: This Book is more abſtracted and more Scholaſtical than the reſt. In the beginning *Canus* handles ſeveral Queſtions concerning the Definition and Nature of Theology. Then he examines what is of Faith, and what is not. He holds, not only the Definitions of the Catholick Church for Catholick Dogms, but alſo thoſe of the Holy Apoſtolick See; and he places alſo in this rank thoſe Theological Concluſions which have been conſtantly received as indubitable by all Divines. Then he diſtinguiſhes between the different degrees of Error. He is not for calling every Propoſition againſt Catholick Doctrine, Hereſy. He thinks that before that Name can be given to any Doctrine, it ought to be maintain'd with obſtinacy. He defines Hereſy to be *the Obſtinate Error of a Man that has made Profeſſion of the Faith, which is manifeſtly contrary to that which is certainly a Catholick Truth.* He diſtinguiſhes Infidelity and Apoſtacy from Hereſy, ſince Infidels never embraced the Faith of Jeſus Chriſt, and Apoſtates have entirely renounced it; whereas a Heretick does ſtill profeſs it. He does not think that a Man who obſtinately doubts of an Article of Faith, is, properly and metaphyſically ſpeaking, a Heretick, though morally ſpeaking he be reputed ſuch, and it be almoſt impoſſible to prevent his falling into Hereſy. To be obſtinate, according to *Canus*, with an Obſtinacy that cauſes Hereſy, a Man muſt aſſert a Propoſition which he knows to be contrary to Catholick Doctrine, and ſo prefer his Opinion to that of the Church; but then he does not think it ſufficient to be a Heretick, that a Man reſiſts the Advice of Pious and Underſtanding Men, or the Remonſtrances of his Biſhops. Ignorance that is not affected, excuſes from Hereſy with him. The ways of convicting a Man of Obſtinacy are, Firſt, the Teſtimony of the Perſon himſelf, who diſcovers by his Diſcourſes that he is wedded to his Error, though he knows the Truth. Secondly, The Nature of the Error, when it is ſo manifeſt, that it is not at all probable

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that thoſe that maintain it can be ignorant that it is contrary to Catholick Faith. From what is *Heretical*, *Canus* paſſes to what is *Erroneous*. In order to explain that, he obſerves that there are two ſorts of Catholick Truths; ſome may be deny'd without loſing the Faith; others cannot be deny'd without ſhocking the Faith, tho' they do not entirely overthrow it. Propoſitions contrary to theſe latter Truths may be called Erroneous; but then there is another Senſe in which a Propoſition is Erroneous; namely, when it is contrary to a Propoſition which, in the Judgment of the Learned, is of Faith; but which is not yet clearly defined by the Church, nor demonſtrated by evident Proof. Laſtly, a Propoſition may be called Erroneous, which the Learned think is contrary to an Article of Faith; tho' not ſo evidently contrary as to remove all Doubtfulneſs. A Propoſition *which ſavoureth of Hereſy*, is not ſuch a one as can be Heretical but in one Senſe; but ſuch a one as can have no good Senſe, but approacheth to Hereſy: *Quia Hæreſeos ſaporem quendam & odorem referunt.* But then all Divines have not a Reliſh, nor a Smell fine enough to diſcern theſe Propoſitions; it requires a conſummate Prudence and Experience. The ſame may be ſaid of ſuch a Propoſition as is called *of an ill Sound*. Divines ought to have nice and devout Ears to find any thing evil in Propoſitions, in which no Falſhood appears; where no Error, contrary to the Faith, is diſcerned; only ſome inexplicable Abſurdity which offendeth pious Ears. The People ſometimes are too nice upon that Head, and ſometimes are not nice enough. He brings an Example of too great Niceneſs in the People upon this Propoſition, *The Virgin* Mary *contracted Original Sin*, which ſhocks the Populace, and which yet was never condemned by the Church. *Melchior Canus*'s Definition of a *raſh Propoſition* is this, "A Propoſition ſtarted, not only without Reaſon, but with an audacious Confidence, a "ſhameleſs Inſolence, an impudent Joy, and a proud Vanity, againſt the Modeſty of "the Rules of the Church. He gives for Examples, ſuch Propoſitions as deny the Corporeal Aſſumption of the Bleſſed Virgin; or that Infants receive ſanctifying Grace in Baptiſm; or that Angels were created with the World. He thinks it would be Raſhneſs to determine poſitively of the Year and Day of the laſt Judgment. Some confound a *Scandalous Propoſition* with ſuch a one as offends Religious Ears; but properly ſpeaking, that is a *Scandalous Propoſition*, which may cauſe Scandal, tho' one cannot find any Hereſy in it; ſuch as the deſcribing the Inconveniencies of Confeſſion; the mentioning true or feigned Diſorders of Monks, which cannot be done without giving Offence to the Weak. He obſerves, that he does not take the Word *Scandal* here in the popular Senſe, for a Propoſition that may ſhock the Ears of thoſe that learn it, but for what may occaſion the Fall of any of the Faithful. In this Senſe true Things may ſometimes be ſcandalous. *Canus* afterwards lays down Rules to Divines, by which they may make good uſe of *Loci Theologici* in their Diſputations with Hereticks; and then he makes the Application himſelf, in treating of Queſtions of different Natures. I. A Queſtion of Faith, Whether the Euchariſt is a Sacrifice? II. A Queſtion in Divinity, Whether the Soul of Jeſus Chriſt enjoyed the Beatifick Viſion from the Moment in which it was created? III. A Queſtion of Faith, which may be known by Natural Reaſon; *viz.* Whether the Soul be immortal? Theſe Queſtions are handled by *Canus* in ſuch a manner, as may ſerve for a Pattern to Divines.

He does not handle the Queſtions which relate to the Sacraments in general ſo largely in the Book which he wrote expreſly upon that Subject; tho' he does it in an inſtructive and a ſolid manner, ſtill building his Concluſions upon Teſtimonies drawn from Scripture and the Fathers, concerning himſelf with none but important Queſtions, and always avoiding the barbarous Obſcurity of moſt of the School-Divines.

His *Six Lectures*, concerning *Pennance*, are much of the ſame Character. He there treats of Queſtions relating to *Pennance*, conſider'd as a Virtue, and as a Sacrament, with great Niceneſs, Clearneſs and Method. He ſtates his Queſtions neatly, lays down his Opinion in few Words, propoſes the principal Difficulties with great Strength, and anſwers them rationally. He always uſes Latine Terms, and avoids Barbarity: But he is neither ſo eloquent nor ſo florid in theſe Lectures, as he is in his *Loci Theologici*, which are a Maſter-piece of Eloquence in that ſort. The Rules which he lays down are excellent; but the Applications which he makes of thoſe Rules are not always juſt nor true. He ſometimes tires his Readers with long Digreſſions, and with a multitude of Foreign Queſtions, which he brings into his Work. In ſhort, he ſeems to have brought this Matter too much to an Art; and he affects too much to imitate *Ariſtotle*, *Cicero*, *Quinctillian*, and other prophane Authors, who have treated of Argumentative Topicks, as they relate to the Works of Rhetorick and Logick.

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JOHANNES BAPTISTA FOLENGIUS.

Johannes Baptiſta Folengius.

JOHN BAPTISTA FOLENGIO, of *Mantua*, a *Benedictine*, Prior of the Monaſtery of S. *Juſtina* of *Padua*, was a very pious, and an exemplarily charitable Man, and one whoſe Writings were no leſs polite than his Manners. He had a ſincere Deſign to reform Eccleſiaſtical Diſcipline, and to reunite thoſe that were ſeparated from the Church. It was with this View that he labour'd upon the Holy Scriptures. The Firſt *Commentaries* which he wrote were *upon the Epiſtles* of S. *James*, S *Peter*, and the Firſt of S. *John*. Theſe Commentaries were Printed in 1555; but the Liberty which he took having diſpleaſed the Court of *Rome*, they were put into the *Index Expurgatorius*. His *Commentary upon the Pſalms*, Printed at *Baſil* in 1557, had at *Rome* a much different Fate; for having been reviſed by his own MS. and corrected, it was Reprinted at *Rome* by the Order of *Gregory* XIII. in 1585, and afterwards at *Cologne* in 1594. In this Work *Folengius* joined Two Things, which rarely meet together, eſpecially in a Commentary upon the Scriptures; namely, Erudition and Piety. He explains the literal Senſe of the Word, recurs to the Original, and to Verſions; and ſhews the Connexion and Order of the Pſalms as a Critick; and aſſigns Spiritual and Moral Senſes like a Myſtick. He writes purely and nobly; and *Thuanus* had Reaſon to ſay, That no Man will ever repent the reading of his Commentaries. He makes a Table, in which he diſpoſes the Pſalms in different Claſſes, according to the Subjects of which they treat; and ſince that may be of uſe upon ſome Occaſions, we do not think it is amiſs to ſet it down here. In the Pſalms, ſays he, either WE PRAISE GOD, or we exhort Men to Praiſe Him, by cauſing them to remember the Benefits of God towards us, and principally thoſe with which he loaded the *Iſraelites*: Such are Pſalms 8. 29. 33. 47, 48. 65, 66. 76. 81. 92, 93. 95, 96, 97, 98. 100. 103. 105, 106, 107. 111. 113, 114, 115. 117. 119. 134, 135, 136. 138. 145, 146, 147, 148, 149, 150.

Or, WE PRAY TO HIM, Pſalms 16. 26. 43. 67. 84. 90. 126. IN SICKNESS, Pſ. 6. 38, 39. 88. Or, WE DESIRE HIM TO PARDON AND TO BLOT OUT OUR SINS. Pſ. 17. 25. 51. 130. Or, WE DESIRE HELP againſt our Enemies, particularly againſt the Wicked, againſt whom we put up Complaints and Imprecations, Pſ. 1. 3. 5, 6, 7. 9, 10. 12, 13. 17. 25. 27, 28. 31. 35, 36. 40. 42. 54, 55, 56, 57, 58, 59, 60, 61. 64. 69. 70, 71. 74. 79, 80. 83. 85, 86. 89. 94. 102. 108, 109. 123. 140, 141, 142, 143, 144.

Or, WE PAY HIM THANKSGIVINGS, accompanied with Praiſes, Pſ. 18. 21. 30, 31. 34. 40. 66. 77. 116. Or, WE WISH AND FORETEL BLESSINGS, Pſ. 20. 72. 122. Or, WE MAKE INVECTIVES AGAINST THE WICKED, joined with Prayers, Pſ. 5. 10. 12. 35, 36. 40. 52, 53. 55. 58. 109. 120. 135. Or, they contain, PRECEPTS AND INSTRUCTIONS TO A HOLY LIFE, Pſ. 1, 2, 4. 11. 15. 19. 23, 24. 32. 34. 37. 41. 45, 46. 49, 50. 62, 63. 78. 82. 91. 95. 97. 99. 101. 112. 119. 121. 125. 127, 128, 129. 131, 132, 133. 137. 139. 151. (*a*.) Or, they contain, PREDICTIONS AND PROPHECIES CONCERNING JESUS CHRIST, Pſ. 2. 14. 16, 17, 22. 24. 50. 53. 68. 75. 82. 85, 86. 94. 97, 98. 110. and HIS CHURCH, Pſ. 51. 87. And oftentimes all theſe Things are joined together.

Folengius died in his own Country, in the ſame Convent in which he was firſt profeſt, being 60 Years old, *October* 4. 1559.

JOHANNES ARBOREUS.

Johannes Arboreus.

JOHN *ARBOREUS*, of *Laon*, Doctor of Divinity of the Faculty of *Paris*, of the *Sorbonne*, is as famous for his Works, as he is obſcure as to the Circumſtances of his Life. We do not ſo much as know what Year he died; and all that I could learn of him in the *Sorbonne* was, That every *July* 1. which was the Day he died, Maſs is ſaid for him; and that upon that Day he founded a Solemn *Maſs* for the *Octave of S. John Baptiſt* for ever.

He wrote an excellent Book, Entituled, *Theoſophia*; in which he comprehends, under ſeveral Heads, ſeveral important and curious Queſtions upon Theological Dogms,

(*a*) What is here called the 151ſt Pſalm, is only our 150th. The Hebrew Diviſion of the Pſalms, which we follow, is in ſome few Inſtances alter'd in the Vulgar Latine.

and

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and upon Passages of Holy Scripture. His Method is at the beginning of every Chapter to set down the Proposition which he intends to prove, and then to produce Passages of Greek and Latin Fathers, in which this Proposition is established. This Method of handling Divinity is very instructive; and the immense Labour of *Arboreus* cannot be too much commended, who has collected so many different Passages; nor his nice Discernment in his Choice of Matters and Passages too much admired. This Work is divided into Nineteen Books, which make Two Tomes, that are contained in One Volume in Folio, Printed at *Paris* in 1540.

He wrote also *Commentaries upon Ecclesiastes* and the *Canticles*, Printed at *Paris* in 1537; *upon the Proverbs*, ibid. in 1549; *upon the Four Gospels*, ibid. in 1551; and *upon St. Paul's Epistles*, ibid. 1553. These Commentaries are very large. He paraphrases the Text, explains the literal Sense; and occasionally, upon several Passages, he treats of Theological and Polemical Questions. He often recurs to the Greek Text, and follows it in some places before the Vulgate. He is an able Divine, wise and moderate in his Notions, clean and exact in his Expressions One may reap much Profit by reading of his Works; which are hardly known, tho' they are very valuable. He joined to this profound Knowledge a Spirit of Piety; and he also composed an *Exhortation to Pennance*, a *Method of Confession*, and some other Spiritual Treatises.

BARTHOLOMÆUS CAMERARIUS.

Bartholomæus Camerarius.

BARTHOLOMÆUS CAMERARIUS of *Beneventum*, President of the Royal Chamber at *Naples*, is little known but by his Polemical Treatises, written by way of Dialogue, and printed at *Paris* in 1556. The First is a Treatise *of Grace, and of Free-will*; in which he disputes with *Calvin*. He begins with setting down the Variations of *Calvin* upon this Subject. Free-will he defines to be a Power capable of being the Subject of Grace, by the Assistance of which we do Good, and without which we do Evil. He makes it to consist in the Power which a Man has over his Actions; and he reproves those who think that there can be no Free-will, unless the Will be entirely indifferent to do two contrary Actions, and may actually choose one of them. He owns, that Grace makes us will what is good; but maintains, That the Will acts efficaciously; and that it voluntarily wills and chooses what is good. He teaches, That all that is done voluntarily, and with a good Will, is done with Liberty: And that as to Man, he has always a Power to consent or not, tho' he be actually determined to do a good Action by Grace; or being destitute of Grace, he has not the necessary Succours actually to do good. In a word, this Author defends Free-will without leaving St. *Austin*'s Principles, and treats very clearly of that knotty Subject. In the Second Book, he answers the Objections of the *Calvinists* and the *Lutherans*: And in the Third, he replies to the Answers which they brought to Passages and Reasons alledged by Catholicks in Defence of Free-will.

Camerarius wrote besides Three Treatises by way of *Dialogue, concerning Fasting, Prayer, and Alms-deeds*, Dedicated to *Diana* of *Poictiers*, Dutchess of *Valentinois*, who desired him to instruct her upon those Subjects. In the First, he defends against the Protestants the Laws of the Church concerning Fasting, and answers the Objections of *Melanchthon*. Towards the end, he reprehends some Superstitions, and takes notice of the necessary Conditions to make a Fast meritorious. He does not approve of excessive Fastings; and allows of Collations, provided they be moderate. He produces Reasons for dispensing with Fasting, *viz.* Weakness in young People, in old Folks, and sick Persons; Necessity in those that are extream poor; in those that gain their Livelihood by laborious Works; and in some Travellers; and Piety, when by not Fasting we do a better Action than we should do if we Fasted; such as Preaching, provided it be done only for the Glory of God, and the Salvation of Souls.

In his *Dialogue of Prayer*, after having spoken of Attention, and the other Conditions of Prayer, he explains the Lord's Prayer. He enquires in what places it is most proper to pray, for whom we ought to pray, and how Prayer agrees with the eternal Predestination of God. Then he introduces a Protestant, with whom he disputes of Prayer, Invocation, Worship, and the Images of Saints.

In the *last Dialogue*, he explains the Motives which ought to guide us in doing *Alms*, and the Conditions which they ought to have to make them useful, prudent and meritorious.

Lastly,

Lastly, There are Two Dialogues of this Author's concerning the Fire of Purgatory, Printed at *Rome* in 1557. He was a Lawyer, and has written some *Repetitions* and *Decisions in the Law.* His Dialogues are written without Art, and with Simplicity. He treats of Free-will and Grace with Subtilty enough, and says very sensible Things upon the Subjects which he handles; and he seems to have been sufficiently versed in the Writings of the Fathers and Divines. He died at *Naples* in 1564. *Bartholomæus Cameratius.*

BARTHOLOMÆUS LATOMUS.

BARTHOLOMÆUS LATOMUS, was born at *Arlon* in the Dutchy of *Luxembourg* in 1485. He first appeared at *Triers.* He taught Rhetorick at *Cologne:* Then he was made *Principal of the College of Philosophy* at *Fribourg*; and at last was called to *Paris* in 1534, to fill the Rhetorick-Chair in the Royal College of *France*, where he profest with Applause. He was esteemed and loved by *Budæus*, *Erasmus*, and all the Learned Men that were at *Paris* at that time. *Bartholomæus Latomus.*

After he had taken a great deal of Pains to explain *Cicero*, and had publish'd Notes upon most of his Books, and composed several Rhetorical Tracts, he retired about the Year 1540 into *Germany* to the Elector of *Triers*, whose Counsellor he was. Then it was, that being moved by the Disputes on foot in that Country, that he wrote several Polemical Tracts. In 1543 he wrote an Answer against *Martin Bucer*, upon Four Heads; the Distribution of the Communion under one kind; Invocation of Saints; Celibacy of the Clergy; and the Authority of the Church. This Discourse being Printed in 1544, *Bucer* reply'd, and *Latomus* published a Second Answer; in which he treated more largely of those Matters. One *Jacobus Andreæ*, a *Lutheran*, Minister of *Goppingen*, having reprehended him for saying, That the Primitive Church kept the Usage practised by Jesus Christ, and by the Apostles, till being instructed by the Fathers, it found out, that *both kinds* ought to be reserved to the Priests alone, and the People ought to communicate under the Species of Bread only; *Latomus* defended himself in a Discourse, Entituled, *Of Learned Simplicity, and of the Use of the Cup, and of the Holy Sacrifice of the Mass*; in which he declares, That he never accused the Primitive Church of being mistaken, or of not being sufficiently instructed; and that he only meant to say, That Discipline might grow more perfect by Time. He defends likewise the Sacrafice, Oblation and Consecration of the Eucharist. His Tract against *Andreas* was Printed in 1559. He writ another against the same Man, concerning the Eucharist, and the Holy Sacrifice of the Mass, Printed Two Years before. One *Peter Dathenus*, an Apostate *Franciscan* of *Ypres*, published some Reproaches and Invectives against the Catholicks. *Latomus* answered them in 1558. Lastly, he published some Letters against *Sturmius*, concerning the Schism and Danger which *Germany* was in; wherein he enquires whose Fault it is, the Catholicks or the Protestants, that they do not re-unite in the same Religion? They are Printed with *Stirmius*'s at *Strasbourg* in 1566. *Bartholomæus Latomus* died at *Coblentz*, about 80 Years of Age, in 1566.

GEORGE CASSANDER.

GEORGE CASSANDER, born, as some say, at *Bruges*; as others, in the Isle of *Cassandt*, Three Leagues from *Bruges*, from whence he took his Name, was one of the Learnedest Men of his time. He understood the Languages, the *Belles Lettres*, the Civil Law and Divinity. He taught the *Belles Lettres* at *Gaunt* and *Bruges*, and in other Places, with great Reputation. He afterwards applied himself to the Study of Divinity, and retired to *Cologne*, with his Friend *Cornelius Gualterius* of *Gaunt*. He spent all his time there, which his ill State of Health would give him leave to apply to his Studies, in studying Controversy, and seeking for Means of procuring Re-union and Peace. Upon this Subject, he wrote a small Tract, Entituled, *Of the Duty of a pious Man, who truly loves Peace in Differences concerning Religion*; which came out in 1562. *Franciscus Balduinus* having first brought this Book into *France*, he was believed to be the Author of it. *Calvin* believing this, wrote against it; and in that Answer abuses *Balduinus* exceedingly. *Balduinus* defends himself in a Preface which he puts before an Edition of *Optatus*, and in a Book on purpose upon the Law *De Libellis famosis*; in which he denies that he wrote the Tract *De Officio Viri Pii*. *Calvin*, who was naturally impatient, made a Reply to this Answer of *Balduinus*, which was, according to his Custom, very sharp; in which he struck at the Doctrinal part of that Tract, with *George Cassander.*

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a great many Perſonal Reflections upon the Author. *Caſſander* then diſcovered himſelf, and wrote a Defence of his Book, which was as moderate as *Calvin*'s Diſcourſe was paſſionate. He ſet it forth with a Dialogue before it, between two Perſons whom he calls *Placidius* and *Modeſtus*. He was attacked alſo in an injurious manner in a *Dutch* Pamphlet, which he anſwered in the ſame manner. *Caſſander*'s Treatiſe, *De Officio Viri Pii*, did not only diſpleaſe Calviniſts and Proteſtants, but alſo gave Offence to Catholicks. *John Heſſels*, *Bredenbachius*, and *Robertus Cenalis*, wrote againſt it. His Deſign however was approved by ſeveral moderate Men; and the Princes of *Germany* thought no Man was more proper than himſelf to pacify their Differences in Religion. *William* Duke of *Cleves* called him to *Duisbourg* in 1564, to examine the Cauſe of the Anabaptiſts, and to endeavour to re-unite them. He was employ'd in it when the Emperor *Ferdinand*, who believed that he might be very ſerviceable to him in the Deſign which he had of re-uniting the Proteſtants, ſent to *Caſſander* to come to him. The Emperor's Letter being given to *Caſſander*, *June* 21. 1564. he deſired to be diſpenſed with from making that Voyage, becauſe of the Pains of the Gout, with which he was perpetually tormented; and offered to write to him upon that Subject, or to confer with any body about it. The Emperor receiv'd his Excuſe, and accepted his Offers. He ſent to him to draw up a Summary of Catholick Doctrine; in which he ſhould explain the Articles conteſted in the Confeſſion of *Augsbourg*, and mark thoſe upon which they might come to an Agreement, and the Reaſons for which they ought not to part with the reſt. *Caſſander* hereupon went to work upon the Emperor's Plan, and wrote that famous Piece called, *Conſultatio Caſſandri*, Dedicated to the Emperor *Maximilian* II. *Ferdinand*'s Succeſſor, who wrote to the Electors of *Cologne* and *Mentz*, and the Duke of *Cleves*, to ſend *Caſſander* to him. But that great Man was not in a Condition to undertake that Voyage; and the Gout, which kept him almoſt always in Bed, carried him off at laſt, when he was Fifty two Years of Age, Five Months, and Ten Days, *February* 3. 1566.

Caſſander's Works, which were Printed ſeverally in different Places, were all collected in One Volume *in Folio*, in an Edition at *Paris* in 1616; to which his Letters are added, and Two Conferences with the Anabaptiſts, never before Printed.

The Firſt Diſcourſe in that Edition is Entituled, *Liturgica*: Or, *Of the Rite and Order of the Celebration of our Lord's Supper, which the Greeks call* Liturgia, *and the Latines* Miſſa. This Book is only a Collection of Paſſages out of Eccleſiaſtical Authors upon all Parts of the Maſs, made with Choice and Judgment. Next comes the *Ordo Romanus*, before which he puts a Learned Preface; in which, after having reprehended thoſe that publiſhed Treatiſes of the Rites of the ancient Church very confuſedly under *Charlemagne*'s Name, he ſays, That this *Ordo Romanus* was drawn up by St. *Gregory the Great*, who reformed *Gelaſius*'s; That *Charles the Great* introduced that Cuſtom in all the Countries of his Dominions; That *France* and *Italy*, all but the Church of *Milan*, had very readily receiv'd it; That the *Spaniards* long retain'd their ancient Cuſtom; but that they were forced at laſt to receive it againſt their Wills under Pope *Gregory* VII. and King *Alphonſus* VI. He derives the Word *Maſs* from the *Diſmiſſion (a)* of the People. He takes notice, that that Word was formerly given to none but Publick Maſſes. He ſhews, that it was long the Cuſtom of the Church to diſtribute the Body and Blood of Chriſt to all the Aſſiſtants. He thinks Private Maſſes were firſt introduced into Monaſteries, when the Monks deſired to celebrate the Holy Myſteries without calling the People together; That the Biſhops alſo gave it Countenance when they ſaid Maſs in the Chapels of their own Houſes; And that at laſt they became very frequent, eſpecially in Monaſteries. He mentions the Maſſes of the *Præ-Sanctificati*, uſed among the Greeks, which Cardinal *Humbert* diſapproves. He blames the Maſſes ſaid *at Two, Three and Four Faces*, *(b)* which were in uſe ſome time ago in *France*: Theſe were ſeveral different Maſſes, ſaid as far as the *Offertory*, and followed only by the *Canon*. He does not forget alſo to ſpeak of the dry Maſſes, in which there was no Conſecration nor Communion, and which ought never to be ſaid but when they could not celebrate an entire Maſs. At the end of the *Ordo Romanus*, is put an Explication of ſome Liturgick Terms, and of the Names of Eccleſiaſtical Officers made by *Peter* Biſhop of *Oviedo*.

[*Miſſio.*]

Before his *Collection of Hymns*, there is a handſome Epiſtle Dedicatory; in which he treats of the Antiquity of Eccleſiaſtical Hymns, after having reproved very gravely the

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(b) Fr. *Meſſes dites à deux, trois & à quatre faces.*

Cuſtom

Cuſtom of ſuch Churches in *Germany* which had not removed that Barbarity in their Singing which had crept in. He ſays, the Apoſtolical Epiſtles inform us, that in their Times *Hymns* and *Songs* were repeated in the Aſſemblies of Chriſtians. He owns, That thoſe *Hymns* were of a different Nature from thoſe which we call by that Name; becauſe that Word, generally taken, ſignifies all manner of Divine Praiſes; That in this Senſe the *Pſalms*, which contain the Praiſes of God, are called *Hymns*. St. *Iſidore* ſays, Two Things make up a Hymn; it muſt be Commendatory, and in Praiſe of God. *Hymns* are divided into Divine and Humane. St. *Hilary* and St. *Ambroſe* were excellent Compoſers of Hymns. St. *Ambroſe* firſt introduced into the Weſt the Cuſtom of Singing Hymns in imitation of the Eaſtern Churches. The *Hymns* which he made are ſo compoſed, that the Senſe ends at the Fourth Verſe, that ſo they may be ſung by Two Chorus's. *Caſſander* declares, he intended only to collect thoſe Hymns which are ſung in the Divine Offices, which are compoſed by the Ancients; and to theſe he has joined *Bede's*, and ſome Hymns made by *Jodocus*, *Clichtovæus*, and *George Fabricius*, who imitated St. *Ambroſe*. Among theſe Hymns, ſome are in Praiſe of Saints. *Caſſander* ſhews, that the Praiſes of them have relation to thoſe of God, becauſe they receive their Praiſe from him; and that when we praiſe them, we praiſe in them the Gifts of God. Thus theſe Titles of Hymns, *A Hymn of St. Peter*, or *of St. John*, ought thus to be underſtood, *A Hymn or Song of Praiſe of God, in Memory of St.* Peter, *St.* John, *&c.* and ſo we ought to underſtand, *A Church, an Altar, a Maſs of St.* Peter, *of St.* Paul, *&c.* He blames the Epithet *Divus*, which ſome give to the Saints. He ſhows, that that Term among the Pagans ſignified the ſame with *Deus*. He prefixed to his Collection a Treatiſe of *Bede's*, concerning the *Meaſures and Feet of Hymns*. He makes *Scholia* upon the Hymns which he produces; in which there are a great many curious Remarks. Upon the Title of the Firſt, which is *for Sunday, at the Nocturn*, he ſays, concerning the Word *Nocturn*, That the Name *Mattins* is very improperly given to the *Night-Office*, which is properly that Office which we call *Lauds*: That the Night-Office is divided into Three Nocturns, which are ſaid at Three different times; the Firſt at the beginning of the Night, when People uſually go to Bed; the Second at Midnight; and the Third a little before Day-break: That at the great Feſtivals, the People watched all Night; whence comes the Word *Vigiliæ*. Upon the Term *Mereamur*, which is in the Second Hymn, he obſerves, That the Word *Meriting* in ancient Authors ſignifies *to obtain*, or, *to be worthy of obtaining*. Upon the *Hymn of St. Peter*, he explains the Meaning of theſe Terms, *Prime*, *Tierce*, *Sext*, *None*; and takes notice, That the Latines and the Hebrews divided their Day into Twelve Hours, and theſe Twelve Hours into Four Parts; That theſe Hours began at Sun-riſing, and ended at Sun-ſetting, and ſo were more or leſs long in proportion to the length of the Days; That the Firſt Part began at Sun-riſing, and laſted till half the Time between Sun-riſing and Noon; That this was called *Prime*, from the Name of the Firſt Hour, [*Hora Prima*;] That the Second, which laſted till Noon, was called *Tierce*, becauſe it began at the Third Hour of the Day, [*Hora Tertia.*] The Third, which began at Noon, was called *Sext*, becauſe it began at the Sixth Hour; and the laſt, which began at the middle of the Afternoon, *i. e.* at half the Time between Noon and Sun-ſetting, was called *None*, becauſe it began at the Ninth Hour, [*Hora Nona*] Theſe Hours, by which they began the Four Parts of the Day, being ſet apart for Prayer, every one of theſe Offices had their Names from the reſpective Hours. Upon Feſtival Days, Maſs was ſaid at the *Tierce*; upon other Days at the *Sext*; upon ordinary Feſtival Days at the *None*, becauſe they uſually faſted ſo long. In *Lent* the Faſt was prolonged till *Veſpers*.

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Caſſander is much perplexed about the Office of *Prime*, how to reconcile it with the ancient *Lauds*, which he would not have been, had he known that that Office had not been ſo ancient. Upon the Hymn at *Veſpers*, he obſerves, That the Cuſtom of calling *Veſpers* in the Plural *Veſperæ*, and not *Veſpera*, comes from the Jews, who uſed the Dual *between the Two Evenings*, to mark out the Time for killing the Paſchal Lamb. Upon the Word *Feria*, he obſerves, That the Ancients called their Feſtivals *Feriæ* in the Plural; but then the Primitive Chriſtians, not being willing to call their Days by the Planetary Names by which the Heathens called them, took up the Word *Feria*, calling no Day by a proper Name, but the firſt Day of the Week [*Dominicus*,] and the laſt [*Sabbatum.*] He has a long Note concerning Baptiſm, Confirmation, and the Euchariſt. He affirms there, That the Name *Confirmation* was ſometimes given to the Diſtribution of the Blood of Jeſus Chriſt, which was given after the Communion of the Body of Jeſus Chriſt. He ſpeaks alſo of Communion under the Species of Bread dipped in the Conſecrated

George Caſſander.

Wine; and of Confirmation made by Chriſmation. In another Note, he ſpeaks of the Ceremony of lighting the Paſchal Torch: He ſhows that that Ceremony was done in the Evening; and that the Torch was lighted in the Preſence of the Catechumens all Night long. He commends the Cuſtom of ſome Churches, where they keep their Children unbaptized till *Eaſter-Eve*, and *Whitſun-Eve*. In one place he explains the Word *Litany*: It is a publick Prayer inſtituted to implore the Mercy of God. The Latine Word *Supplicationes* comes from the Heathens, who called their Feaſts by that Name; in which Sacrifices were offered of the Goods of thoſe who had been condemned to any Puniſhment. In *Litanies* we pray to God to be merciful to us; and we invite the Holy Spirits to pray to God with us. *Caſſander* approves of this Cuſtom, and queſtions not but the Saints pray for us. If, ſays he, the Prophets could call upon Angels, and invite them to praiſe, why may not we addreſs our ſelves to Saints, and ſay to them, *Pray for me?* Which he thus explains, *Would to God that all the Saints would pray for me! How do I wiſh for it! How do I deſire it!*

He has a long Obſervation concerning Communion under both kinds, and obſerves, that even in St. *Thomas*'s time it was uſed in ſeveral Churches. He produces a Hymn compoſed by *Ludovicus Vives*, concerning the Blood of our Lord, which, it is pretended, was brought from beyond Sea by *Theodorick* Count of *Flanders*, and for which a great Feſtival is obſerved at *Bruges*. *Caſſander* thereupon obſerves, That Divines are not agreed whether there be any of the Blood of Jeſus Chriſt upon the Earth: Yet S. *Thomas* believes, That our Lord reſumed it entirely at his Reſurrection; but that *Francis Maryen* believ'd there was no Inconvenience in ſaying, That ſome of it ſtaid here below; becauſe it is probable that glorified Bodies have not ſo much Blood as mortal ones. Hereupon *Caſſander* makes this Noble Reflection; "In this Diviſion of Opinions, is it "not ſafer, and more adviſable, in Obedience to the Advice of Jeſus Chriſt, to adore "with the *Jews* what we know, than to imitate the *Samaritans*, who know not what "they worſhip? He handles alſo another Theological Queſtion, concerning the *Merits* of the Saints. "He affirms, That by that Word we ought to underſtand the Actions "and the Works of the Saints, done by the Faith of Jeſus Chriſt, and for his Sake, "and upon that Account agreeable to God; but however that they are the Gifts of "God, which he recompenſeth with Eternal Life, not upon the Account of their In-"ward and Efficacious Virtue, but becauſe of the Covenant and Decree which he hath "made, to give Eternal Life to thoſe that ſhall perſevere in Goodneſs; which alſo be-"ſides is due to them as Children and Heirs, made ſo by the Acquiſition of Jeſus Chriſt, "by his Blood, and given in Baptiſm, if thro' their own Faults they make not them-"ſelves unworthy of the Right which they have therein. He thinks that the exacteſt "Schoolmen ſay, That Eternal Life is given *pro bonis Meritis*, and not *propter bona Me-"rita*, becauſe the Particle *propter* denotes the Efficient Cauſe; whereas *pro* denotes only "the Sign, the Way, the Occaſion. But tho' we ſhould ſay, That Eternal Life were "given *propter Merita, becauſe of Merits*; yet he thinks by that Term we only ought to "underſtand, That Merits make us obtain it, and not that they are the Cauſe. He "quotes *Bradwardin* and St. *Bernard* for his Opinion, and quotes theſe Words of the "latter, That Merits are the way that leads to the Kingdom of God, and not the "Cauſe of the Kingdom of Heaven; which, ſays he, the Schoolmen explain by theſe "Words, That Merits are not the Efficient Cauſe properly ſo called; but a Cauſe *Sine "qua non*; (*i. e.*) ſuch a one, as without which we could not obtain the Kingdom of "Heaven.

Upon Occaſion of a Hymn to S. *Catherine*, *Caſſander* obſerves, after *Gobelinus*, That none of the Ancients mention this Saint; and that what is ſaid of her in her Acts, that ſhe ſuffered Martyrdom at *Alexandria* under the Emperor *Maxentius*, does not agree with Hiſtory, which teaches us, That *Maxentius* was always at *Rome*: That neither can we reconcile with Hiſtory the Quality of a King's Daughter, which they give her; nor the Name of her Father *Coſtus*, ſo called, becauſe he was of *Conſtance*, or *Coſtnitz* in *High Dutch*; and ſeveral other Circumſtances of her Hiſtory. Among the Hymns produced by *Caſſander*, there is one which the Clergy ſang while they gave the Unction to the Sick: From hence he takes an Opportunity to explain the Circumſtances of Extream Unction, and to obſerve, That the Conſecrated Oil, uſed for the Sick, was uſed alſo for the *Energumeni*, [*poſſeſſed.*] His laſt Note is upon the Invocation of the Holy Spirit. He there ſhews, that we may as well direct our Supplications to him, as to the Father and the Son. There are beſides ſeveral other Notes of *Caſſander*'s to explain Terms in Hymns, or to correct them, or to ſhew who were the Authors.

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Caſſander alſo made ſuch a Collection of thoſe Prayers which they call *Collects*, as he had made of *Hymns*; but he had neither Leiſure nor Health ſufficient to add Notes to them; he only prefixed an Epiſtle Dedicatory, in which he ſhews the Excellency and the Beauty of thoſe Prayers; and towards the end ſpeaks of the neceſſary Diſpoſitions to make our Prayers uſeful and pleaſing to God, which are Attention, Humility, Confidence, Faſting, and Almſdeeds. After this Epiſtle comes an Advertiſement concerning the word *Collect*, which ſignifies an Aſſembly of the People; and is oppoſed to *Maſs*, which ſignifies the Diſmiſſing of them; ſo that in this Senſe there can be no *Collect* without a *Maſs*, nor no *Maſs* without a *Collect*. He thinks the Prayers called Collects were uſed when they began to repeat the Pſalms at the Maſs, or Verſes of the Pſalms before the Goſpel and Epiſtle. *Hugo de Sancto Victore* attributes that Inſtitution to *P. Gelaſius*, and to St. *Gregory the Great*; which is probable, tho' the ſtyle of moſt of the Collects would lead one to think they are later. Thoſe that are attributed to St. *Ambroſe* are not his. The number of Collects was ſo much encreaſed, that ſome Councils thought it neceſſary to forbid the receiving all ſorts of Collects. *George Caſſander.*

Caſſander firſt publiſhed the Dialogues of *Vigilius* Biſhop of *Trent*, and the Five Books of the ſame Author againſt *Eutyches*. They are incerted into the Collection of his Works, with an excellent Preface, in which he ſpeaks very worthily of the Myſteries of the Trinity and the Incarnation, and of gentle Ways of reclaiming Hereticks.

He publiſhed alſo a Treatiſe of *Honorius* of *Autun* concerning *Grace* and *Freewill*, with an Epiſtle Dedicatory before it; in which, after having obſerved, That the Pagan Philoſophers were no leſs divided than the Chriſtian Divines about Queſtions relating to the Preſcience of God, and the Liberty of Man, he diſcovers the Exceſſes into which *Pelagius* fell upon that Score; the vain Artifices of the *Semi-Pelagians* in this matter; the Methods by which St. *Auguſtin* and St. *Proſper* oppoſed this Doctrine, and aſſerted gratuitous Predeſtination, and the neceſſity of Grace. He adds, That St. *Auguſtin*'s Opinion was maintained by *Honorius* of *Autun* and *Bradwardin*. He affirms with *Driedo*, That the handling of theſe Queſtions is of uſe. At laſt, he ſhows, That the Doctrine of Gratuitous Predeſtination ought not to hinder Men's labouring after their own Salvation; nor does it make them inexcuſable on the Score of the Sins which they commit, and neither inſpires them with Negligence as to their Salvation, nor with Deſpair. This Tract of *Honorius*'s is followed with *St. Proſper*'s and *Hilary*'s Epiſtles to St. *Auguſtin*, and with ſome Sentences of that Father's concerning Predeſtination and Grace.

The Duke of *Cleves* having invited *Caſſander* to oppoſe the *Anabaptiſts*, he applied himſelf with Care to examine the Queſtion of *Infant-Baptiſm*. This being one of thoſe Queſtions which cannot be directly decided by Scripture, he recurrs to Tradition, and the Antient Uſage of the Catholick Church. He ſhows, That the Opinion of thoſe who think we ought not to Baptize Infants, is a new Error: That the Antient Hereticks did not dare to maintain it: That *Berengarius* is accuſed of it without ground: That the *Albigenſes* were the firſt who dared poſitively to declare againſt Infant-Baptiſm: That *Peter de Bruys* and his Diſciple *Henry* publickly taught, that Infants ought not to be Baptized; but then their Notion was quite different from that of theſe new *Anabaptiſts*, becauſe at the ſame time that they refuſed to Baptize Infants, they denied them to have any ſhare in Salvation: That the *Vaudois* and *Picards* did not follow the Error of the *Albigenſes* in the matter of Infant-Baptiſm; and that this Error was not revived till 1522. by *Nicholas Stock*, and *Thomas Muncer*, Fanatical and Seditious Men: That *Melchior Hofman* introduced it into *Germany*, with other Errors equally pernicious; which were embraced by *Ubbo* of *Leeuwarden*, and *Menno*, who at his Death left *Theodorick Ubbo*'s Brother to defend his Doctrine: That thoſe of this Sect were Fanaticks, who deſerved Compaſſion more than Chaſtiſement. He applies to them ſeveral Paſſages of St. *Auguſtin*'s againſt the *Manichee*'s, and oppoſes to them the unanimous Conſent of all Churches, whoſe Weight and Authority he ſhews, which ought to move all that have any Senſe of Religion, and any Remainders of good Senſe. Having thus ſet forth his Reaſons in his Epiſtle Dedicatory to the Duke of *Cleves*, he eſtabliſhes the Authority of Antient and Univerſal Tradition in a Preface by it ſelf; and then lays down Propoſitions taken out of Scripture, upon which he founds the Practice of Infant-Baptiſm. I. That all Men are born under the Guilt of Sin in a State of Death, the Objects of God's Wrath, and ſubject to Damnation. II. That Infants cannot be Saved, unleſs they be purified from this Sin, redeemed from this Death, regenerated by Jeſus Chriſt, and delivered by his Blood from Eternal Damnation.

III. That

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III. That this Remiſſion of Sins, which is made by Virtue of the Blood of Jeſus Chriſt, relates to Children; and that no Man ought to be excluded from the Covenant which God has made with Man, from the Promiſes of Grace, from the Adoption, and the Kingdom of Heaven. IV. That the Sign of this Covenant, and of this Society, relates to Infants as well as others; as the Example of the Circumciſion of Infants in the Old Teſtament is a Proof of. V. That Baptiſm is not only a Sign of Forgiveneſs of Sins, but alſo a Means and Inſtrument inſtituted and ordain'd by Jeſus Chriſt to obtain it, and for us to be redeem'd and regenerated by it; whence it follows, that Infants that are born under the Guilt of Sin, and ſubject to Death, cannot obtain Forgiveneſs of their Sins, be regenerated by a Spiritual Regeneration, made Members of the Body of Jeſus Chriſt, and become his Children by Adoption, if they receive not the Sign, the Pledge, and the Inſtrument of Remiſſion, Regeneration and Adoption, (*i. e.*) Baptiſm. Then he ſhews the Tradition of the Holy Fathers of the Church for Infant Baptiſm, beginning with St. *Irenæus*, and ending with St. *Auguſtin*. He confirms at laſt what he had ſaid of the Univerſal Practice of the Church relating to Infant-Baptiſm, by the Practice of the *Grecks*, *Muſcovites*, *Æthiopians*, and other Chriſtians of Communions which have been long ſeparated from the Church of *Rome*. He owns there is ſome Diverſity about the Rites of Baptiſm, and the Time of Baptizing, becauſe formerly they never Baptized ſolemnly but at *Eaſter* and at *Whitſuntide*, and in ſome Churches at the Feaſt of *Epiphany*. But then he aſſerts that all the variety in this matter was, That upon thoſe Days Children were Baptized like Adults in all Churches; and that when they were in danger of Death, they were Baptized at all times.

He wrote alſo another Treatiſe *concerning Infant-Baptiſm*, in which he lays down Three Propoſitions. I. That Salvation and Eternal Life belong not to Children Born in the Church, but only to thoſe who are Sanctified and Conſecrated by Baptiſm. II. That Infants Born in the Church need to be regenerated, (*i. e.*) to have their Sins forgiven them, and to be Adopted, to obtain the Kingdom of Heaven. III. That thoſe who want to be regenerated in order to obtain the Kingdom of Heaven, ought to receive Baptiſm, which is the Sacrament of that Regeneration. Having laid down thoſe Propoſitions upon ſolid Principles, he anſwers the Objections of the *Anabaptiſts*. Then he undertakes to juſtify Exorciſm and Inſufflation, as well as the Renunciation, and the Profeſſion of Faith, and the other Ceremonies of Baptiſm. He ſhews by Paſſages of the Fathers, that they are very Antient, and gives the Reaſons. "The "Miniſter of the Church, (ſays he) declares by Exorciſm, and by the Inſufflation, "That all Men, and even Children before they are Baptized, are not yet regenerated "in Jeſus Chriſt: That they are in Darkneſs, and Slaves to Sin and the Devil, from "which they are delivered by the Miniſtry of the Church: That the Miniſter of "the Church, as Executor of the Judgments of God, commands the Devil to ſur-"render up to God the Empire which he has over that Creature: That this Exorciſm "is alſo inſtead of a Prayer, whereby he conjures God to deſtroy the Power of the "Devil: Laſtly, That the Virtue of Exorciſm does not conſiſt in the Words, but in "the Prayer of the Church, which being made according to the Word of God, can-"not be uſeleſs." As to the Renunciation and Profeſſion of Faith made in the Childrens Names in Baptiſm, they are neceſſary to let us know that they are become Members of the Church: That theſe things being performed by thoſe that bring them, are eſteemed to be done be the Infants: That the Church underſtands for them, believes for them, undertakes for them, anſwers for them. That the other Ceremonies conſiſt either in Prayers or Leſſons, which can only edify the Standers-by; or in Symbolical Actions, ſuch as the Sign of the Croſs, Impoſition of Hands, Unctions, *&c.* Ceremonies which cannot be blamed if we attend to the Reaſons for which they were Inſtituted; namely, The ſetting forth the Effects of the Sacrament of Baptiſm in a more ſenſible and expreſſive Manner. He approves in particular the Uſe of Holy-Water; and blames thoſe that in the wrong place condemn thoſe Ceremonies which they own to have been very Antient in the Church.

Laſt of all, Having proved, that Infants ought to be Baptized, he examines in a particular Treatiſe what the Condition is of Infants before Baptiſm, and when they die without having received that Sacrament. To clear this Matter, he ſets down the different Opinions Men have entertained of the Effect which Baptiſm produces in Children. "Some, ſays he, in our Time have ſaid, That Children ought to be Baptized, "only becauſe they are Sanctified and made Children by Adoption already in their

"Mothers

" Mothers Womb; for which Reaſon they believe, That the Sacrament of Baptiſm George Caſſander.
" belongs only to thoſe who are born of faithful Parents. This Notion he rejects,
" and propoſes a ſecond. Others, (ſays he) ſay, Children ought to be Baptized,
" becauſe, let their Parents be Believers or Unbelievers, ſtill they are born under Sin,
" liable to Damnation, unworthy of the Kingdom of God, and unable to be delivered
" from that Sin if they are not Baptized. Among theſe, ſome pretend that Infants are
" juſtified by an actual Motion of Faith; others think, 'tis by the Faith of the Church.
" It is allowed by every Body that Baptiſm is given for the Remiſſion of Sins, and
" Adoption; but thoſe that think the Infants of the Faithful are ſanctified from their
" Mother's Womb, allow no other effect to Baptiſm, but that of certifying and con-
" firming that Sanctification. Others on the contrary believe, That by Baptiſm,
" Men obtain Remiſſion of Sins and Adoption: But among theſe, ſome annex theſe
" effects ſo particularly to the Reception of the outward Sign, that they believe that Chil-
" dren who are deprived of it by an unavoidable Neceſſity, and not by the negligence
" of their Parents, are alſo deprived of Eternal Life, and of Salvation. Others think
" that Baptiſm has indeed this Virtue; but then what is ſaid of Adults may alſo be ap-
" plied to Infants; namely, That a Reſolution of Receiving is ſufficient; and that we
" do not loſe its Effects, when we are incapacitated to receive it, not out of a
" contempt of Religion, but by an unavoidable Neceſſity: That God receives the
" Will for the Deed, and obliges not to Impoſſibilities: That the Will of the Pa-
" rents and of the Godfathers ought to be conſidered as the Childrens own Will."
For this Opinion he cites *Cajetan*, *Gerſon*, *Gabriel Biel*, *Tilman*, a Divine of *Cologne*, a Dominican, and *Thomas Elyſius*, who wrote a large Diſcourſe, Entituled, *Piorum Clypeus adverſus Hæreticorum pravitatem*, out of which he produces large Extracts, which clearly ſhew that Divines have been of that Opinion. He adds, That Men are much gone off from that Rigour with which they uſe to ſpeak of the State of Infants that die without receiving Baptiſm: That moſt of the Antients held that they ſhould be condemned to eternal Puniſhments: That the Schoolmen have ſoftned that Notion, by aſſerting, That they do not ſuffer the Pain of Senſe, that is of Fire, but only of Loſs, which conſiſts only in being deprived of the Sight of God: That the Antients believed that Baptiſm ought to be compleat to procure Salvation to Infants; whereas St. *Bonaventure* on the other ſide believed, That if an Infant died whilſt the Miniſter was baptizing of it, and before he had quite done, God would ſhew Mercy to that Infant. " What Inconvenience, (ſays *Caſſander*) is there in extending this to the Pa-
" rents Vows, who get all ready to have their Child Baptized? And if the actual
" Faith of Infants can be ſupplied by the Faith of the Church, in thoſe that are Bap-
" tized, Why can it not be ſo in thoſe who have an Interpretative Faith in the Deſign
" and Will of the Parents? Why may they not be conſidered as Catechumens, and ſo
" thought capable of the ſame Grace?" This is what *Caſſander* labours to prove concerning the Infants whom their believing Parents intended to have had Baptized, if they Die before they could actually receive Baptiſm. But he is not of their Opinion, who think that all Children born in the Church of Believing Parents, are ſanctified by Virtue of God's Promiſe, without any regard to the Sacrament of Baptiſm, as not being neceſſary for the Remiſſion of Sin. And as to thoſe who are born of Unbelieving Parents, and die without Baptiſm, he does not queſtion their being deprived of Bleſſedneſs; but he is of the Opinion of the Schoolmen, who think they do not ſuffer the Pain of Senſe; and herein he declares that he forſakes St. *Auguſtin*. He acknowledges however that he does not intend to defend this Notion obſtinately, nor to condemn thoſe who grounding upon the Authority of the Ancients and the Cuſtom of the Church, allow Salvation only to thoſe Infants to whom God gives the Grace of receiving Baptiſm. He confeſſes that he embraced the Opinion now explained, only becauſe he found it was the gentleſt, the moſt comforting, and the leaſt ſhocking to abundance of People. And at laſt he proteſts, That he ſubmits his Opinion with all his Heart to the Judgment of the Divines of the Catholick Church, who are more diſcerning than himſelf; and that he had been led to entertain it, not out of Obſtinacy, or a love of Novelty, but out of a motive of Piety, and a deſire of the common Salvation.

The Works of *Caſſander* which have made the greateſt noiſe, are thoſe which he wrote upon Controverſial Queſtions. The Firſt was a ſmall Tract, Intituled, *Of the Duty of a pious Man who truly loves Peace in Differences of Religion.* This ſubject he handles thus. " I know, (ſays he) there are ſeveral Perſons, who, in theſe un-
" happy

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" happy Differences, which divide almoſt the whole Chriſtian World, are in great " Perplexities: They perfectly ſee what they ought to avoid; but they do not ſee " whither to retire. I have formerly been my ſelf tormented and agitated with this " Tempeſt, but at laſt, I think, I have found a Port where I may find ſhelter." This led him to give his Advice, that he might give the ſame Eaſe to thoſe who were in the ſame Condition; and the more, becauſe he was perſuaded that the way which he took was very proper to procure Peace and Concord. " I have, (ſays he) ever " had a great reſpect for the Conſtitutions and Ceremonies of the Church, deteſting " however all Superſtitions that I could ever diſcover. This Diſpoſition led me to ap- " prove of their Deſign who required a Reformation of Superſtitious ways of Wor- " ſhip: But when I perceived that they went too far, and that inſtead of being cha- " ritable Phyſicians, they became cruel Enemies, deſiring not only to reform Abuſes, " but entirely to deſtroy the Diſcipline of the Church, I thought my ſelf obliged to " read the Writings of thoſe that oppoſed them, wherein alſo I found things that did " not pleaſe me. Becauſe, as the former, out of Hatred to Vice, were for cutting " off ſound Parts, or ſuch as were eaſily curable; ſo the latter, out of a blind Love for " the Body, were for defending even Faults and Vices, as things in which there was " no harm. Both therefore being gone aſtray from the way they were to keep, ſome to " the Right Hand, and ſome to the Left, I reſolved to lay by all Prejudices, all Intereſt " of Parties, and all Engagements, that I might judge ſoundly of theſe Controverſies. " The firſt thing which I thought I was to do, was to chuſe a Judge, and I found " none more infallible than the Holy Scriptures, well underſtood; for I quickly found " that the Text of Holy Scripture alone, was not ſufficient to decide theſe Controver- " ſies, becauſe the Hereticks make uſe of Scripture Expreſſions as well as Catholicks; " That the only way to know the Truth, and to reject Error, would be to know the " true Senſe; and laſt of all, That the Underſtanding of this Senſe depended upon " common Conſent, and the publick Teſtimony of all Churches, to which the Apoſtles " entruſted the Sacred Pledge of the Doctrine which they received from Jeſus Chriſt; " for thoſe who at the beginning of the Church bore witneſs that the Doctrine " contained in theſe Writings was Jeſus Chriſt's and his Apoſtles, have certainly " alſo told their Succeſſors the true Senſe of theſe Writings, which they received *vivâ voce* " from the Apoſtles themſelves, who explain'd this Doctrine to them in its utmoſt ex- " tent. This is the Univerſal Tradition which ſome call Unwritten Truth, though in " the Queſtions which concern Faith, there is nothing which is not ſome way to be " found in Holy Scripture; and though this Tradition is only an Explication and In- " terpretation of Scripture, ſo that it may be ſaid that Scripture is a kind of ſhut and " ſealed Tradition, and Tradition is an open and unfolded Scripture." To eſtabliſh this Rule, he cites the Teſtimony of *Vincentius Lirinenſis*, and applies it to the Senſe which ought to be given to the Beginning of the Goſpel of St. *John*. Then he diſtinguiſhes Four ſorts of Queſtions which relate to Religion: 1. He thinks that a Doctrine ought to be look'd upon as True and Catholick, when it is clearly expreſs'd in Holy Scripture. 2. That we ought to pay the ſame Reſpect to what relates to the Explication of the Senſe of Holy Scripture, which we have received ſince the Apoſtles times by a ſucceſſive Tradition. 3. That all Perſons of Piety and Religion ought alſo to receive the Doctrine approved by all Churches, or by the greateſt part, and grounded upon probable Reaſons taken out of Holy Scripture. 4. That there are ſome Queſtions which are neither clearly founded upon Paſſages out of Scripture, nor grounded upon an ancient and unanimous Conſent of Churches, which yet however have been eſtabliſhed and received in theſe latter Times by the greateſt part of the Churches of the Weſt; and ſince they are not contrary to Scripture, they ought not to be oppoſed with ſo much Obſtinacy: And therefore he thinks the Peace of the Church ought not to be diſturbed about them. And that if a received Opinion does not appear plain to any one Man, yet he ought not openly to conteſt it, but look out for Light, and diſpute with Knowing and Moderate Men. In things wherein the Judgments of the Learned are divided, it is certain, that every Man has a Liberty of following what he thinks convenient. Laſtly, If in theſe laſt corrupt Times, ſome Opinions be crept in contrary to the Holy Scriptures, and to ancient Tradition, he owns they ought to be avoided and ſhunned: But he does not think that private Men ought to oppoſe them before all Mankind indifferently, eſpecially when it is certain that ſuch Diſputes will cauſe Scandal, and be of no manner of uſe: That upon ſuch occaſions Men ought to uſe that Chriſtian Foreſight, which teaches us not to ſay in the wrong Place all we think,

but

but ſo as never to ſay any thing contrary to our Thoughts; which we ought however generouſly to diſcover when the Glory of God and the Advantage of our Neighbour are concerned. Theſe are his Thoughts concerning Ceremonies inſtituted or received to preſerve Order and maintain the Diſcipline of the Church; namely, That we ought exactly and entirely to obſerve thoſe which Jeſus Chriſt has eſtabliſhed as Bonds for that new Society of his People, which are called Sacraments: That we ought not to think there is any thing imperfect or ſuperfluous in theſe Ceremonies: That the Apoſtles and their Succeſſors had a Power of inſtituting Rites and Ceremonies for the good of the Church, as well relating to the Adminiſtration of theſe Sacraments, as the Government of the Church: That ſome of theſe Ceremonies have been practiſed ſince the beginning of the Church, by all Mankind, and ought to be perpetually obſerved, becauſe the Reaſons for which they were appointed ſubſiſt for ever; and therefore they are called *Apoſtolical Traditions*, and *Univerſal Cuſtoms*, concerning which he is of St. *Auguſtin*'s Opinion, That it is Folly and Inſolence to be againſt their being obſerved. He owns however, that there may be ancient practices, formerly univerſally received, which having become uſeleſs, nay pernicious, upon account of the Abuſe which has been made of them, have been aboliſhed by diſuſe, or may be aboliſhed by publick Authority, provided it be done without Scandal: That there are alſo ancient Rites, of which Footſteps remain in the Church, though foreign to the End and Uſe which was formerly made of them: That as for theſe, he thinks they ſhould be obſerved for the good of Peace, till they can be made ſerviceable to the End for which they were appointed, or be entirely aboliſhed by publick Authority: That ſome very ancient Uſages have been laid aſide, which it would be convenient to reſtore, if it could be done without Trouble: And laſtly, That ſome Cuſtoms are peculiar to ſome Churches, which, though ancient, are different in different Churches: That for theſe we ought to follow St. *Auguſtin*'s Rule, to conform to the Cuſtoms of thoſe with whom one lives, when they are neither contrary to Faith, nor good Manners: That we ought however, as far as we can, to retrench thoſe that are chargeable to the People; but that ſometimes we are obliged to retain ſome which do not ſeem to be of great uſe, that we may not diſturb the Peace, and may avoid Scandal. He confeſſes ſome Superſtitious Practices have crept in, which might better be taken away; but then that Two Extremities ſhould be avoided, that of condemning Uſages that have no harm in them, out of hatred to Superſtition; and that of defending Superſtitious and Prophane Rites, out of a blind Love to Ceremonies.

George Caſſander.

Caſſander having laid down theſe Principles, applies them in this manner: "Being "(ſaid he) Born and Regenerated in the Weſtern or Roman Church, which retains "the Apoſtolical Doctrine in its Fundamental Articles, which obſerves the Sacraments "as Jeſus Chriſt inſtituted them, in which one ſees the Image of ſeveral Ceremonies "practiſed in the ancient Church, in which there is a Succeſſion of Prieſts and Biſhops that govern it, though they have degenerated from the Purity of their Anceſtors, "we cannot but honour this Church as a true One, as the Temple of God, and as "a conſiderable Part of the Catholick Church; though, added he, I own that this "Church has much degenerated from its ancient Beauty and its primitive Splendour; "That it is ſully'd with ſeveral Vices; attack'd by various Diſeaſes, and ſometimes unhappily oppreſs'd by the Tyranny of its Governors. I attribute, ſays he beſides, all "theſe things to that outward Society which we call the Weſtern or Roman Church, "becauſe it preſerves the Word of God, and the Sacraments, and contains great "numbers of the Elect who compoſe the true Church of Jeſus Chriſt, and his Spouſe, "though there are in that Society ſeveral Perſons, even among thoſe that govern it, "that do not belong to the Church of Jeſus Chriſt, and are Enemies of Him and of "his Doctrine, and exerciſe Tyranny as if they were Strangers. He declares alſo, "That he is not diſpoſed to condemn Perſons who perſevering in the Foundations of "Apoſtolical Doctrine, and being perſuaded that there are Abuſes to be reformed, "would undertake this Reformation; and being Authorized by the Sovereign Powers, "would change ſome Ceremonies for the publick Good, provided it be done without "Scandal, Trouble, or Schiſm: But then he cannot commend thoſe who, under a pretence of going as far as poſſible from the Abuſes of the Church of *Rome*, go from "the Church it ſelf, and leave her Communion, and ſeem to have no other aim but "to deſtroy and ruine her. Nor does he approve of ſome of the Governors of the "Church of *Rome*, who cannot ſuffer any Abuſes which need Reformation ſhould be "diſcovered, and perſecute and kill thoſe that give them notice of them. But then he

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" is not for charging the Church of *Rome* with the Faults of ſome of its Governors; " nor does he think it therefore ceaſes to be a True Church.

Then he raiſes this Objection. Some will tell me, that the Papiſts came indeed out of the True Church, but apoſtatized through falſe and new Opinions, and by impious ways of Worſhip; and conſequently we ought to ſeparate from them, as from the Church of Antichriſt, and the Synagogue of Satan. He anſwers, That there is a great deal of Difference between degenerating from the Purity of the Doctrine and Manners of the ancient and primitive Church, and being no longer a Church: That Jeſus Chriſt is the Foundation and Head of the Church; and that if his Succeſſors have upon this Foundation built Falſe Doctrines, yet, provided they do not deſtroy the Foundation of thoſe Doſtrines, the Church ceaſes not to be a Church. That all thoſe who hold the Doctrine of Jeſus Chriſt, and have Charity withal, though they are of different Opinions, and obſerve different Cuſtoms, yet are of the Church, and ought not to be looked upon as Schiſmaticks, though they are rejected by the moſt powerful Part of the Church, and ſeem to be ſeparated from its Communion; becauſe it is not an outward Separation, but the Cauſe of ſuch a Separation which makes a Schiſmatick: Which, ſays he, I ſay only of thoſe who are uneaſy at this Separation, who ardently deſire Peace and Reconciliation, and who are united by the Bonds of Faith and Charity with thoſe of the outward Communion, from which they ſeparate, and who are ready to re-enter into their Communion. He acknowledges, That the Majority of thoſe who call themſelves Evangelicks, are very far from this Spirit, though their Leaders *Luther* and *Calvin* have talked otherwiſe. As for thoſe that hold impious Opinions, and contrary to the Doctrine of Jeſus Chriſt, ſuch as are the Anabaptiſts, *Caſſander* thinks they ought to be declared Hereticks and Schiſmaticks; though he dares not pronounce concerning the Damnation of Simple Folks whom they have led into an Error; and leaves the Judgment to God.

The Catholick Church, according to him, is compoſed of all Holy Men, who adhere to the Evangelical and Apoſtolical Tradition throughout the World, as well in the ancient Catholick Church, as among thoſe that call themſelves *Evangelicks*, and in the Societies of the Chriſtians of the Eaſt: Here he leaves the Doctrine of the Catholick Church, and advances a Principle which may have terrible Conſequences. He is very angry at the Names of Faction and Party, which theſe Societies mutually give one another. He condemns thoſe that are hot and opinionated on both ſides. On the contrary he commends thoſe that have a Spirit of Gentleneſs and Charity, who long for a Re-union, and labour all they can to contribute towards it. He owns however, that the Condition of theſe is deplorable and very dangerous, ſince they are equally odious to both governing Parties; but maintains, That is the Diſpoſition in which thoſe who truly love Religion ought to be. He ſays they ought only to take care that they do not hurt their Conſciences by betraying the Truth, or by too great a Love of Peace, or out of fear of Danger; and not to diſturb the publick Tranquility by an indiſcreet Zeal, and by too great a Nicety of Conſcience in things that are not neceſſary. This, ſays he, is the Duty of a Pious and Religious Man who leads a private Life, and has no publick Miniſtry in the Church. But thoſe that are obliged to teach the Word of God, and to be his Miniſters, ought not to diſſemble Errors and Abuſes, but reprove them boldly; ſeek means to correct them; try all, and ſuffer all in defence of the Truth. He admoniſhes Men to take care that in the Eſtabliſhing of Peace, they do not miſtake for Peace ſuch a Tranquility as Bondage and Corruption in the Church will produce; becauſe there is no true and ſolid Peace but what is joined with the Glory of God, and which connives at no Corruption of Doctrine and Worſhip. He ſays Princes have not labour'd as they ought, to remedy the Evils with which the Church has been afflicted; That they have follow'd evil Counſels, and have not follow'd the proper Methods to ſucceed.

This Book being Printed without a Name, was aſcribed to *Balduinus* by *Calvin*, who writ againſt this Mediator, and uſed *Balduinus* very courſly in that Anſwer. *Balduinus* defends himſelf in his Commentary upon the Law *De famoſis Libellis*, and denies that he wrote that Book, and diſcovers the true Author. *Calvin* reply'd to that Anſwer of *Balduinus*'s, and ſtill maintained that he had a good Share in the Work; and ſpake with Contempt of *Caſſander*. Then he diſcovered himſelf, and drew up a Dialogue between *Modeſtus* and *Placidius*; in which he declares, that he wrote that Book; that *Balduinus* had no ſhare in it; anſwers the Reproaches which *Calvin* caſt upon him, and defends his former Propoſitions; particularly thoſe relating to the Authority of Tradition, for the

the underſtanding the Senſe of the Holy Scriptures. In defending a regulated Wor- ſhip of Saints, he blames thoſe that truſt more in the Bleſſed Virgin *Mary*, than in Jeſus Chriſt, and who give the Mother Titles which belong to the Son. In this Paper he reſumes all the Propoſitions in his Treatiſe *De Officio Viri Pii*, ſupports them with Examples and Authorities, and replies to *Calvin*'s Objections. He declares, that he could wiſh Communion under both kinds were reſtored; that Prieſts would not ſay Maſs, unleſs there were ſeveral Aſſiſtants to receive the Communion; and that the Service were performed in a Language which the People could underſtand. He is pretty much of *Greſon*'s Mind, That Eccleſiaſtical Laws do not oblige under Pain of Sin, unleſs there be Contempt or Scandal; and applies this Notion to the Laws about Faſting. He wrote alſo an Anſwer, under the Name of *Bartholomæus Nervius*, to ſome Reproaches which had been caſt upon him in a Dialogue written in *High-Dutch:* But this Pamphlet is ſmaller than the former, and contains ſcarce any thing more than a Defence relating to Perſonal Facts; and ſo we ſhall inſiſt no more upon it. *George Caſſander.*

We are come now to the famous *Conſultation of Caſſander.* In the Preface of that Work, he lays down the ſame Rules which he had laid down in his *De Officio Viri Pii*, to judge Controverſies by; namely, the Holy Scripture explained by the Tradition of the ancient Church, which he would have determined by the Works of Authors, who have written from the Time of *Conſtantine* to St. *Leo*, and St. *Gregory*. The Doctrine and Government of the Church during thoſe times is what he would have followed, in order to decide all Differences in Religion, both in Doctrine and Ceremonies. He ſays, there are ſeveral Reaſons for pitching upon that Term: I. Becauſe, during that Interval of Time, the principal Articles of Religion were diſcuſſed, cleared, explained, declared and defined againſt Hereticks, by very Learned Writers, and by the Deciſions of famous Councils. II. Becauſe the Church, which till then had been under the Tyranny of Pagan Emperors, was ſet at Liberty, and had received ſuch a Form of Government, as was moſt convenient for it. III. Becauſe there were, during that Interval of Time, very holy and very underſtanding Biſhops, who faithfully preſerved the Doctrine which they received from the Apoſtles, who faithfully taught it to the Churches, and who were very far from that Ambition, Avarice and Ignorance, by which the Church was afterwards overwhelmed. He adds, That if the preſent Church be compared to that, we ſhall find many Things in which they agree; tho' it cannot be denied that the preſent Church has much degenerated from the Purity and Splendor of that ancient Church in Form of Doctrine, as well as in Ceremonies; and that the Diſcipline of the Church is exceedingly changed: That if both Parties would agree to conform to that Church, there would be a way open to reſtore Peace and Concord, provided they would lay down on both ſides the Spirit of Enmity and Hatred, and enter into charitable Diſpoſitions towards one another: That ſome would labour ſeriouſly to Reform the principal Abuſes which have given Occaſion to Schiſm; and others would abandon the Innovations which they have introduced, and ſubmit to the Authority of the Catholick Church; abſtain from Injuries and Invectives, and bear with and diſſemble any Abuſes which may ſtill remain that choak them, for the Sake of Peace. That then they will have nothing more to do, but ſincerely, and without Prejudice, enquire what has been the conſtant Practice of the Primitive Church: However, That all Paſſages out of the Fathers are not equally proper to acquaint us with it, becauſe ſometimes they have given their private Opinions concerning Queſtions, about which the moſt able and moſt excellent Defenders of the Apoſtolical Doctrine may be divided; but we ought to lean upon ſuch Paſſages as give a conſtant and unanimous Teſtimony of the general and publick Faith of the whole Church. Laſtly, That we ought alſo to take Notice, that all Things which we ſee have been received and obſerved in the Primitive Church, are not of the ſame Authority. He takes Notice of the Four Degrees he had before ſet down in his *De Officio Viri Pii*. He adds, That we ought not to deſpiſe thoſe that lived ſince the Sixth Century; that ſome of thoſe Authors are eſteemed even by Proteſtants themſelves, as St. *Bernard*, and St. *Bonaventure*; and that, laſtly, that it would be convenient, in order to procure Peace, to read the moſt moderate Writings of both ſides, which will ſhew us, that in ſeveral Things we are not ſo far aſunder, but we might eaſily be made to agree.

In the Body of the Book, he follows the Order of the Articles of the *Augsbourg* Confeſſion, and obſerves upon every Article wherein the Proteſtants are contrary to the Sentiments of the Church, and what he thinks may be conceded to them, without hurting the Faith; and wherein the Proteſtants on their parts ought to conform to the Doctrine of the Church.

George Caſſander.

Upon the Firſt Article, *concerning the Trinity*, there is no Diſpute.

Nor is there any upon the Second, *concerning Original Sin*, unleſs it be in what is ſaid in the Definition of that Sin, That it is the Being without Fear, and without Confidence in God, which ſeems only to belong to actual Sin: But then theſe Words may be applied to Original Sin, if we ſuppoſe that it takes away the Power or Habit of fearing God, and truſting in him. *Caſſander* however thinks that it would be more adviſable to take away theſe Terms, and to define Original Sin by a Privation of that Original Juſtice which ought to be in a Man, joined with Concupiſcence. There is another more conſiderable Controverſy, concerning the Concupiſcence which remains after Baptiſm, *viz.* Whether it is ſinful? *Caſſander* thinks this is rather a Queſtion about Words, than a true Difference of Opinion: For, ſays he, according to St. *Auguſtin*, Concupiſcence is always an evil Thing, againſt which we ought to ſtrive continually, not only becauſe it is an Effect of Sin, but alſo becauſe it leads to Sin, and reſiſts the Spirit; and ſo in that Senſe it may be called Sin; which made one Divine ſay, That Sin remains in thoſe that are baptized, tho' it is not imputed. But if by the Word *Sin* we underſtand an Offence againſt God, attended by Damnation, it is certain that in this Senſe there is no Sin in thoſe that are regenerated by Baptiſm; and that this Inclination to Sin, tho' it be evil, is not imputed as Sin, unleſs we conſent to it.

The Third Article, *concerning the Incarnation*, has no Difficulty. *Caſſander* here ſhews, That the Doctrine of the Ubiquity of the Humane Nature of Chriſt is a pure Chimera.

Upon the Fourth, *concerning Juſtification*, all Men agree, That a Man cannot be juſtified by his own Strength, or Merits, or Works; but that he is juſtified freely by Faith in Jeſus Chriſt, and by his Grace. What is added in the Confeſſion of *Augsbourg*, That Men are juſtified by believing that they receive Grace, and that their Sins are forgiven by Jeſus Chriſt, ought not, in *Caſſander*'s Opinion, to be rejected as Impious, ſince ſeveral Catholicks have talked in the ſame manner. He ſays, That the Doctrine of the Proteſtants, that Man is juſtified by Faith alone, may alſo have a good Senſe, if under the Word *Faith* they take in Grace, and do not exclude Repentance, Fear of God, Truſt in Him, Love, Obedience to his Law, *&c.* There have been many Diſputes about Righteouſneſs, ſome making it to conſiſt in the Imputation of the Righteouſneſs of Jeſus Chriſt; others in the Righteouſneſs of a new Life, communicated to us. *Caſſander* ſhews that both ought to be ſuppoſed in a juſtified Perſon; and that Righteouſneſs does not conſiſt in a bare Forgiveneſs of Sins, but alſo in the Regeneration of the outward Man, wrought by Love, which the Holy Ghoſt ſheddeth abroad in us.

In the Fifth Article, *concerning the Miniſtry of the Word of God*, *Caſſander* finds no Fault with what is ſaid in the Confeſſion of *Augsbourg*; only he takes Notice more diſtinctly of the Neceſſity of inward Grace, in order to believe the outward Word.

The Sixth Article, *of the Neceſſity of good Works*, he allows: The Diſpute is only about Merit. It is certain, that Works done without Grace, merit not; and thoſe which diſpoſe to Juſtification, and go before it, are the Gifts of God. The good Actions which the Righteous do, ſhall certainly be rewarded with Eternal Life; and in that Senſe may be called Meritorious.

In the Seventh Article, *concerning the Church*, *Caſſander* finds Fault with their making the Unity of the Church to conſiſt in an Unity of Doctrine, and of the Adminiſtration of the Sacraments; becauſe that is not ſufficient to exclude Schiſmaticks. He affirms, That we muſt over and above, if we would belong to the Church, be in Communion with that Church which was founded by the Apoſtles, and which has been continued down to us by a lawful Succeſſion; which Union includes Obedience to Paſtors, who have received from the Apoſtles a Power of Governing the Church. To preſerve this Unity, we muſt know what is this Catholick and Apoſtolick Church, and who are the Paſtors whom the Holy Ghoſt has entruſted with its Conduct. This Church, ſays *Caſſander*, muſt be viſible, and muſt have an Apoſtolical Succeſſion. Accordingly, tho' the preſent Church has degenerated from the Purity of Diſcipline and Manners, and perhaps from the Doctrine of the Ancients, yet it is always the ſame, and always the Spouſe of Jeſus Chriſt. It would however be convenient, that thoſe who have given Occaſion to theſe Diviſions, would relax of their great Rigour, allow ſomething to Peace, and reform manifeſt Abuſes.

To keep up the outward Union of this Church, Obedience to one Sovereign Pontiff, who ſucceeded St. *Peter* in the Government of the Church, is required. *Caſſander* owns this was the Opinion of the Ancients; and he adds, That there would never have been any

any Diſpute upon this Subject, if Popes had not abuſed their Authority, and made it degenerate into a ſort of Domination; which Abuſe has given Occaſion to ſome to own it no longer: Yet it would be eaſy to bring them back, if Popes would reduce their Power to the Bounds preſcribed in the Primitive Church, and would make uſe of it only according to the Practice of their ancient Predeceſſors, for the Edification of the Church. He adds alſo upon this Article, That it is not neceſſary, for the Unity of the Church, that the ſame Traditions and the ſame Ceremonies ſhould be obſerved in all Churches. *Caſſander* confirms this Propoſition by Paſſages out of St. *Auguſtin* and St. *Jerome*; and concludes, That ſome Ceremonies of leſſer Conſequence may be taken away, provided that Change be made by publick Authority quietly; and that Men continue ſtill united in the Faith, and in Rites eſtabliſhed by univerſal Cuſtom. He blames what they add in their Apology concerning a Spiritual Unity, to which theſe Rites, particular or general, do not contribute, becauſe it conſiſts in the Righteouſneſs of Faith, known to God. For, ſays, he, in this place we ſpeak only of that outward Society from which wicked Men are not excluded, in which the Uſe of Sacraments is neceſſary, and without which the Inward and Spiritual Unity cannot ſo much as ſubſiſt. *George Caſſander.*

The Eighth Article, *concerning Sacraments*, ſetting forth, That wicked Miniſters may validly adminiſter them, is agreeable to the Senſe of the Church. *Caſſander* adds, That Faith is neceſſary in Adults, that the Sacraments may have their Effect in them; but that however they confer Grace greater than what the Devotion and Faith of the Communicant would obtain without them; That this is what the Schoolmen mean when they ſay the Sacraments Work *ex Opere operato*; and, That the Proteſtants are in the wrong to aſſert, That it is not the Sacrament, but the Faith of the Sacrament, which juſtifies.

The Ninth Article, *of Infant Baptiſm*, not being conteſted between Catholicks and Proteſtants, *Caſſander* endeavours to reconcile it with his peculiar Opinion of the Salvation of Infants, whom their Parents intended to baptize, tho' they died without receiving it. He declares, That as to the Ceremonies of Baptiſm, he muſt think they are not abſolutely neceſſary; but that we may add to them. He mentions here the Sacrament of Confirmation, which is not mentioned in the *Augsbourg* Confeſſion. He hopes there will be no Diſpute upon this Article, if Biſhops would but adminiſter it with comely Gravity. He thinks that tho' the Ancients gave this Sacrament to Children with Baptiſm, as well as the Euchariſt; yet however we may part theſe Sacraments, and give Confirmation and the Euchariſt only to Adults.

The Tenth Article, *of the Supper*, was differently expreſſed in different Editions of the *Augsbourg* Confeſſion, as *Caſſander* obſerves. The Opinion of the Sacramentarians, and of *Calvin*, is plainly enough rejected there: But the Queſtion ſtill remains, Whether the Body and Blood of Jeſus Chriſt be preſent there only during the Reception of the Sacrament. *Caſſander* rejects that Error, and maintains that the Catholick Church has always believed and taught, "That after the Conſecration (which is made by the "Words of Jeſus Chriſt, and the Invocation of the Name of God) of the Subſtance "of Bread and Wine, it becomes the Body and Blood of Jeſus Chriſt, and the Virtue "of that Benediction is not loſt, though it be chiefly preſerved for the Uſe of the Sick. He adds, If any one is offended with the new Term *Tranſubſtantiation*, he will find that the Ancients uſed the Terms *Converſion*, *Tranſmutation*, *Transformation*, *Tranſelementation*; and though there are different Opinions about the manner how this Change is made, yet all agree, That the Euchariſt becomes the Body and Blood of Chriſt, which are preſent in an inviſible manner; That the Good and Evil eat the Body of Jeſus Chriſt, and drink his Blood, but in a very different manner, and with oppoſite Effects, the one finding there their Salvation and Life, and the other their Condemnation and Death; ſo that in one Senſe the Good only eat truly, (*i. e.*) advantagiouſly, the Body and Blood of Jeſus Chriſt, becauſe they abide in him, and he in them. Then he explains the different Senſes in which theſe Words, *The Bread is the Body of Jeſus Chriſt*, are taken, and rejects the Senſe of the *Ubiquitarians*.

Caſſander finds Fault, in the Eleventh Article of the Confeſſion of *Augsbourg*, That Confeſſion is ſeparated from the Sacrament of Pennance, which is a new way of ſpeaking. What they add, That there is no need of reckoning up all our Sins, may, according to him, have a good Senſe, if it be underſtood of unknown Sins, or which we do not remember, or of a too ſcrupulous Enquiry into the Circumſtances of Sins. But he would not have it underſtood of thoſe mortal Sins which we ought to diſcover to

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our Spiritual Phyſician. He thinks there would be no Diſpute about this Article, if only wiſe, prudent and experienced Men, were employed in taking Confeſſions.

In the Twelfth Article, *of Pennance*, he finds Fault with their putting Faith as a part of it. He allows of Satisfaction, which the *Augsbourg* Confeſſion rejects, and explains it thus, That tho' the bare Death and Paſſion of Jeſus Chriſt be an abundant Satisfaction for all our Sins; and that it is by Virtue of this Satisfaction that our Sins are remitted, as well with Relation to the Guilt, as to the Eternal Puniſhment; yet it is certain that God demands of Sinners, who have committed great Crimes, that they ſhould Weep, Faſt, Pray, give Alms, and ſhew Marks of a Heart truly Penitent, and of a Change of Life. When we perform theſe Duties, we are ſuppoſed to ſatisfy God, not by offering up theſe Actions to him as a ſufficient Price for the Remiſſion of Sins, but becauſe God requires them of thoſe whom he intends to make Partakers of the Satisfaction of his Son. And theſe Acts of Pennance are ſaid to appeaſe the Wrath of God, and to redeem us from our Sins; becauſe, when they are made by the Motion of the Holy Spirit, they ſerve to obtain Forgiveneſs of Sins; they ſecure us from the Puniſhment with which God would have puniſhed the Sinner; and they leſſen the Remainders of Sin. Now theſe Actions are performed by Penitents, either voluntarily, or by Order of the Miniſters of the Church; and they are either publick or ſecret. In the Primitive Church they were publick for great Crimes; but that Cuſtom is ſince almoſt entirely aboliſhed, and they have been changed into ſecret Pennances, impoſed by the Tribunal of Pennance. Indulgence was formerly a Relaxation of one part of the Canonical Puniſhment, which has ſince been transferred to the Pennances and Satisfactions now impoſed; and the Power of granting them is ſolely lodged in the Pope. *Caſſander* thinks it would be adviſable if they were in ſome meaſure corrected and moderated.

He does not reject the Thirteenth Article, *of the Uſe of the Sacraments*; but he thinks it is better expreſſed in the *Ratisbon* Project of Union, where it is ſaid, That the Sacraments are principally inſtituted for Two Ends: Firſt, To be Signs and (as it were) Pledges of Union between the Members of the Church: Secondly, To be certain and effectual Signs of the Will and Grace of God towards us, to ſanctify us, and to aſſure us that we have received Grace: And laſt of all, To ſtir up in us Faith and Charity. Concerning the Number of the Sacraments, he ſays it is certain that there are Two principal ones, Baptiſm, and the Body and Blood of Jeſus Chriſt: That Confirmation is joined to Baptiſm: That this is it which made the Ancients reckon Two or Three Sacraments: That they never aſſigned the Number of the reſt: That *Peter Lombard* was the firſt who divided the Sacraments into Seven: That this Number having been receiv'd, ought ſo much the leſs to be conteſted, becauſe Holy Actions, conſidered as Sacraments, are authorized by the Holy Scriptures, and have been called Sacraments by the Ancients: That the Schoolmen themſelves did not all believe theſe Sacraments to be of the ſame Nature, ſince *Peter Lombard* denies that Marriage confers Grace, and *Durandus* ventured to ſay, That Marriage was not a Sacrament in the ſame Senſe with the reſt.

The Fourteenth Article, *That no Man ought to teach in the Church if he be not lawfully called*, admits of no Difficulty; but he does not ſufficiently explain what relates to the Sacrament of Order. *Caſſander* ſays ſomething of it, and propoſes, as a very proper Method to retrench abundance of Abuſes, That the great Number of uſeleſs Prieſts ſhould be leſſened; That no Man ſhould be Ordained without an Eccleſiaſtical Title, according the Sixth Canon of the Council of *Chalcedon*; and that they ſhould chooſe Men of a Spotleſs Life.

The Fifteenth Article is *of Eccleſiaſtical Ceremonies*. He diſtinguiſhes them into Three Sorts: I. Rites which cannot be obſerved without Sin. *Caſſander* allows that in ſuch a Caſe they ought not to be practiſed; but then denies there are any ſuch in the Church. He owns there are ſome, in which Abuſes have crept, which ought to be reformed: But then he affirms, that, according to the Intention of the Church, there is nothing impious in theſe Practices. II. Thoſe which are in themſelves indifferent, and uſeful for Government: The Article in the Confeſſion admits ſuch. III. The laſt ſort of Rites mentioned in the Confeſſion, is of thoſe Uſages which are in themſelves indifferent; but then ſome Worſhip, Merit, or Neceſſity, has been attributed to them. *Caſſander* ſays this Third Sort ought not to be diſtinguiſhed from the Second; becauſe, if theſe Uſages are uſeful for the Publick, they ought to be obſerved, and the falſe Opinion which Men may entertain of them ought to be corrected. He adds, That the Catholicks do not believe that theſe Practices do of themſelves merit Grace or Remiſſion of Sins,

Sins, or that we ought to place our Confidence in them; but that they uſe them, that by theſe Exerciſes the Fleſh may be ſubmitted to the Spirit, that ſo it may the more eaſily obey the Law of God: And as to the Neceſſity attributed to them, ſeveral Divines are perſwaded, that Humane Laws, which relate not to God or our Neighbour, oblige not under Pain of Sin; and that the Intention of thoſe that made theſe Laws was not that they ſhould oblige upon all Occaſions; and that they may be diſpenſed with when the Cauſe of the Law ceaſes. *George Caſſander.*

The Sixteenth Article, *concerning Magiſtrates and Civil Laws*, has no Difficulty. *Caſſander* there only obſerves, That it is in the Power and the Duty of Chriſtian Kings and Princes to cauſe the Laws of the Church to be obſerved, and to watch over Diſcipline.

The Seventeenth Article, *concerning the Second Coming of Jeſus Chriſt*, he paſſes over, as being ſuſceptible of no Controverſy.

The Eighteenth is *of Free-will*. *Caſſander* makes the whole Controverſy conſiſt in knowing what the Free will of Man can do towards acquiring of Righteouſneſs before God. Hereupon he finds, that St *Thomas*, and the Generality of Divines, maintain, That Free-will can do nothing towards Righteouſneſs, unleſs it be moved and driven forward by the Grace of God, to whom we ought not to oppoſe the particular Sentiments of ſome Divines, who are not followed. He ſpeaks very wiſely of Predeſtination. "We ought, ſays he, to treat of this Queſtion, which has raiſed ſo many Quarrels among the Learned, with ſo much Moderation and Prudence before the People, that it may augment Piety, and ſtir up rather than extinguiſh a Paſſion for doing Good, give Confidence in Grace, and Hope in Glory, and not caſt Men into Deſpair: For this Grace of Predeſtination is ſo much recommended in Scripture, and in Eccleſiaſtical Writers, only that thoſe who have Faith in Jeſus Chriſt, and that practiſe the good Works which it inſpires, may not attribute that Advantage to themſelves, but acknowledge that they owe it to God, referring it to the Grace of Predeſtination, and conſequently do not glory in themſelves, but in God; to the end that thoſe who are piouſly enclined may make their Calling and Election ſure by good Works, and keep up the Confidence which they have in their Predeſtination and future Gloriſication; becauſe theſe Things are ſo joined and united together, that we cannot come at the Grace of Juſtification to eternal Glory, but by the Practice of good Works. For Predeſtination conſiſts in God's reſolving to give the Grace of Juſtification, and of Perſeverance, to thoſe whom he has predeſtinated to Glory. This Doctrine of Predeſtination ſerves alſo in thoſe who are moved to Repentance and Piety, to teach them, and to give them a Confidence, that theſe Motions are Signs of their Predeſtination, and that if they continue in this Diſpoſition, they ſhall certainly enjoy Eternal Life; and ſo by this means they will be more enflamed to exerciſe Works of Piety, when they ſhall know that their Labour will not be in vain, by the Help of God; and that he who has begun this good Work in them, will accompliſh it for the Day of Jeſus Chriſt.

The Nineteenth Article, *That God is not the Author of Sin*, is not diſputed.

The Twentieth, *of good Works*, was explained in the Sixth.

The Twenty firſt is *concerning Worſhipping of Saints*. The Confeſſion of *Augsbourg* makes it to conſiſt in the Imitation of their Faith, and their good Works. The Apology allows Three Sorts of Honours to Saints: I. Thankſgiving immediately to God for the Favours he has ſhewn to Saints; with a Commendation of thoſe Saints who have been faithful in their Gifts. II. Confirmation of our own Faith. III. Imitation of their Faith and Virtues. *Caſſander* adds, That the Honour paid to Saints ſeems principally to conſiſt in having a Veneration for them, in celebrating their Memory, in praiſing and honouring them; but in a very different manner from that by which we honour God: He thinks there is no Diſpute upon this Head. But then there remain Four Queſtions: I. Concerning Invoking them. II. Concerning their Merits and Interceſſion. III. Concerning the Honour paid to their Relicks. IV. Concerning their Images. As to Invocation and Interceſſion, the Apology of the *Augsbourg* Confeſſion allows, That Angels pray for us; and that Saints pray in Heaven for the whole Church: But it rejects Invocation, becauſe it is not commanded in Scripture. *Caſſander* ſays, That tho' it is not commanded there, yet it is ſufficient that it is not there forbidden: That this was a Practice received and approved by the ancient Fathers, who would not have admitted of a Doctrine or a Practice contrary to the Evangelical and Apoſtolical Doctrine: That it is not contrary to the Office of Mediator, given to Jeſus Chriſt,

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Chriſt, who is ſtill the ſole Mediator, tho' the Saints pray for us: That Prayers addreſſed to the Saints, are carried to God: That good Things are directly asked of God as the Fountain; and that Saints are only deſired to pray to God for us: That it is neceſſary to pray to God, but not ſo neceſſary to pray to Saints. *Caſſander* alſo ſhews, That the Merits of Saints may be admitted without doing any Injury to the Merits of Jeſus Chriſt; and that there is no queſtion but God confers Graces upon Members of the Church, in Conſideration of the Merits and Prayers of other Members of that ſame Body. But then he owns, that the Superſtitions, which are but too common, ought carefully to be avoided; ſuch as I. The Falſe Confidence which impious and wicked Men have in the Merits and Interceſſion of the Saints. II. The Choice which ſome People make of particular Saints for their Patrons, in whom they have more Confidence than in Jeſus Chriſt. III. The aſcribing to Saints a Power of Sanctifying and Redeeming, and of attributing Titles and Honours to them, which only belong to God. As to the Worſhipping the Relicks of Saints, *Caſſander* obſerves, That it is very ancient in the Church; That Publick Meetings were held upon that Account; and that Sacrifices were offered to God in the Places where they were buried. He confeſſes, that in theſe laſt Times Men have fallen into ſeveral Exceſſes concerning the Worſhipping of Relicks, ſome in putting too much Confidence in them, and ſome in impoſing falſe Relicks for true. He obſerves alſo, that the Cuſtom of expoſing the Bodies of Saints upon Altars, is but of late. Concerning Images, he ſays, That it is certain that Chriſtians were for ſome time without Images in Churches; That afterwards they were ſet up to repreſent Sacred Hiſtories, or Holy Perſons; but that they did not worſhip them of a long time; That if they adored the Croſs, that Adoration was carried up to Jeſus Chriſt. He acknowledges however, that a convenient Worſhip may be paid to Images, if we honour them as Signs and Monuments of the Saints, and ſhew them Reſpect on the Score of what they ſignify and repreſent; provided we abſtain from exceſſive Worſhip; that we attribute no Virtue or Divinity to them; and conſider them as we do Writings and Words that pleaſe us, by putting us in mind of abſent Things, or Perſons which we love and honour.

Upon the Twenty ſecond Article, *of Communion under both kinds*, he ſays, That he could wiſh that ancient Cuſtom were reſtored. He is poſitive however, that the Ancients did not believe that there was ſo great a Connexion between the Two Parts of the Sacrament; that one cannot be abſolutely ſeparated from the other; and that any one kind is not the true Sacrament. He blames thoſe therefore that ſay, That this Separation is Impious and Sacrilegious for any Cauſe whatſoever. Laſtly, he ſays, That Peace and Unity ought not to be broken upon that Account. Concerning the Adoration of the Euchariſt, he ſays, That Jeſus Chriſt, God-Man, being in that Sacrament, it ought moſt certainly to be adored, but ſo as that the Adoration may not reſt in the Sign, but be carried to the Body of Jeſus Chriſt; tho' the Sign being Sacred, deſerves alſo to be reſpected. He does not approve of carrying the Holy Sacrament in Proceſſion; and he thinks that that Cuſtom, which has been but newly taken up, ought to be laid down. He commends and confirms the Cuſtom of Anointing the Sick with Holy Oil. He allows Two Effects to that Unction, Forgiveneſs of Sins, and the Refreſhment of the Sick Perſon; and he could wiſh it might not be deferred to the Point of Death; and that it might be given before the Communion.

The Twenty third Article is *of the Celibacy of the Clergy*. *Caſſander* declares, That it is not without great Reaſon that the Fathers of the Church believed, that none but chaſt Men, and Obſervers of Celibacy, ought to be admitted into Holy Orders. I. That being Holy and Pure, they might ſerve the Church in Purity. II. To hinder that Avarice which the Care of breeding up Children, and maintaining a Family, muſt occaſion. III. That being delivered from the Cares of Marriage, they might adminiſter Holy Things with more Attention and Eaſineſs. Thoſe therefore, ſays he, who accuſe the Church of prohibiting Marriage by this Law, are in the wrong, becauſe it gives all the Faithful a Liberty to Marry, if they do not voluntarily undertake ſuch an Employment as requireth Celibacy. Yet he owns, that we muſt confeſs that in theſe laſt Times Men have been to blame when they have made this uſeful Law an Occaſion of failing to Marry, in Ordaining young Men without previous Trials, and in bearing with their Irregularities. To remedy theſe Diſorders, he thinks it would be convenient to reſtore the ancient Uſage, That no Man ſhould be Ordained Prieſt that had not been bred up from his Youth in the Church, and paſſed through all the Degrees of the Miniſtry, and was Thirty Years of Age, and had lived all that time in Chaſtity. That if

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that Practice could not be revived, then he thought Men might be left to their Liberty of admitting married Men into the Priesthood, and of relaxing the Severity of the ancient Law. *George Cassander.*

The Authors of the Confession of *Augsbourg* complain, in the Twenty fourth Article, of their being falsly accused of abolishing the Mass. *Cassander* takes notice, that they do indeed recite the Words of Jesus Christ true, but then they recite them Historically, and without believing that by these Words the Body of Jesus Christ becomes present; wherein they leave the Custom of the Primitive Church, and, which is horrible, make it appear to be Idolatrous. The *Augsbourg* Confession treats the Opinion of the Merit and Application of the Mass as false and impious, and reproves the Doctors who say, That it justifies *ex Opere operato*. *Cassander* explains this Opinion thus; That the Consecrated Body and Blood of Jesus Christ have a Virtue of Sanctifying, not upon account of the Merit of the Consecrating Priest, but by reason of the Covenant of Jesus Christ who has instituted this Action; so that the Action of the Minister does only apply, and give to those that are disposed to receive it, that Grace which is annexed to the Body and Blood of Jesus Christ which was offered for us. *Cassander* disapproves of that great multitude of Masses, which are said so negligently only to gain Money: He thinks that Scandal might be remedied if fewer Masses were said, and they were said with more Respect: He thinks it would be sufficient if upon Sundays and Holidays one or two Masses were said for the People; and that they ought to be instructed to hear Mass with greater Piety: That since formerly no Man assisted at Mass that did not Communicate, all Men that assist now ought to be in a Condition to offer Sacrifices with the Priest, and to participate in the Divine Sacraments, either by actual receiving, or at least by a religious Desire. He approves of *Cajetan*'s Opinion, That it would be convenient that the publick Prayers which are said at Mass were recited rather in the Vulgar Tongue than in Latine, that the People might understand them. He is very large upon the private Masses, in which no Man assists, and where only the Priest communicates: He maintains, That it would be much better if the Mass were celebrated only before the People, and that at every Mass the Eucharist were given to the Assistants. He does not however entirely condemn this Practice, though he wishes the old one were restored. He shews, That the Eucharist is an Oblation and a Sacrifice which consists in the Representation or Commemoration of the Sacrifice of the Cross, the Victim of which is in Heaven, and is also present in the Supper, whereby the Faithful desire of God, That he would be pleased to make the Virtue and Grace of that Eternal Victim, salutary and effectual for the Necessities of Soul and Body, both of the Living and of the Dead. This is not therefore a Sacrifice different from that upon the Cross, but is the Representation of this Sacrifice continued in Heaven by Jesus Christ the Eternal Priest, which does not procure for us a new Remission of our Sins, but makes that once made upon the Cross effectual to us Here he explains the Canon of the Mass, and justifies it in all its Parts.

Concerning *the Monastick State*, he says, it is not the Institution which has made it odious; but it is the Abuse which has been made of it: That the Rules of Monks are not a different Evangelical Rule, but a way of Living proper to observe the Rule of the Gospel by. That Monastick Practices consist either in Austerities of mortifying the Flesh, or in the Practice of Evangelical Counsels, or in Usages of less Consequence, such as particular Habits or Ways of Living, *&c.* which may contribute to keep up Modesty, Order and Humility. He shews, That Vows are not forbidden; and then deplores the Abuses and Irregularities committed among the Monks; and says, They ought to be corrected, but without destroying the Monastick Order. Formerly Monks were not Clerks; but then some Clerks were willing to live as Monks, in common: This was the Original of Canons; these Canons degenerating, Canons Regulars came into their Places. *Cassander* despairs of restoring the ancient Institution of Canons; he only wishes such Remedy might be applied, as the Time could bear.

Upon the Article *of the Power of the Church*, he shews, That it must be granted, that Bishops have a Power of making Ecclesiastical Laws. He owns, That Moderation ought to be observed in Laws, and Abuses ought to be reformed. Lastly, he repeats the Methods that he had set down in the beginning, and in his Tract *De Officio Viri Pii*, of coming at Peace and Re-union.

Cassander confirms what he had said before, *of the Usefulness of restoring Communion under both kinds*, in a Discourse on purpose; where he sets down at length the Reasons and Citations which may be proper to authorize Communion under both kinds: He

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anſwers the Inconveniencies which are urged againſt the Practice at large, and gives Reaſons why he thinks it proper that it ſhould be revived.

His *Catalogue of the Illuſtrious Men of the Old Teſtament*, is an Abridgment which he drew up of ſome Lives, ſome ſingular Actions, and ſome remarkable Events mention'd in the Old Teſtament.

Caſſander alſo wrote ſeveral *Letters* to the ableſt Men of that Time: Of theſe there is a Collection in the laſt Edition. Theſe are ſome which relate to Eccleſiaſtical Matters.

The Second is written to the Biſhop of *Munſter*: Therein he declares, That he does not think that in the Euchariſt the Fruit of the Death of Jeſus Chriſt is only received, without his Body and Blood; but on the contrary, That he believes, that the Fruit of the Death of Jeſus Chriſt is only received, becauſe his Body and his Blood are then alſo received.

The Third is alſo upon the ſame Subject. He there blames the Author of a Paper, which, according to *Bertram*'s Notion, diſtinguiſhed the Body of Jeſus Chriſt received in the Sacrament, from the Body of Jeſus Chriſt born of the Virgin. He is for laying the Diſtinction, not upon the Thing given, but upon the Manner in which it is given.

In the Fifth, he bewails the Diviſions of the Church.

In the Sixth, directed to *Franciſcus Balduinus*, he diſapproves of Biſhops impriſoning and condemning to Death perſons accuſed of Hereſy.

In the Ninth, he deſcribes a Conference which he had with a young Anabaptiſt of the Sect of the *Mennonites*, who had been condemned to Death, and executed, which he diſapproves.

In the Thirteenth and Fourteenth, he expreſſes his amazement, that his *Notes upon the Hymns* were put into the Catalogue of prohibited Books by the Univerſity of *Louvain*; and defends what he had ſaid concerning St. *Catherine*. In theſe two Letters, and in the next, he ſpeaks of the *Mozarabic Miſſal*, which he ſent for to *John Du Moulin*.

He ſets forth, in the Sixteenth, ſome ways of reforming the Church. The *Publick* ones he reduces to Three Heads: Firſt, The taking away of Scandals and Abuſes, being conformable to the ancient Canons; taking care, that thoſe that are promoted to any Dignity give Examples of the Piety and Innocence which they teach; and that all the Faithful may embrace and practiſe Charity. Secondly, That in the Ceremonies of the Church, ſuch a Chriſtian Moderation may be obſerved, as the ancient Fathers, and even ſome Schoolmen, have preſcribed. Thirdly, That great Prudence and Reſervedneſs be uſed in Diſputations: That Men abſtain from uſeleſs Queſtions, and that nothing be taught but what is proper to augment Piety and Charity, and to procure Mortification of the Fleſh and a new Life: That Men found their Doctrines upon the Holy Scriptures, explained according to the Senſe put upon them by the Catholick Church: That when Men refute Errors ſolidly and ſtrongly, they ſhould treat Perſons charitably. *Private* ones may be reduced to Two Heads: Firſt, Wholſome Admonitions performed with Charity and Moderation. Secondly, Such Puniſhments of Hereticks as may hinder them from corrupting others, and yet give them time to repent.

In the Eighteenth, he treats of the Diſtinction of the Sacredotal Habits.

He defends himſelf, in the Nineteenth, concerning the Articles which the *Louvain* Divines had blamed and cenſured in his *Notes upon the Hymns*. The Firſt is about Images. The Second is about his ſaying, That the Communion of the Blood of Jeſus Chriſt was formerly called Confirmation; and what he had ſaid in favour of Communion under both kinds. The Third is about his manner of explaining the Words uſed in the Invocation of Saints, *Ora pro nobis*, i. e. *Would to God that the Saints might pray for me*. And laſtly, about what he had ſaid of Merits, That they are not the Cauſes of Eternal Life, but the Signs, the Occaſions, the Ways.

The Twentieth is an Anſwer to *Cox* Biſhop of *Ely*, who had conſulted him about the Image of the Crucifix. He Anſwers, That all Men know how much the Primitive Chriſtians reſpected the Sign of the Croſs, which they painted, and placed in Prophane and Sacred Places, before the Uſe of other Images was introduced. He concludes, That this Cuſtom being very old, ought not to be accuſed of Superſtition. What he could wiſh for, is only this; Firſt, that Croſſes were made like that on which Jeſus Chriſt was faſtned, with a Board on the Middle, on which his Feet were placed, as St. *Irenæus* and St. *Gregory* of *Tours* repreſent it: Secondly, That ſome Paſſages in the New Teſtament were written round the Croſſes; in which the Myſteries of the Croſs are mentioned, and which might explain their Signification.

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He treats alſo of the Queſtion concerning the Meriting of Saints in the Thirty fourth. *George Caſſander.*

In the Thirty ſeventh, he draws a lively Deſcription of the State of Religion at that Time in *France*, divided into Three Parties; The Firſt, of *Zealous Catholicks*, at the Head of whom he places the Cardinal of *Tournon*; Next, the *Hugonots*, headed by the Prince of *Condé*; Next, the *Reconcilers*, headed according to him by the King of *Navarre* and the Queen, among whom he reckons the Biſhop of *Valence*, Chancellor *de l'Hôpital*, *Paul Fox*, Drs. *Eſpencæus* and *Salignac*, and alſo the Cardinal of *Lorrain*. He obſerves, there were in *France* Three Principal Controverſies; of the Form of Publick Prayer; of the Rites of Baptiſm; and of the Maſs.

In the following Letters he ſpeaks of the Colloquy of *Poiſſy*; of his Book, *De Officio Viri Pii*, and of *Calvin*'s Quarrel with *Balduinus* about it.

In the Forty firſt, he commends a Regulation that was made at *Bruges* by the Magiſtrates for the Maintenance of their Poor.

In the Fifty firſt, he deſcribes the Spirit and Character of the Anabaptiſts.

In the Sixty ſecond, he explains himſelf about the Form of the Euchariſt. He ſays, the ancient Latine and Greek Churches believed, that Invocation and Prayer ought to be joined to the Words of Jeſus Chriſt for Conſecration, though the later Latine Authors and the Schoolmen make the Form of the Euchariſt to conſiſt in the ſole Words of Jeſus Chriſt.

In the One hundred and ſixth, he anſwers what Dr. *Heſſels* had written againſt his Book, and there declares, That he never pretended to take a Third Party between the Catholick Church and the Proteſtants; and that he is perſwaded, that there is not any Salvation out of the Catholick Church, which is founded upon a Rock which the Gates of Hell can never overthrow, though they have attacked it, and done it a Miſchief.

In the One hundred and eleventh Letter, he produces a Papal Breve to the Eccleſiaſtical Electors of *Germany*, in which he gives them Permiſſion to make Choice of Prieſts to whom they might give a Power to adminiſter the Communion under both kinds in their Dioceſes.

In the One hundred and thirteenth, he ſends *Pamelius* a Catalogue of Authors and Books, which treat concerning the Rites of the Church.

Laſt of all, *Caſſander* ſhews in ſeveral of his Letters an ardent Deſire to procure the Peace of the Church and the Re-union of Proteſtants; in ſeveral others he defends himſelf againſt what had been written againſt his Books; in others he bewails the Calamity of the Times: He complains, That both Catholicks and Proteſtants declare againſt him, becauſe he does not carry things to Extremities: He juſtifies himſelf from ſeveral Reproaches thrown upon him, and often ſpeaks of his being afflicted with the Gout, with which he was continually tormented.

After theſe Letters come two Conferences which *Caſſander* had with two Anabaptiſts; one of whom ſeemed perſwaded with his Reaſons; the other continued obſtinate in his Error.

Caſſander's other Pieces are wholly prophane. They are theſe; *Elogies of illuſtrious Italians and Romans*; *A Panegyrick upon the City of* Bruges; *Tables containing Rules and Precepts of Rhetorick and Logick*. *Valerius Andreas* makes mention likewiſe of *A Treatiſe concerning the Art of Preaching*; *Of the Reduction of Greek and Roman Money to that of Flanders*; with *A Collection of Common Places out of the Comedies of* Plautus: Printed by themſelves.

George Caſſander underſtood Greek, and ſpake Latine purely and nobly; He was ſolidly learned, and had throughly ſtudied Eccleſiaſtical Antiquity and the Controverſies of his own Times. The flaming Zeal which he had for the Re-union and the Peace of the Church, made him yield too much to the Proteſtants, and led him to advance ſome Propoſitions that were too bold. But he always kept in the Communion of the Catholick Church; He declared, That he ſubmitted to its Judgment, and openly condemned the Authors of the Schiſm and their principal Errors. He was a gentle, humble and moderate Man, Patient under Afflictions, and entirely diſintereſted. In all his Diſputes he never ſhew'd any Sharpneſs or Animoſity: He never returned Injury for Injury; and neither in his Manners nor in his Writings was there ever obſerved any Footſteps of Preſumption or Arrogance. He avoided Glory, Honour or Wealth, and lived Privately and Retir'dly, having no other Thought nor Wiſh but to procure the Peace of the Church; no Employment but his Study; no Buſineſs but to compoſe Books which might be profitable to the Publick; and no Paſſion but that of Knowing and Teaching the Truth.

JOHANNES HESSELIUS.

John Heſſels.

JOHN HESSELS of *Louvain*, born in 1522, was, after he had gone through his Philoſophical and Theological Studies in the College of *Arras* in *Louvain*, called to the Abbey of *Parc*, of the Order of the *Premonſtratenſes*, near that City, to read Lectures of Divinity to the Monks of that Abbey. Having acquitted himſelf with Honour of that Employment for Eight whole Years, he took his Doctor of Divinity's Degree, and was choſen to be Principal of a ſmall Theological College that was newly erected in *Louvain*. *Martin Rithovius*, then *Regius-Profeſſor in Divinity*, being made Biſhop of *Ipres*, *Heſſels* was made his Succeſſor, and filled that Poſt with great Reputation. In 1563. he was ſent, with *Michael Baius* and *Cornelius Janſenius*, afterwards Biſhop of *Gaunt*, to the Council of *Trent*. When the Council was over he returned to *Louvain*, where he continued to oppoſe the Hereticks, both *vivâ voce* and in *Writing*. At laſt, being worn out with continual Labours, oppreſs'd with Sickneſs, and ſeized with an Apoplexy, he gave up his Soul to God, *November* 7. 1566. being Forty four Years old.

The moſt conſiderable of *Heſſels*'s Works is his large Catechiſm, which is not only a bare ſhort Expoſition of Catholick Dogmes, but a Dogmatical and Moral Body of Divinity. It is divided into Four Books. I. Upon the Apoſtles Creed. II. Containing an Expoſition of the Lord's Prayer, and the *Ave-Maria*. III. Upon the Decalogue. IV. Upon the Sacraments. This Laſt is not finiſhed, and treats only of the Sacraments of Baptiſm, Confirmation, and the Euchariſt. There is Reaſon to lament that our Author's Death hindred him from making an End of this Work, which might have been of wonderful uſe for Prieſts who have not very much Erudition, to have ſerved as Models of ſuch Inſtructions to them as they are obliged to make to the People whom they guide. There is ſcarce any thing of the Author's in this Work; He uſes the very Words of Councils and Holy Fathers, particularly of St. *Auguſtin*, to explain the Chriſtian Doctrine; and for that purpoſe he choſe out the nobleſt and the cleareſt Paſſages, which he ſo well underſtood to join together, that when one reads the Text, it ſeems to be the ſame Author that ſpeaks, though the Margin tells the Authors and the Books from whence they are taken. He is larger in the firſt Book, upon the Articles of the Church and the Communion of Saints, than upon the other Articles of the Creed. When he explains the Lord's Prayer, he ſays excellent things concerning Prayer; and in his Explication of the *Ave-Maria*, he gives the Bleſſed Virgin the Praiſes ſhe deſerves. In this Place we may learn how to commend the Virgin *Mary* as we ought. The Explication of the Decalogue is preceded by a Treatiſe of Laws. What he ſays upon the Decalogue is a good Sum of Morality. Laſtly, in what he ſays upon the three Firſt Sacraments, he teaches the principal Things concerning which the Faithful ought to be inſtructed. In this Work he meddles not with Subtile and Scholaſtical Queſtions; nor does he handle Queſtions throughly as has been done ſince: He contents himſelf only with propoſing things proper to inſtruct and edify the Faithful. This Work, part whereof had been Publiſhed before, was Printed entire at *Louvain* in 1571. and has been Printed ſeveral times ſince in ſeveral places.

Heſſels wrote beſides ſeveral Polemical Tracts, namely, *Proofs of a Corporal Preſence of the Body and Blood of Jeſus Chriſt in the Euchariſt, with an Explication of Paſſages objected by Hereticks*: Printed at *Louvain* in 1564.

A Treatiſe *of Invocation of Saints*, againſt *John Monhenius* and his Adverſary *Artopæus*, in which he produces the Tradition concerning the Invocation and Interceſſion of Saints; and in the Preface explains ſome general Difficulties concerning Prayer. There he ſhews, That God grants to Prayer, what he would not grant if Men did not pray to him; That a Man that prays is not abſolutely certain that his Prayer is heard; and that all that pray in an unknown Tongue are not Hypocrites: Printed at *Louvain* in 1564.

A Refutation of the new Faith called Special, againſt Monhenius; in which he proves, That the Faith by which every particular Man certainly believes that his Sins are forgiven him by Jeſus Chriſt, does not juſtify, becauſe that Faith may be found in Hereticks; That beſides, this Perſwaſion is capable of removing wholeſome Fear; That it attributes to Man what belongs only to God, by making him the Infallible Judge of the Bottom of Mens Hearts; That it is not reconcilable with the Effects of Prayer, Baptiſm, the Euchariſt, Pennance, and the Keys of the Church; and overturns the Word of God: This Treatiſe was Printed at *Louvain* in 1565 and 1568.

Heſſels's *Diſcourſe of the perpetual Firmneſs of the Chair of St.* Peter, *and of its Indefectibility* was Printed with the former. He owns there, That ſome Popes have erred as to their

their particular Faith, either in the Anſwers which they have given as private Men, or in pronouncing upon Things which had been deceived already. But he maintains they have never been deceived when they made a ſolemn Deciſion with the Advice of Biſhops and Cardinals, concerning a Queſtion newly raiſed upon a Point of Faith, which they have propoſed to the whole Church as a Doctrine which ought neceſſarily to be believed. He obſerves, That the Holy See does not lightly nor eaſily condemn a Man for Hereſy. He ſhews by the By, That Kings cannot be Heads of the Church, nor Maſters of Religion. *John Heſſels.*

The Treatiſe *of the Sacrifice of the Euchariſt*, in which he proves, That the Oblation af the Euchariſt is a propitiatory Sacrifice, and refutes a German Confeſſion of Faith, was Printed at *Louvain* in 1567.

One may alſo rank among *Heſſels*'s Polemical Tracts, that which he wrote againſt *Caſſander*'s *De Officio Viri Pii & vere Pacis amantis*, under the ſame Title: Printed at *Louvain* in 1565. He there reproves *Caſſander* for giving private Men a Liberty to judge of Doctrine, to continue in a Communion different from that of the Church of *Rome*, and to believe, that Piety and true Religion may be in ſeveral Communions. He affirms, That the Knowledge of the true Church is not leſs neceſſary for Salvation, than that of a Creator and Redeemer; and that whoſoever condemns the Church cannot be ſaved. He owns nevertheleſs, That a Turk who ſhould believe in God and Jeſus Chriſt, though he ſhould be in an Error, yet if it is without Obſtinacy, may be ſaved. He accuſes *Caſſander* of deſiring to introduce a Third ſort of Chriſtians, who approve neither of Catholicks nor Hereticks: He rejects theſe Mediators, and compares them to thoſe who gave Hereticks and Gentiles hopes of Salvation. He reproves alſo the Opinion of *Caſſander* concerning the Salvation of Children who die unbaptized, whom their Parents intended to have baptized.

This is not the only Tract which *Heſſels* wrote againſt *Caſſander*; he alſo fell upon his Diſcourſe concerning Communion under both kinds, and maintains againſt him, in a Book Printed in 1573. That Communion under the ſole Species of Bread, is as effectual, and confers as much Grace, as that adminiſtred under both.

He defended alſo the Uſage of the Church in performing its publick Offices in Latine, which the People do not underſtand. This Tract was Printed in 1567.

We ought not to forget the *Cenſure of ſome Hiſtories of Saints*, written by *Heſſels*, which *Motanus* Printed with his Martyrology at *Louvain* in 1568. and which was afterwards annexed to the laſt Edition of *Heſſels*'s Catechiſm. By thoſe ſmall Notes he ſhew'd himſelf a Critick as well as a Divine.

To theſe Works we may add *A Commentary upon the Paſſion of our Lord*, Printed at *Louvain* in 1568. and *A Letter about the Conception of the Bleſſed Virgin*, Publiſhed by *Schutingius* in his Second Tome of his *Bibliotheca Eccleſiaſtica*.

Laſtly, *John Heſſels* wrote Commentaries upon St. *Matthew*'s Goſpel, Printed at *Louvain* in 1572; upon the Firſt Epiſtle to *Timothy*; upon the Firſt general Epiſtle of St. *Peter*, *ibid.* in 1568; upon the General Epiſtles of St. *John*, at *Doway* in 1599. and at *Antwerp* in 1601. Theſe are all the Printed Works of this Author, who was certainly one of greateſt Ornaments of the Univerſity of *Louvain*; not ſo much for his Eloquence, his Knowledge in the Tongues, and his deep Erudition, as for his ſolid Judgment, his wiſe Diſcernment, his Love for the Church and for Truth, his Conſtancy in Labour, and the Uſe which Men have made and may ſtill make of his Works.

We have obſerved already, That this Man ought not to be confounded with the other *John Heſſels*, a Doctor alſo, and Profeſſor in *Louvain*, who was ſent before this Man to the Council of *Trent*, in which City he died *January* 5. 1551. Some aſcribe to this laſt the Commentaries upon *Iſaiah* and St. *Paul*, which are Printed under the Name of *Adam Saſbouth*. Nothing is Printed under his Name but a Diſſertation concerning *Nectarius*'s Abrogation of Confeſſion: He preſented that Tract to the Council of *Trent*, and it was Printed after his Death at *Antwerp* in 1564. It is in the Preface to that Edition, that it is ſaid, That the Commentaries which are Printed in *Saſbouth*'s Name, were *Heſſels*'s and not *Saſbouth*'s; becauſe *Saſbouth*'s only dictated to his Society the Explications of *Heſſels*'s, which he had heard, and which he ſo perfectly remember'd, that he uſed the very ſame Words, as, ſays the Author of that Preface, thoſe have found who have compared thoſe Commentaries with *Heſſels*'s Writings.

It appears by his *Diſſertation upon the Hiſtory of Nectarius*, that he very well underſtood the ancient Diſcipline of the Church. He unravels the Notions of the *Novatians* perfectly well, with the Cuſtom of the ancient Church concerning Pennance, and the Hiſtory of the Abolition of the Penitentiary's Office by *Nectarius*. He produces the Words

John Hessels.

Words of *Socrates* and *Sozomen*, and explains them. He solves them by saying, That *Nectarius* did not take away Confession, but only that Custom, which was crept in, of having but one Priest appointed to hear Confessions. He wrote purely and politely.

BARTHOLOMÆUS DE LAS CASAS.

Bartholomew de las Casas.

BARTHOLOMEW DE LAS CASAS, Bishop of *Chiapa* in *North America*, was of *Seville*, where he was born in 1474: His Family was very considerable in that City. At Nineteen Years of Age he followed *Antonio de las Casas* his Father into the *Indies*, whither he went in 1493 with *Christopher Columbus*. At his return into *Spain* in 1498 he continued his Studies which that Voyage had interrupted, and made great Progresses, not only in Divinity, but also in the Civil and Canon Laws. Then he went into the Church, and returned into *America*, where he staid in *Hispaniola*; and being Ordained Priest, was obliged to accept of the Cure of *Zaguarama*, in the Isle of *Cuba*, which he quickly quitted, that he might labour after the Liberty of the *Indians*, whom the *Spaniards* treated in a most cruel manner. He made for that purpose a Voyage into *Spain*, and laid the Cruelties that were exercised upon the *Indians* before the Emperor *Charles* V. letting him know, That that Barbarity was as prejudicial to his State, as it was contrary to Religion. He was sent back into the *Indies* with Orders to inform himself of the Conduct of the Governors, and to give an Account to the Council of *Spain*; but all his Care proved successless. Then it was that he took the *Dominican* Habit, and afterwards procured several Establishments for his Order in *Peru*. Being returned into *Spain*, he acted with so much Zeal, and made such lively and moving Remonstrances to *Charles* V. that that Prince called a Meeting of Prelates and of learned and pious Men at *Valladolid*; where Regulations were drawn up to Remedy the Disorders committed in the *Indies*, which he confirmed by his Edict given at *Barcelona* in *December* 1542. These Regulations were published in the *Indies*, but were never executed; and the Spanish Governors, or rather the Tyrants of that Country, went on still exercising their Rapines and Violences. *Bartholomew de las Casas*, then nominated to the Bishoprick of *Chiapa*, continued still to inform the Court. There was at that time one Dr. *Sepulveda*, who, gained by some *Spaniards* that had tyrannized in the *Indies*, wrote a very elegant Book in Latine, by way of Dialogue; in which he undertook to prove, That the *Spaniards* Wars in the *Indies* were very just, and founded upon a Right which they had to subdue the People of that new World: That the *Indians* were obliged to submit themselves to the *Spaniards* to be governed by them, because they were less Wise and less Prudent; and that if they would not voluntarily submit to their Domination, they might be constrained by force of Arms. That Doctor, to add greater weight to his Argument, declared, That his whole Aim was to settle the Right which the Kings of *Castile* and *Leon* had to seize upon their Fee [*Domaine*] of the *Indies*. He presented his Book to the *Royal Council*, and demanded with great Earnestness leave to Print it. The Council having several times refused it, he had Recourse to some of his Friends that were in the Emperor's Court. The Bishop of *Chiapa*, who was returned from *America* in 1551. being well informed of the Steps of *Sepulveda*, and being perswaded that his Book tended to authorize all the Cruelties exercised in the *Indies*, opposed its being Printed; and represented the ill Consequences which its Publication might have. The Members of the *Council-Royal* seeing that this matter was purely Theological, remitted the Examination of *Sepulveda*'s Book to the Universities of *Alcala* and *Salamanca*. Those two Universities declared, That it ought not to be Printed, and that its Doctrine was not Sound. *Sepulveda* sent his Book to *Rome*, and had it Printed there. The Emperor having notice of it, sent express Orders to forbid it, and caused the Copies to be seized. But since they could not hinder the spreading several Copies in *Spanish* among the People, the Bishop of *Chiapa* thought himself obliged to Answer it in Defence of the *Indians*.

The Emperor being desirous to put an end to this Dispute, order'd *Sepulveda* and the Bishop of *Chiapa*, to be cited, to give their Reasons before the *Royal Council* of the *Indies*, and sent *Dominico Soto* to be a sort of Arbitrator between the two contending Parties, who spake several days together before the Council. The Bishop of *Chiapa* alone took up Five Audiences; after which, *Soto* made a summary Report of the Reasons of both sides, much more favourable to the Bishop of *Chiapa* than to Doctor *Sepulveda*. The Council ordered the Bishop to put all his Reasons in Writing, and to

send

ſend a Memorial of them to the Emperor: He did ſo, but the Buſineſs continued ſtill undecided. *De las Caſas* ſeeing then no hope of ſucceeding in his Deſign of eaſing the *Indians*, ſurrendred his Biſhoprick into the Pope's Hands; and died ſome Years after at *Madrid*, in the Year 1566. being 92 Years old. *Bartholomew de las Caſas.*

This Biſhop drew up ſeveral Memorials in Defence of the *Indians*, and againſt the Cruelties which the *Spaniards* exerciſed againſt thoſe poor People; ſome of which were Collected and Printed in *Spaniſh* at *Seville* in 1552, Entituled, *A ſhort Narrative of the Deſtruction of the* Indies, *collected by Biſhop Dom. E.* Bartholomew de las Caſas, *of the Order of S.* Dominic. This *Collection* was Tranſlated into *French* by *James de Miggrode*, and Printed in 1582: It was alſo Publiſhed in *Latine* at *Francfort* in 1598; and in *Italian*, Tranſlated by *James Caſtellani*, at *Venice*, in 1643. There have been lately made a new *French* Tranſlation, Printed at *Paris* in 1697. [and at *Amſterdam* in 1698.]

This *Collection* contains, Firſt, *A Relation of the Cruelties and Tyrannies exerciſed by the* Spaniards *in the Kingdoms and Provinces of the* Indies. The Author does not content himſelf with writing of them in general, but enters into the Detail of what they did in every Province. One ſees there that theſe firſt Conquerors of that Country were Men without Faith, without Law, without Mercy, without Religion, who minded only the ſatisfying their inſatiable Avarice: That no Violence, no Rapine, no Inhumanity was left unpractiſed: That when they were glutted with the Blood of thoſe poor *Indians*, they deſtroy'd ſome by the Sword, others by Fire; That they maſſacred infinite Numbers; That they tore many to pieces by Dogs, and put others to Death by Puniſhments, (the very Recital of which ſtrikes Horrour) without ſparing Women or Children: That they reduced them all to a cruel Slavery: That they entirely diſpeopled the Country, waſted and ruined numbers of rich and mighty Kingdoms: and in ſhort, were more Inhumane and more Barbarous towards theſe People, than if they had been the wildeſt of Beaſts.

The Second Piece in this *Collection* is a Letter upon the ſame Subject; to which is annex'd, a Memorial addreſſed to the Emperor by *Bartholomew de las Caſas*; in which he repreſents the Injuſtices, Vexations and Cruelties, committed upon the *Indians* by the *Spaniſh* Governors of thoſe Countries; and ſhews, That that uſage is contrary to the true Intereſts of the State, to Juſtice and Religion; and to the Memorial joins theſe Thirty Propoſitions which follow.

I. The Pope of *Rome*, Canonically elected to be the Vicar of Jeſus Chriſt, and St. *Peter's* Succeſſor, has received his Authority and Power from Jeſus Chriſt himſelf; and this Power extends to all Men, Faithful or Infidel, in things relating to Salvation, and the Ways of eternal Life: But we ought to obſerve, That this Power ought to be differently exerted upon Infidels, who never entred into the Church by Baptiſm, and who never have yet heard ſpeak of Jeſus Chriſt and the Catholick Faith, than upon thoſe who are now Believers, or have been ſo formerly.

II. St. *Peter* and his Succeſſors have contracted an indiſpenſable Obligation, founded upon a Divine Precept, to procure the Publication of the Goſpel, and the Propogation of the Chriſtian Faith throughout all the World, that all Infidels may be brought to the Knowledge of the true God, when there ſhall be any hope of their not oppoſing the Promulgation of the Faith and the Doctrine of the Goſpel.

III. The Pope can and ought, by the Authority of his Apoſtolical Miniſtry, to ſend able Miniſters out of all the States of Chriſtendom, to Preach the Doctrine of Jeſus Chriſt over all the World: He can alſo, by Virtue of his Power, oblige them to accept of this Miſſion and Employment: And they alſo are reciprocally obliged to accept it, and to obey the chief Pontiff, as they would obey Jeſus Chriſt.

IV. Among all the Miniſters who are choſen to publiſh the Catholick Faith, and to convert Infidels, Chriſtian Kings can contribute more towards it than any other Men; becauſe their Power, their Strength and Temporal Riches, are great Helps to preſerve and defend the Miniſters of the Church, and to furniſh them with Means of attaining the End which they propoſe to themſelves.

V. The chief Pontiff, by the Authority which Jeſus Chriſt has given him upon Earth, ought to exhort Chriſtian Princes to contribute their utmoſt to remove the Obſtacles which may hinder the Publication of the Chriſtian Faith; and to employ their Money in ſending their Subjects who are capable of inſtructing Infidels. The Pope can alſo in ſome meaſure oblige Chriſtians to contribute, according to their Abi-

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lities, towards the Expences which are neceſſary for the Support of the Miſſionaries, according to the Neceſſity which they have in the carrying on ſo Pious a Work.

VI. Neither Kings nor Princes ought to thruſt themſelves into this Miniſtry without the Participation of the Holy See, and the Vicar of Jeſus Chriſt: And if any King ſhall think himſelf obliged, for the good of his Kingdom, to ſend Goſpel Labourers to inſtruct Infidels, he ought to conſult the Pope, who will uſe ſuch Means as he ſhall think moſt proper.

VII. To avoid Confuſion, the Vicar of Jeſus Chriſt may diſtribute among Chriſtian Princes the Kingdoms and Provinces of Infidels, of what Sect ſoever they may be; recommending to them Zeal for the Augmentation of Faith, and an ardent Application to the Enlargement of the Catholick Church and of the Chriſtian Religion, to the Converſion and Salvation of Souls, as the only End they ought to propoſe to themſelves.

VIII. In making this Diviſion the Pope ought not to have the Advancement of the Honours, Titles, Riches and States of theſe Princes at all in view; he ought to think of nothing but the Converſion of Infidels, ſince that is the only Intention of Jeſus Chriſt: In truſting to them the Care of getting Souls inſtructed, he lays a painful and dangerous Burthen upon them, for which they ſhall be obliged to render a very ſevere Account at the Judgment Seat of God. This Employment relates more to the Profit of Infidels, than to the particular Intereſt of Chriſtian Princes.

IX. Chriſtian Princes ought ſtrictly to have nothing elſe in view but the Service of God, and the Advancement of the Catholick Church, when they apply their Care to the Propagation of the Chriſtian Faith; they ought to propoſe no temporal Advantages to themſelves; becauſe all earthly Things are tranſitory, and little worth. However it would not be juſt for them, if they can do any thing to the Advantage of their own States by procuring the Advancement of the Kingdom of Jeſus Chriſt, to neglect ſo favourable an Opportunity, provided it be without doing any notable Prejudice to the Infidels and the Princes that govern them.

X. Infidels that live in Countries far diſtant from *Europe*, and who have never heard ſpeak of Jeſus Chriſt and of the Chriſtian Religion, have their lawful Kings and particular Princes, who are of natural Right the Lords of the Countries where they command: They have Right to make Laws there, and to ſettle every thing that is neceſſary for the well governing of their States: They cannot be driven out, nor deprived of the Goods which they poſſeſs, without hurting the Law of Nations, and the Law of God.

XI. The Opinion contradictory to the Principle now laid down, is pernicious and erroneous; and thoſe that ſhall obſtinately defend it, will expoſe themſelves to the Crime of Hereſy: It opens a Gate to all manner of Iniquities and Impieties, Robberies, Plunderings, Violences, Tyrannies, and irreparable Miſchiefs and very grievous Sins, which diſhonour the Name of Jeſus Chriſt, hinder the Progreſs of the Catholick Faith, and might plunge Mankind in infinite Misfortunes, with the unavoidable Ruine of Souls redeemed by the Blood of Jeſus Chriſt. In a word, it would be a means to ſtifle all Senſe of Piety, Humility, Evangelical Gentleneſs, and all Chriſtian Virtues; to introduce in their Places, Cruelty, Perfidiouſneſs, Revenge, and all thoſe Vices which are directly contrary to the Maxims of the Goſpel.

XII. Unbelieving Princes ought not to be deſpoiled of their States for the Crime of Idolatry, nor for any other Sins, be they never ſo grievous; nor can their Subjects be at all deprived of their Goods and Dignities for the ſame Crimes.

XIII. We have no Right to puniſh Idolaters for the Sin of Idolatry, nor for any other Sins which they have committed, be they never ſo heinous and enormous, during the time of their Infidelity, and before they have voluntarily been Baptized: There is no Tribunal, nor Judge in the World, who has a Right to diſturb them upon that Account, unleſs they directly oppoſe the Publication of the Goſpel, and after they have been admoniſh'd for it, they obſtinately hinder it out of pure Malice.

XIV. Pope *Alexander* VI. under whoſe Pontificate the *Weſt-Indies* were diſcover'd, was indiſpenſably obliged, and under pain of contravening the Divine Command, to chuſe a Chriſtian King; to whom he might commit the Charge of providing that the Goſpel ſhould be Preached in that new World, and the Univerſal Church, the Catholick Faith, and the Worſhip of God advanced, and taking Care of the Converſion and Salvation of the People that inhabit this new World, and of all things neceſſary to attain that End.

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XV. King *Ferdinand* and Queen *Isabella* his Wife had particular Privileges, preferably to all other Catholick Princes, to engage the Vicar of Jesus Christ to chuse them, rather than the other Princes of *Europe*, to trust them with the Care of causing the Catholick Faith to be published in the *Indies*: And without any other Motive he might, by the Authority which God had given him, invest them with that Dignity, and constitute them Ministers of the Apostles in the *Indies*. Among other Privileges which are particular to them, their principal Title is, That they had been at infinite Pains to draw Kingdoms, which they Inherited from their Ancestors, from the Hands of Infidels and Mahometans, Enemies of the Catholick Faith: For that intent they exposed their Royal Persons and their own Blood, when they endeavoured to re-enter the Kingdom of *Granada*, which lawfully belonged to them; which at last they happily reduced under the Yoak of Jesus Christ and the Catholick Church. Besides, they sent out the Illustrious *Christopher Columbus* at their own proper Expences, whom they honour'd with the Title of First Admiral of the *Indies*, when he had discover'd those vast and rich Regions.

XVI. The Vicar of Jesus Christ might chuse them as very proper to establish Christianity in the new World, in the same manner as the Pope accepted the Emperor to be his Son, that he might be the Defender of the Catholick Faith; but if this Choice should in time become prejudicial to the Establishment of the Faith, the Pope might without doubt revoke it, by the Authority which God has given him. By the same Principle the Pope may, under Pain of Excommunication, forbid other Christian Princes to send Missionaries into the *Indies*, without acquainting the Holy See; and those that shall contravene this Prohibition will offend God very grievously.

XVII. The Kings of *Castile* and *Leon* are lawful Princes over several Lords and Kings of the new World; to them belongs the Universal Jurisdiction over the *Indies*.

XVIII. The Sovereign Empire which the Kings of *Spain* have over the *Indies*, obliges the Natural Kings of those subject Nations to submit themselves to the Jurisdiction of the King of *Spain*.

XIX. All the Kings, Natural Lords, Cities, Communities, and People of the *Indies*, over whom the Kings of *Castile* have lawfully acquired Rights, ought to acknowledge them as their lawful Lords in the manner aboveſaid, after they have freely and of their own Wills embraced the Catholick Faith and Baptism; but before they received it, and before they submitted to Christianity, and before the Kings of *Castile* had acquired any thing over them, they depended upon no Tribunal, nor Jurisdiction of any Judge whatsoever.

XX. The Kings of *Castile*, are obliged, *Jure Divino*, to chuse and send into the *Indies* Ministers that are capable to preach the Gospel and the Catholick Faith, and to exhort all the People of the new World to embrace the Faith of Jesus Christ, and to seek after all just and necessary Means towards the attaining of that End.

XXI. The Kings of *Castile* have the same Power, and the same Jurisdiction over these Infidels, even before their Conversion, which the Pope had over them as Vicar of Jesus Christ; because they are charged with the Care of carrying to them the Light of the Gospel, and of sparing nothing towards the Conversion of these Idolaters.

XXII. The way of establishing the Faith in the *Indies* ought to be conformable to that which Jesus Christ took to introduce his Religion into the World; (*i. e.*) it ought to be gentle, peaceable, and full of Love: Humility, and the good Examples of a holy and regular Life, ought to be used to invite Infidels, especially the *Indians*, who are naturally gentle and easie, to submit to the Yoak of Jesus Christ: They ought to be also engaged by Presents, letting them partake of our good Things with cheerfulness, without concerning our selves after their Riches. Hereby they will easily perswade themselves that the God whom the Christians Worship, is good, just and merciful; they will more easily submit to his Doctrine, and they will forsake the Worship of their false Divinities without trouble.

XXIII. To desire to subdue the *Indians* at first by force of Arms, is a way directly contrary to the Law of God, which is full of Gentleness, Meekness and Charity. On the other side, the other Method is that which *Mahomet* followed, and which the *Romans* took before him, to waste and subdue the whole World. The Turks and Moors observe that Method to this very day; but it is unjust, tyrannical, infamous, un-

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worthy of Chriſtians; and would cauſe infinite Blaſphemies againſt the Name of Jeſus Chriſt and the Chriſtian Religion, as we have ſeen by Experience, when the *Spaniards* did ſo much torment the *Indians*: They believe that the God whom we adore is the moſt unjuſt, the moſt mercileſs, and the moſt cruel of all Divinities; and conſequently, the way of Arms and Rigour would be an invincible Obſtacle to their Converſion.

XXIV. The Infidels will always oppoſe thoſe who will enter into their Country by Right of Conqueſt; ſo that to go about to ſubdue them, as a proper Means to Convert them is to loſe time, and to ruine ſo holy an Enterpriſe.

XXV. Ever ſince *Chriſtopher Columbus* diſcovered the *Indies*, the Kings of *Caſtile* have always expreſly forbidden their Subjects to make War upon the *Indians*. The *Spaniards* could never ſhew any Power, or Permiſſion given them by their King, to commit any Hoſtilities in the new World: If they ſhew any ſuch Powers, they are falſified, or have been ſurreptitiouſly obtained, upon falſe and forged Informations, that ſo they might run away with the Riches of the *Indians* unpuniſhed, or elſe make them Slaves. The Kings of *Spain* have often renewed their Ordinances upon that Matter, to put a ſtop to the Cruelties and Violences which might have been committed towards the *Indians*.

XXVI. Since they have never built upon the Authority of the Prince, nor upon any lawful Cauſe of making War upon the *Indians*, who lived peaceably upon their own Lands, and never did any harm to the *Spaniards*; all the Conqueſts which they have made, or ſhall hereafter make in the *Indies*, are null, unjuſt, tyrannical, condemned by all Laws, and by Divine and humane Right. To prove this Propoſition, we need only ſhew the Proceſſes made againſt them, ſtill to be ſeen in the Archives of the Council Royal; or thoſe which may be farther made at every turn, ſince Heaven and Earth cry out againſt the Violences which they have committed againſt the *Indians*.

XXVII. The Kings of *Caſtile* are obliged by the Laws of God to eſtabliſh ſuch good Government in the *Indies*, as may enforce the Obſervation of the Laws and good Cuſtoms of the *Indians*, and aboliſh their ill Ones, which are not very numerous; that ſo nothing may be ſuffered againſt good Manners, and good Polity. The beſt way to effect this, is to publiſh the Goſpel; that is the way to preſerve the Intereſts of the King and the *Indians* all at once.

XXVIII. The Devil cannot invent any thing more pernicious to the Deſtruction of this new World, and to the Deſolation of the Nations which dwell in it, and the Diſpeopling of ſuch beautiful Kingdoms in a little time, now filled with great Numbers of Inhabitants, than the Diviſion which the *Spaniards* have made of thoſe Nations, which they have claimed to themſelves, and have treated as hungry Wolves do the Sheep. This Diſtribution is the crueleſt ſort of Tyranny that could ever have been invented. 'Tis this which hinders all theſe Nations from receiving the Chriſtian Faith and Religion; becauſe the *Spaniards* employ them night and day in the Mines, and in all manner of Labour: They force them to carry very heavy Burdens 40 or 50 Leagues together; ſo that their Condition is worſe than that of Beaſts. The *Spaniards* alſo raiſe new Perſecutions againſt thoſe *Indians* who go to the Religious Men to receive the Lights of the Goſpel, becauſe they are afraid of having Witneſſes of their Violences, Cruelties and Robberies.

XXIX. The Diviſion which the *Spaniards* make of the *Indians* among themſelves, as if they were Beaſts, was never commanded nor allowed by the Kings of *Caſtile*, ſince the *Spaniards* went into the *Indies*: They were far from allowing a Government ſo unjuſt, tyrannical and deſtructive of the People of this new World.

XXX. From all that I have ſaid we may conclude, That if the Sovereign Demeaſn of the *Indies* belongs only to the Kings of *Caſtile*, the Conqueſts which particular Men make for themſelves are unjuſt and tyrannical; the Partitions which they have made between themſelves are founded upon no lawful Right; and thoſe who uſurp the Lands of the new World, without the Conſent and Authority of the Prince, are real Tyrants, ſince they act directly againſt his Orders, and againſt the Regulations of his Council-Royal, which are notoriouſly known, ſo that no Man in the *Indies* can pretend Cauſe of Ignorance.

The Fourth Piece which is in the Collection we ſpeak of, is the Report which *Dominico Soto* made to the Council of *Spain*, of the Diſputation and Reaſons of Dr. *Sepulveda* and the Biſhop of *Chiapa*. This Report contains a faithful Abridgment of their Reaſons; and therefore I thought my ſelf obliged to ſet it down at length.

Moſt

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" Most Illustrious, Magnificent, and Reverend Lords and Fathers, you have commanded me to set down succinctly the Summary of the Dispute between the famous Doctor *Sepulveda* and the Bishop of *Chiapa*, without adding any thing of my own, or concerning my self to find out Reasons to confirm their Opinions. The Point which you would be satisfied with in general, is, to consider what Methods ought to be taken to preach the Catholick Faith in the new World, which has been lately discovered by God's Permission; and to examine how the Emperor may subdue those Nations without hurting his Conscience, by conforming himself entirely to Pope *Alexander*'s Bull. We ought to examine, Whether the Emperor can justly make War upon the *Indians* before he preaches the Faith of the Gospel to them? and whether those People will be in a better Condition to receive the Light of the Gospel after they have been subdued by Force of Arms? Whether they will be more tractable and teachable, and better disposed to receive the Impressions the *Spaniards* would give them, and reject their own Errors to embrace the Gospel Truths? Doctor *Sepulveda* maintains, That this War is not only allowable and lawful, but also necessary. The Bishop of *Chiapa* is of a contrary Opinion: He pretends that this War is unjust, and an invincible Obstacle to the Propagation of the Faith in the *Indies*.

" *Sepulveda* builds his Opinion upon Four principal Reasons: The First is founded upon the enormous Crimes which the *Indians* have committed, and do commit still every day, especially their Idolatry, and several unnatural Actions: The Second is taken from the Barbarity and Stupidity of the *Indians*, who might be civiliz'd under the Government of so polite a People as the *Spaniards*: The Third relates to the Faith, which might be more easily published to the *Indians* when once they were subdued: The Fourth is taken from the cruel Usage which the *Indians* give to one another, by massacring each other, in order to sacrifice to their false Divinities. He confirms his First Reason Three ways: First, by Examples and Authorities taken from Scripture: Secondly, by Suffrages of Doctors and Canonists: Thirdly, by an Enumeration of the enormous Crimes which the *Indians* commit. He cites a Passage out of *Deuteronomy* (*Deut.* xx. 10.—13.) to explain how they ought to make War against the *Indians*. The Words of Scripture are these; When you present your selves to attack a Place, you shall at first offer Peace to the Inhabitants; and if they accept it, and open to you the Gates of the Town, you shall do them no Harm, but receive them as your Tributaries. But if they take up Arms to defend themselves, you shall put all the Soldiers to the Edge of the Sword, *without sparing Women or Children.* (a) This Doctor adds, That that Passage ought not to be taken literally; nor ought the *Indians* to be used with such Rigour, tho' the Scripture says in another place, *You shall do the same to all the Towns which are very far from you.* The Gloss understands this Passage of different Religions: Whence he concludes, That we may lawfully declare War against Nations that profess a Religion different from our own.

" To this the Lord Bishop answers, That God did not command the *Israelites* to make War upon the *Infidels* and the *Gentiles*, in order to punish them for their Idolatry. The Lord named exactly Seven Nations, the *Canaanites*, the *Jebusites*, &c. which are mentioned in the Seventh Chapter of *Deuteronomy*, which possessed the *Land of Promise*, which was promised to *Abraham* and to his Posterity. It is true however that God was willing to punish the Idolatry of those Infidel Nations, by abandoning them to the *Israelites*. But then if God had resolved to punish them only because they were Idolaters, he would have punished all the Nations of the Earth in the same manner, since all were engaged in the same Sin: And yet God particularized Seven Nations, which he gave up to the Arms and Wrath of the *Israelites*, to shew that he delivered them up to their Enemies, rather to accomplish the Promise which he made to *Abraham*, than to chastise Idolaters. God also expressly forbad the *Israelites* to do any Harm to the *Edomites* and *Egyptians*, who had received them, when as yet they were Strangers in their own Country.

" Secondly, That the Passage in St. *Luke*, Chap. xiv. where 'tis said, *Compel them to enter in*, ought not to be understood of an outward Constraint by War or Arms;

(a) *Sans epargner ni les Femmes, ni les Enfans.* The Text says the quite contrary. I fancy the *French* Translator mistook the *Spanish* Copy; for *Du Pin* follows his Original right. *Moses* says, *Thou shalt smite every Male with the Edge of the Sword; but the Women and the little ones thou shalt take to thy self.* Deuteronomy xx. 13, 14.

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" but that it ought to be underſtood of an inward Inſpiration, by the Motions which " God excites in the Heart, immediately, or by the Miniſtry of Angels.

" Thirdly, The Biſhop maintains, That Chriſtian Emperors never made War upon " Gentiles to oblige them to renounce Idolatry, and to bring them to the Faith: " That *Conſtantine*'s Wars were purely Political; and that thus we are to underſtand " that Paſſage in the Eccleſiaſtical Hiſtory, (*Lib.* X. *Cap* VI.) That Prince, animated " by his Piety, conquered the *Goths*, *Samaritans*, and ſeveral other barbarous Nations, " by force of Arms, excepting thoſe who ſought his Friendſhip, and deſired Peace. " He therefore having ſubmitted himſelf to the Empire of God, God, in Recompence " of his Virtue, ſubmitted all the People of the Univerſe to his Empire. *Conſtantine* " made War upon the *Goths* and *Samaritans*, becauſe they made incredible Ravages " every where: But when theſe Barbarians were at Peace with the Chriſtians, or did " them no Harm, they let them be at quiet.

" Fourthly, he adds, That if we would conquer the Pagans, we ought to do it by " the good Examples we ſet them, and not by Violence. He quotes a Paſſage in " St. *Auguſtin* to this purpoſe, who ſays, It belongs only to Mad-men and Aſſaſſins to " uſe Force againſt thoſe that are weaker than themſelves. That Father alſo condemns " thoſe who, when they could do the Pagans no Harm, offered themſelves to Death, " that they might be looked upon as Martyrs. He quotes this Paſſage out of the Seventh " Chapter of *Deuteronomy*, *When you ſhall be Maſters of the Land of Promiſe, you ſhall overturn the Altars of the Idols*; which he explains thus; Several Pagans have Idols in " their Fields, ſhall we look upon it as our Duty to break theſe Idols? We had better " pluck them from their Hearts. When they ſhall have embraced Chriſtianity, and ſhall " of themſelves voluntarily exhort us to break their Idols in pieces, we ſhall do it with " Joy. In the mean time we ought to pray for their Converſion, without being angry " with them becauſe of their Idolatry. We are not ignorant where they have hidden " their Idols; and yet we let them alone, becauſe God has not given us Power to take " them away againſt their Wills. When therefore does God give us a Power to take " them away? It is when thoſe to whom the Idols belong turn Chriſtians.

" The Biſhop of *Chiapa* alledges alſo the Example of the Apoſtles and Martyrs, who " overthrew Idols only by their Doctrine. In ſome Caſes we may make effectual War " upon Infidels; when they, for Example, violently uſurp Chriſtians Lands, as they " did the Holy Land; when they prophane our Churches; when they break our Images; when they commit great Outrages upon Chriſtians in Hatred of the Faith. The " Emperor *Conſtantine* forbad the Gentiles to preſerve their Images, for fear of ſcandalizing the Chriſtians. If God puniſhed the Crimes of the Sodomites ſeverely, it does " not follow from thence that all Sins againſt Nature ought to be puniſhed in Infidels: " We ought to admire the Judgments of God; but we ought not always to imitate " all that he does. We alſo may puniſh Infidels if they blaſpheme the holy Name of " God; or if they diſhonour Saints and the Church; if they openly hinder the Publication of the Faith; if they put its Preachers to death: But then it is not lawful " to make War upon Idolaters, barely becauſe they are Idolaters, or Sodomites, or " guilty of any other Perſonal Crime.

" Doctor *Sepulveda* ſays beſides, That the *Indians* are Barbarians, born to Slavery. " The Biſhop of *Chiapa* ſays, in Anſwer to this Objection, That it is not lawful to make " War upon Infidels with a Deſign to bring them to the Faith, which cannot be demonſtrated by natural Reaſons; but that in order thereunto the Underſtanding muſt " be led in Captivity, as St. *Paul* ſpeaks: That it is neceſſary, that thoſe who will embrace the Faith ſhould have a pious Affection to lead them thereunto; and have no " Averſion to the Preachers of the Faith, who, by the good Examples of their Lives, " ought to draw Infidels to the Doctrine which they preach to them. Now it is plain, " That War is abſolutely contrary to this End, becauſe it creates in Idolaters a Horror " of the Chriſtians, who cauſe to them ſo much Miſchief. They can only deteſt that " Law, which authorizes, as they imagine, ſuch dreadful Diſorders. The Biſhop concludes with ſaying, That we are miſtaken if we ſay that the Wars made upon Infidels " are not intended to introduce the Faith with open Force, but only to ſubdue thoſe " barbarous Nations, in order to diſpoſe them to receive the Faith voluntarily: He pretends, That that is wrong Reaſoning, becauſe War ſows Terror among thoſe People; " and that if they embrace the Faith, it is rather out of Fear than Love. Their Neighbours, who hear talk of the Violences, Robberies and Maſſacres, which the War has " cauſed, to avoid theſe Misfortunes, embrace the Faith blindly, and without knowing " what they do.

" Doctor

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" Doctor *Sepulveda* raiſes another Objection; namely, That the *Indians* maſſacre innocent People, to ſacrifice them, or to eat them. To this the Biſhop anſwers, That if the Church exhorts us to undertake the Defence of the Innocent, it ought not to be done by force of Arms: Firſt, becauſe of Two Evils we ought always to chuſe the leaſt. If the *Indians* kill and eat ſome innocent Perſons, it is doubtleſs a great Evil; but War would bring many more Maſſacres along with it: And beſides, theſe Wars diſhonour the Faith, and render Chriſtians odious to Infidels. If they kill Men to ſacrifice them, they are in ſome ſort excuſable, becauſe they are in an Error, and would never truſt Soldiers, who come to them with Arms in their Hands, to rob and to kill them, rather than to inſtruct them. Their Ignorance is their Excuſe; and conſequently we have no Right to puniſh them. *Plutarch* ſays, That when the *Romans* ſubdued the barbarous Nations which ſacrificed Men, they did not puniſh them for it; but forbad them to do ſo for the future. The *Indians* are not obliged to come back from their Errors in a Moment; the Light of Nature, which lets them know that there is a God, teaches them alſo that they ought to honour him, to thank him for Benefits received, and to pacify him for Crimes which they have committed againſt his Majeſty: Conſequently they ought to offer to him what they have moſt excellent; and ſo they are in ſome ſort excuſable if they ſacrifice Men to the Gods whom they worſhip. I ſay this Ignorance is excuſable, becauſe they have no Knowledge of the Supernatural Law. They know only the Law of Nature; and beſides, the Light of the Gentiles is obſcured by thick Darkneſs. They think they do a thing very well pleaſing to God, when they offer to him the Lives of Men. This alſo may be confirmed by the Teſtimony of Scripture, becauſe God, to try the Fidelity of *Abraham*, commanded him to ſacrifice his only Son, whom he ſo tenderly loved; becauſe God is the abſolute Maſter of the Lives and Deaths of Men. God likewiſe commanded the *Iſraelites* to redeem themſelves by ſacrificing ſome Animal. It is obſerved in Scripture, That it is impoſſible to give a greater Teſtimony of Love, than to ſacrifice a Man's ſelf for the Perſon whom he loves. Therefore, in the *Indies*, the Wives, whom their Husbands love beſt, bury themſelves with them, that they may give them the more ſenſible Proofs of their Conjugal Fidelity.

" In Anſwer to the Reaſon which Doctor *Sepulveda* alledged, That the Barbariſm of the *Indians*, who are born to Slavery, is a ſufficient Title to declare War againſt them, in order to ſubject them to the Dominion of the *Europeans*; the Biſhop of *Chiapa* ſays, There are Three different Species of Barbarians: For Firſt, That Term may be generally taken for any Nation which has ſome extraordinary Opinion, or follows any particular Cuſtoms, tho' it wants no Political Prudence to guide it ſelf in its own Affairs. The Second ſort of Barbarians is of thoſe who have no Language by which they can make themſelves underſtood: Such were formerly the *Engliſh*, who had neither Letters nor Characters to expreſs their Thoughts. The Third ſort is of thoſe who reſemble in ſome meaſure the Wild Beaſts in the Stupidity of their Underſtandings, their Brutal Inclinations, and the Extravagancy of their Cuſtoms; who wander in the Fields, without ever gathering into Towns or Cities; who have no Laws nor Policy; who obſerve nothing of what the Law of Nations preſcribes; who run at all Adventures to ſteal, or to do Violence to all thoſe that cannot reſiſt them, as the *Goths* and *Alans* did heretofore, and as ſome *Aſiatick Arabs* do to this day. It is as lawful to make War upon ſuch ſort of People, as it is to hunt Wild Beaſts; and it would be a great piece of Service to theſe Nations to bring them to Diſcipline. But tho' the *Indians* have ſome extraordinary Cuſtoms, and are not yet well poliſhed, yet we ought not for that Reaſon to look upon them as barbarous: On the contrary, they are gentle, civil, tractable; they are numerous, have Cities, and Laws, underſtand Arts, have Sovereigns, and a ſort of regular Government: They not only puniſh Sins againſt Nature, but they have Capital Puniſhments eſtabliſhed amongſt them for Crimes of leſſer Conſequence. Their Polity has its particular Rules; and ſo their Barbarity is no ſufficient Reaſon to declare War againſt them: That would be a viſible Injuſtice, and downright Tyranny; inſtead of furthering the publiſhing of the Goſpel by that Means, they would loſe all Hopes of eſtabliſhing the Faith among theſe Idolaters. The beſt Expedient would be to ſend ſome Preachers into the *Indies*, to endeavour to bring over ſome of the Principal of them to the Faith, with whom they might treat of Peace, in order to favour the Entry of the *Europeans* into the *Indies* by gentle and peaceable Ways. If there ſhould appear any Danger, they might build ſome Forts upon the Frontiers, thereby to treat with them the more ſecurely, and ſo

" bring

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" bring them to reliſh our Religion by degrees, by the good Examples which they might " give them.

The laſt Piece in this Collection is a long Memorial, which *Bartholomew de las Caſas* drew up by Order of the Council Royal of the *Indies*, to be preſented to the Emperor. He there ſhews, That it is juſt, and for the Intereſt of Religion, and of the State, not to deliver the *Indians* up to Tyrants; to preſerve their Liberties; to treat them as the reſt of his Majeſty's Subjects; to let them enjoy their Eſtates; and not to give the Fee of their Country to particular Lords, but to reſerve it for the King of *Spain*.

Upon this laſt Point this ſame Author wrote a Latine Book, to examine this Queſtion, *Whether Kings or Princes can with a ſafe Conſcience, by Virtue of any Right or Title, alienate their Citizens and Subjects from their Crowns, and ſubmit them to the Domination of any other particular Lord.* This very rare Book was Printed twice in *Germany*; firſt by the Care of *Wolfgangus Grieſteterus*; and then at *Tubing* in 1625 by *James Kyllinger*, in the Printing-Houſe of *Bernard Wildius*. *Bartholomæus de las Caſas* handles very delicate and curious Queſtions in that Book, concerning the Rights of Sovereign Princes, and of the People. Some of the Principles and Manners which he aſſerts are theſe; That in the beginning of Things Men and Goods were free: That Servitude is an odious thing, not introduced by any natural Cauſe, but by Accident: That it is not preſumed, but ought to be proved: That no Lapſe of Time preſcribes againſt Liberty: That Kings have not a direct and advantagious Royalty over the Eſtates of their Kingdoms: That they are not Poſſeſſors, nor, properly ſpeaking, Lords: That their Subjects are not their Vaſſals; but they have only a Sovereign Juriſdiction over Goods and Perſons: That when we ſay their Kingdom is theirs, we muſt underſtand that Propoſition as to Juriſdiction and Protection, becauſe the Terms *Meum* and *Tuum* do not always denote the Propriety of any thing, but ſometimes a Power to rule and govern it: That Poſſeſſors of Eſtates ought to be eſteemed Proprietaries: That the Power of Kings is for the Good of the People: That the Revenues which they enjoy as Kings, are not annexed to their Perſons, but to their Dignities: That when a King has ſeveral Kingdoms, Charity obliges them to help one another mutually, if they can do it without any conſiderable Damage; (for in ſuch a Caſe every Man owes more to his own Country than to Strangers:) That all Laws of Princes ought to have the Advantage of the People, and the good Government of the State in view. From theſe Principles he concludes, That Princes cannot alienate their Subjects upon any Pretence whatſoever, if they do not voluntarily conſent: For, ſays he, the Eſtate of the Prince is of Four ſorts; namely, Juriſdiction, or Civil and Criminal Power; what belongs to the Treaſury, *(i.e.)* the Publick Revenues of the Government, of which he pretends the King is only Adminiſtrator; the Patrimonial Revenues, which the King has by Succeſſion, or Acquiſition; and laſtly, the Goods of his Subjects, over which he has Juriſdiction. He does not think the Prince can aleniate his Juriſdiction, becauſe it is a publick Right; nor ſell it, becauſe no Price can be put upon it; nor give it away, becauſe it is no part of his Patrimony, but belongs to the Crown: Nor does he think the Publick Revenues of the Government can be alienated, or that any Preſcription is valid in ſuch Alienations: Nor does he think that any Subjects can be diſcharged from any Burthens or Tributes, to which they are obliged by the Laws of the State. He owns what is Patrimonial may be alienated; but then that is to be done with Moderation, and exceſſive Profuſion ought to be avoided; becauſe Poverty does not become a Sovereign; and it is for the Advantage of a State that the King ſhould be rich. As to the Goods of particular Men, he owns, That tho' the Sovereign be not the Maſter, yet in caſe of publick Neceſſity he may diſpoſe of them, and they are obliged to aſſiſt him. He affirms, That a Kingdom is not alienable, either whole or in part, becauſe it is a Whole whoſe Parts are mutually connected together, and which cannot be diſmembred without maiming, disfiguring and weakening the Whole. Yet he owns, That there are ſome Occaſions in which a King may alienate part of his Kingdom for the publick Good of the State, and with the Conſent of his Subjects: But then he cannot do this for the Advantage of any private Perſons, no, not of the Church, or for any Works of Piety: Much leſs can he do it to enrich or recompenſe Services done to the State, which he may do ſome other way: That he may indeed make ſome Donations to the Queen, not only of his Patrimonial Eſtate, but even of the Revenue of ſome Cities during the Queen's Life, without asking his Subjects Leave for ſo doing: That he can alſo aſſign to his Brother, and the Princes of the Blood, Eſtates in Fee to enjoy; but then he muſt have

have a Care that those Grants be not chargeable to the People. All these Maxims are founded by our Author upon Passages in the Civil and Canon Law, and upon the Authority of Lawyers and Doctors.

Bartholomew de las Casas.

THOMAS CAMPEGIUS.

Thomas Campegius.

THOMAS CAMPEGIUS, Son of *John Campegius*, the famous Lawer of *Bononia*, Brother of Cardinal *Laurentius Campegius*, went with his Brother in several Legations, and was made joint Governor with him by *Leo* X. of the Cities of *Parma* and *Piacenza*. He succeeded him in the Bishoprick of *Feltri*, and was sent by *Paul* III. as Nuncio to the Conference held at *Worms* in 1540. He was one of the first Three Bishops that were at the opening of the Council of *Trent* in 1545. and assisted at the Sessions which were held under the Pontificate of *Paul* III. He died at *Rome*, *January* 11. 1564. aged 64 Years.

Campegius wrote several small Tracts upon several Points of Ecclesiastical Polity: The most considerable and the scarcest, is that of the Authority of Holy Councils, Dedicated to Pope *Pius* IV. and Printed at *Venice* in 1561. He there treats Methodically and Briefly of all the Questions which can concern general Councils, and is not quite so partial as the generality of the Divines beyond the Mountains. The World shall judge by the Faithful Extract which I shall make of this Book. He does not undertake to lay down a Definition of a General Council, because there are so many different Opinions concerning the Conditions which are requisite to make a Council General, that it is very hard to give a Definition in which all Men will agree. As to the Causes for which Councils have been called, Refutation of Heresies and Condemnation of Hereticks is the chiefest; For though Heresies have not always been stifled by General Councils immediately, yet they have had Authority enough to extinguish them in time by little and little; though mighty Princes have supported them by force of Arms, and by cruel Actions. If Heresies of private Men have been ground sufficient to call a Council, one ought with much more Reason be called when there is a violent Suspicion that the Pope is a Heretick, or that he is defamed. King *Theodoric* called a Council to judge *Symmachus*, who was suspected of Heresy; and Roman Popes have called Councils themselves, to clear themselves from Infamy; of which we have Examples in *Sixtus* II. *Damasus* and *Leo* IV. If any Man, without a lawful and canonical Election, would seize upon the Holy See by Force and Violence, this also would be a just Cause to call a Council: And so likewise, if two Persons, chosen by two different Parties, should assume the Quality of Popes; for we see that Councils have put an End to several Schisms of Popes, such as that of *Damasus* and *Ursicinus*, *Symmachus* and *Laurentius*, *Benedict* IX. *Silvester* III. and *Gregory* VI. of *Innocent* II. and *Anacletus*; and lastly, of *John* XXIII. *Benedict* XIII. and *Gregory* XII. A Council ought to be called if an Emperor should fall into Heresy; should declare War against the Church, or should begin unjust Wars. So *Gregory* III. did against the Emperor *Leo*, *Gregory* VII. against the Emperor *Henry* IV. *Paschal* II. against *Henry* V. and *Innocent* IV. against *Frederick* III. Other Reasons of calling Councils are the Reformation of the Church; of the Manners of Ecclesiasticks, and of other Christians, and of evil Customs; Peace between Christian Princes; Crusades against Infidels; Scandal which a Pope might give to the Universal Church; if when he had secretly laid down the Pontificate, the Cardinals would proceed to a new Election, though he repented that he had so laid down; if during the Vacancy of a See the Cardinals should defer to chuse a Pope, and the Church should suffer by it; Lastly, if a Pope should be deposed without the Forms of Law.

Campegius does not think a Pope is always obliged to call a Council to decide Questions of Faith, though it be decent to consult Bishops about it. Nor does he think there is need of calling one, if a Pope turns Fool, because then the Pontifical Authority devolves upon the Cardinals. He disapproves of the Opinion of Cardinal *Zabarella*, who thinks Councils ought to be called for the Vices of Popes. He affirms, That Councils being inferior to Popes cannot impose Laws upon them, nor depose them, but that they may resist them, and command Men not to obey them in any thing which they shall command against the good of the Church.

Concerning calling a General Council, Men first ask, Whose Business it is to call one? *Campegius* says, That regularly it is the Pope's; and gives the following Reasons: First, Because in the old Law it was unlawful to call any Assembly without the Authority of the High Priest. Secondly, Because, as the Principal Person in any Church calls a Chapter;

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Chapter, and the Metropolitan aſſembles the Biſhops of a Province. ſo he that has the greateſt Authority in the Church calls an Aſſembly of the Univerſal Church. Thirdly, Becauſe Patriarchs, Biſhops, Emperors and Kings muſt be called to it; and it is the Pope alone who has Juriſdiction over them all, in Matters relating to Faith and Religion. Fourthly, Becauſe no Synod can be held without the Pope's Authority, according to the Rule produced by *Socrates*, and authorized by P. *Julius*, *Liberius*, *Innocent* I. *Leo* I. and *Pelagius*. He owns, That Emperors have called ſeveral Councils; but he thinks it was done by the Conſent and with the Authority of Popes: And affirms, That theſe Examples cannot create a Cuſtom, becauſe this is never done but out of neceſſity, and becauſe it is difficult to get all the Biſhops together any other way. If a Pope ſhould be branded with Hereſy, and it cannot be diſſembled without Scandal, he thinks the Cardinals, or the other Faithful, ought to admoniſh him to clear himſelf, by making publick Profeſſion of the true Faith; and if he refuſes, they ought to require him to call or cauſe to be called a General Council, which if he will not do, the Cardinals may do it without him. *Campegius* confeſſes, That an Heretical Pope is inferior to a Catholick Council. A ſecond Caſe in which the Cardinals have a Right to call a Council, is, when Two contend for the Pontificate, and it is doubtful who ought to be obey'd, for neither of the Two has a Power to call one; but then we ought to ſuppoſe that the Right of both is doubtful, for if one be choſen by two Thirds of the Cardinals, and the other be an Intruder, an Uſurper, and Apoſtatical rather than Apoſtolical, there would be no need of calling a Council, or at leaſt the lawful Pope ought to call it; ſo alſo, if Two contend about the Validity of an Election, and but One is in poſſeſſion, 'tis he that muſt call the Council. If in the alledged Caſes the Cardinals will not call one, *Campegius* owns it belongs to the Emperor to do it, as Protector of the Church; and if the Pope refuſes to appear, he may require him by his Mandate. Laſtly, he is poſitive, That Prelates may meet by their own Authority, even though no Perſon ſhould convoke them; and though the Pope ſhould refuſe to grant his Authority to ſuch a Council, yet againſt his Will they might proceed to enquire into the Truth, according to the Laws of God and Man.

Concerning the Time within which a Council is to be called, he makes the following Obſervations: That a ſufficient Term ought to be fixed, that all thoſe that are ſummoned may have time to come: That a Year ſeems ſufficient, but it ought not to be leſs: That this however depends upon the Will and Prudence of the Pope. He commends the Canon *Frequens* of the Council of *Conſtance*, and ſays the Method there ſet down ſhould be follow'd. He gives a Power to defer it, provided ſuch Prorogation be not to the Prejudice of the Church. He would have the Abſent ſtaid for, till there be a ſufficient Number of Prelates got together: He ſays it ought to laſt till the Buſineſs for which it is called be at an End.

Concerning the Place, he obſerves ſuch a one ought to be appointed, where Proviſions are plentiful and cheap; the Air wholſome, convenient for all thoſe that are to come thither, and to which Men may come, and ſtay there ſecurely. He prefers a Place where the Hereſy [to be condemn'd] muſt be ſuppoſed to be known. If no Place of Indiction be fixed, he thinks the Prelates are obliged to go where the Pope lives. He does not queſtion but the Pope has a Power to remove it; but then he owns it ought not to be done without Reaſon, nor provided the Hereticks will promiſe to ſubmit to the Council, if the Place be not changed. He obſerves, that Churches are the Places in which they ought to meet.

The uſual way of citing Prelates, is to ſend Letters to Metropolitans to ſummon their Suffragans: He thinks ſuch Citation may alſo be made by a ſimple Publication of the Bull of Convocation. Though every Man be not cited thrice, yet he has no Reaſon to complain of being neglected; but every Man ought to be cited thrice, before he is declared Contumacious. But according to him, *Before Biſhops had the Superiority over Presbyters, and the Church was governed by a Common Council of Prieſts, they were then admitted into Councils; which afterwards were compoſed only of Biſhops.* The Proofs which he brings are theſe, That there is a Declaration in the Council of *Chalcedon*, importing, That Councils are compoſed only of Biſhops: That in the Council of *Epheſus* an Abbot declares, That it belonged not to him, but only to Biſhops to ſubſcribe Deciſions: That St. *Auguſtin*, ſpeaking of Councils, ſays they are compoſed of Biſhops: That Presbyters aſſiſt there, but are no Judges, nor ſubſcribe in that Quality. Abbots and Cardinals ought alſo to be called and admitted; Biſhops elect likewiſe, though not Conſecrated, and Biſhops *in partibus*: Curates and Prieſts ought not to be excluded; but

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Campegius does not think the Laity ought to be admitted when Queſtions of Faith, and Spiritual and Eccleſiaſtical Matters are in agitation; *That they may be preſent, but not as Judges, but only as Witneſſes and Counſellors* (*b*). The Emperor and Kings are alſo admitted as Protectors and Defenders of the Church; but they ought not to judge and give their Opinion in Matters of Faith. Hereticks ought to be called, that they may be convinced by Reaſons and Authorities. Cauſes of Excuſe for thoſe who ought to be there, and are not, are Age, Sickneſs, Neceſſity and Poverty. He does not think a Sovereign's Prohibition is a ſufficient Reaſon; and affirms, That we ought in ſuch a Caſe rather obey the Pope than the King. Procters for the Abſent may be allowed. Thoſe who come not to the Council may be excommunicated, and deprived of their Dignities; This however is not cuſtomary, and they are contented to puniſh by Suſpenſion. *Campegius* cites on that Occaſion a Letter of *Theodoſius*'s to *Dioſcorus*, and a Canon of the Second Council of *Arles* againſt thoſe that withdraw from the Council. The Puniſhment againſt thoſe that hinder Men from coming to Council is uſually Excommunication. *Thomas Campegius.*

The Pope ought to preſide in Councils, either by himſelf or his Legates; it would be very convenient if he could be there in Perſon. The Order of the Seſſion is this: Patriarchs, Primates, Archbiſhops, Biſhops, Abbots, Generals of Orders, and Deputies of Cathedrals. Rich and Powerful Biſhops, or that have any Secular Dignity, ought not, upon thoſe Accounts, to have the Precedence over others. He asks, if the King of *France* ought to precede the King of the *Romans*? He ſays, Yes, if the King of the *Romans* is not an Aſſociate in the Empire, and ſo only deſigned for Succeſſor.

Concerning the Manner and Order of proceeding in Councils, *Campegius* obſerves, That the ancient Uſage was, for every Man to give his Vote upon Matters propoſed, and to Subſcribe his Deciſions: That oftentimes, when a Biſhop had propoſed any Thing, every one elſe gave his Conſent, by ſaying barely *Placet*. The Canoniſts ask, if a Man can give his Vote by Signs? and are divided about it. They proceeded nationally in the Council of *Conſtance*, and the Reaſon was, becauſe *John* XXIII. had all the *Italian* Biſhops at his Devotion, who were almoſt as many as all thoſe of other Nations put together. But *Campegius* does not think it adviſable for Men to proceed ordinarily in this manner; becauſe it might then ſo happen, that when one Nation has more Votes than all the reſt, yet the ſmaller Number would carry it. There is another manner of proceeding by Deputations, or by Commiſſions, which was practiſed in the Councils of *Baſil* and the *Lateran*; and there are ancient Examples of it in the Councils of *Africk*. There alſo we may ſee Examples of Conferences with Hereticks. *Campegius* thinks this is a good way before a Hereſy has been condemned by the Church, or when a whole Kingdom is plunged in Hereſy or Schiſm; but he is not for giving a Place in a Council to thoſe who maintain Hereſies already condemned: He thinks they ought to appear only as accuſed Perſons. Thoſe that attend at Councils are to enjoy the Fruits of their Benefices; yet *Campegius* does not think they ought to enjoy *Quotidian* Diſtributions, if they are not compelled by force to aſſiſt there. It is reaſonable alſo that the Faithful ſhould aſſiſt the Biſhops towards the Expences they muſt be at in the Council.

Campegius enquires whether they ſhould begin their Debates with Matters of Faith or of Manners; he concludes, they ought to begin with Matters of Faith, for the following Reaſons: I. Becauſe Jeſus Chriſt ſaid to his Apoſtles, *Go and preach the Goſpel, and teach them to obſerve all that I have commanded you*; putting thus the Preaching of the Goſpel before Inſtruction. II. Becauſe in the old Law Reformation was begun with Doctrine. III. Becauſe Jeſus Chriſt taught before he cured. IV. Becauſe it was decreed in the Council of *Chalcedon*, *Act.* 1. and 16. and in the Fourth Council of *Toledo*, that they ſhould begin with Faith. V. Becauſe the Danger is much greater and commoner in Matters of Faith. VI. Becauſe the Letters by which Councils are ſummoned, reckon Faith as the firſt Cauſes why they are called. It is objected, That Corruption of Manners has given riſe to Hereſy, and conſequently, that they ought to begin with reforming there. *Campegius* thinks this a weak Reaſon; Firſt, Becauſe Licence and Libertiniſm have been rather Conſequences than Cauſes of this new Religion. Secondly, Be-

(*b*) The French is *Qu'ils peuvent y être preſens, non pour juger, mais pour être Juges, non en qualite des Juges, mais de Témoins, & de Conſeillers.* There is a Miſtake here for certain; but where it lies I know not: I believe I have repreſented our Author's Senſe right.

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cauſe whatſoever Rules are made, Manners will not be reformed if they be not obſerved; and ſo the Objection would prove that Men muſt wait very long.

He asks, If a General Council ought to aſſume the Title of *Repreſenting the Univerſal Church*? This Queſtion occaſion'd great Diſputes in the Council of *Trent*: All the Prelates, excepting one or two, allowed indeed, that it did repreſent it; and this Truth is founded upon Authorities of Holy Scripture, the Teſtimony of the Fathers of the Church, and upon Reaſon; but it was diſputed whether it was proper to put them in, and the rather becauſe no Council had aſſumed that Title before thoſe of *Conſtance* and *Baſil*.

Campegius approves of the new Way of publiſhing Deciſions in Councils in the Pope's Name, when he is preſent there in Perſon; if he is abſent, that they ſhould be made in the Name of the Council, and afterwards confirmed and approved by the Pope. He is for ſetting the Pope's Name before the Council's, and urges a Letter of St. *Leo* for an Example of this Practice. He ſays, when the Popes ſet the Names of Councils before their own, they did it out of Humility.

Campegius confeſſes, That Councils have their Anthority immediately from Jeſus Chriſt, if the Pope be there in Perſon: But if he be not, he does not think that they have it immediately from Jeſus Chriſt, but that they receive it from the Pope, who gives them Force and Authority. To extricate himſelf from the Difficulties which may be reaſonably ſtarted againſt this Opinion, he ſtarts a frivolous Diſtinction, and ſays, That the Authority of Councils is from God, as to their Nature and Virtue, but that it comes from the Pope, as to the Perſon that acts and communicates it to the Council. Purſuant to theſe Principles, he aſſerts, That a Council has no ordinary Juriſdiction, unleſs the Pope aſſiſts in Perſon; and that in his Abſence, what it has is only Law and Cuſtom: That when the Pope is by, Biſhops are only Conſulters, not Judges: That the Council however has a delegated Juriſdiction over particular Cauſes: That it can take cognizance of civil and criminal Affairs, if the Pope does not reſtrain its Authority: That it cannot judge of ſecular Cauſes againſt the Laity, if the Emperor, Princes, or other Judges to whom it belongs to examine them, do not conſent. *Campegius* thinks Men may addreſs to a Council by way of Complaint, without obſerving the Degrees of Juriſdiction: That no Man can refuſe its Judgment: That when the Pope is preſent it can judge every thing; but when he is abſent it cannot meddle with Cauſes reſerved to the Pope: That it cannot likewiſe give plenary Indulgences, nor Diſpenſations, which are reſerved to the Pope; much leſs can it conſer Benefices in the Pope's immediate Gift; nor can it inſert any nulling Clauſe againſt the Pope, tho' it may againſt inferior Prelates: That it has no Power to reſtrain the Pope's Authority; nor, laſt of all, to make Rules contrary to his Decrees.

Campegius having thus vilify'd the Authority of a Council, by ſubmitting it to that of the Pope, makes likewiſe the Infallibility of a Council to depend upon him. He allows none in Facts, neither in Pope nor Council; but he allows it in Deciſions of Faith, made by unanimous Conſent in a Council, in concert with the Pope. If the Pope and Council ſhould be of different Opinions, that Opinion ought to be rejected which would introduce any Change upon what was already defined; and it would be great Pride (as St. *Bernard* ſpeaks) for one ſingle Man to prefer his Judgment before a whole Aſſembly, as if he alone had the Spirit of God; whereas, if the Pope would do any thing againſt the Laws of God and Nature, he ought to follow the Advice of the Council. That in Matters relating to Polity, if the Fathers of the Council would abrogate the ancient Law againſt the Pope's Will, then the Pope's Opinion ought to be ſtuck to; and if the Pope would make a new Law, provided it be juſt, reaſonable and conformable to the Laws of Nature and the Cuſtoms of the Country, and agreeable to Place and Time, it ought to be received, and the Fathers of the Council ought to be obliged to approve it.

When the Holy See is vacant by the Death of a Pope, the Power remains in the Church, according to *Campegius*, as to the Habit, becauſe it has a Power to chuſe another, but not as to the full Adminiſtration of Juriſdiction; the Council however may then iſſue out neceſſary Orders for the Government and Defence of the Church, and even provide in Caſes where the Law gives it no Diſpoſition, if they cannot be deferred without great Prejudice to the Church; but then it ought to undertake nothing without a very preſſing Neceſſity.

Laſtly, *Campegius* ſays, the Pope can Diſſolve, Tranſlate, and Prorogue a Council, provided the general State of the Church be not troubled by this Diſſolution, Tranſlation,

tion, or Prorogation; but that he cannot do it, when a Council is called for Cauſes which do not depend upon the Pope, and to which he alone cannot apply a Remedy; as if it were called for a Matter of Faith, to define in difficult Queſtions which cannot be decided without a Council, as the Extirpation of Hereſy for the purpoſe; if it is called againſt a Pope who is accuſed or ſuſpected of Hereſy; if Hereticks ſhould promiſe to ſubmit to a Council in caſe it were not changed, and there were no hopes of their Return if that Opportunity were let ſlip. *Thomas Campegius.*

The other Treatiſes of *Thomas Campegius* were Printed at *Venice* in 1555. The firſt is, *Of the Authority and Power of the Pope*, which he builds upon the following Principles: That it was neceſſary, when Jeſus Chriſt left this Earth, that he ſhould leave a Vicar to govern the Church in his room: That St. *Peter* was choſen by him for that Purpoſe: That he truſted the Care of his Flock with him, and made him univerſal Paſtor, by the Words which he ſaid to him before his Aſcenſion, *Feed my Sheep*; in which he fulfilled the Promiſe which he made to him, *Matth.* 16. *Thou art Peter, and upon this Rock I will build my Church.* For *Campegius* pretends, and proves it in a Chapter on purpoſe, That St. *Peter* was not made Head of the Church by theſe laſt Words, nor till Jeſus Chriſt commanded him *to Feed his Sheep*; that however, he was always eſteemed the worthieſt in the Apoſtolical College, to be preferred before the reſt, and conſidered as the Firſt. That the Primacy of St. *Peter* appeared remarkably after the Reſurrection, upon ſeveral Occaſions: That the Holy Fathers of the Church, out of whom he cites ſeveral Paſſages, acknowledged it: That the Keys of the Church were given immediately by Jeſus Chriſt to St. *Peter* and his Succeſſors: That he is the Rock and Foundation of the Church, and received his Power immediately from Jeſus Chriſt: That the Authority which was given to St. *Peter* belongs alſo to his Succeſſors; and that the Popes of *Rome* have only been owned by the Church as his Succeſſors, that they may aſſume the Title of *Biſhops of the Univerſal Church*: That all the Faithful are obliged to obey them: That Biſhops, Princes and Councils have ſubmitted to them: That the *greater Cauſes* have in all times been carried to the Holy See: That all the Faithful are allowed to carry their Appeals thither; and that from its Judgment there is no Appeal: That it belongs to the Pope to confirm the Elections of the Biſhops of the whole World; and that the Pope is above a General Council. *Campegius* handles this laſt Point very largely; and propoſes upon this Queſtion abundance of Objections, which he anſwers for the moſt part very feebly: He labours to explain the Decree of the Council of *Conſtance*, and to apply it only to a Time of Schiſm; though he owns withal that it may be otherwiſe underſtood: That the Council of *Baſil* believed it General; and that it would be worth while to explain it by a Declaration, ſetting forth, that it is not Obligatory, except when the Pope is fallen into Hereſy, or reaſonably ſuſpected of it; or when, upon ſeveral Perſons aſſuming the Title of Pope, it is queſtionable to whom it appertains. He concludes from hence, That the Pope cannot be depoſed by a Council for Crimes, but only for Hereſy. He propoſes alſo againſt this Aſſertion very ſtrong Reaſons, to which he gives no ſatisfactory Anſwers. He objects, for Example, That a Pope who ſhould ſell his Benefices, who ſhould put into them the unworthieſt Men; who ſhould abuſe good Men; who ſhould be tyrannical, and ſhould ſcandalize the Church by other Crimes; would be more guilty, and do more Injury to the Church, than an Heretical Pope; and conſequently, if a Pope may be depoſed for Hereſy, he may with much greater Reaſon be depoſed for theſe ſorts of Crimes, if he is incorrigible. To this he anſwers, That the Crime of Hereſy may indeed be leſs great; but then we muſt not mind the Enormity of the Crime, but the Alteration of Condition which Hereſy makes, ſince thereby a Pope loſes the Quality of Chriſtian, and becomes depoſed *de Jure*: That other Crimes may do more harm to others, but not ſo much to the Pope. No Man of good Senſe will be ſatisfied with that Anſwer; for whether we regard the Crime, or the publick Good, it will certainly hold true, That if God has given his Church a Power to depoſe the Pope upon ſome Occaſions, 'tis then when he is moſt guilty, and when his Sin can do moſt hurt to his Flock. A Pope who hates God, who perſecutes his Church, who openly overturns his Laws, is not leſs unworthy of the Name of Chriſtian, nor leſs depoſed of right, than one that is a Heretick, or a Favourer of Hereticks. Let us examine the other Solutions of *Campegius*, we ſhall ſee that they are not ſolider than this. He affirms alſo, but upon very trivolous Reaſons, That the Pope cannot voluntarily ſubmit to the Judgment of a Council. He attributes to the Holy See the Power and Right of confirming the Decrees and Acts of Councils; of rejecting ſuch as have not been held purſuant to Canonical

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Rules; of explaining any Ambiguities in their Deciſions; of diſpenſing with their Decrees; and even of revoking and aboliſhing them. *Campegius* often quotes the falſe Decretals of the Firſt Popes, to eſtabliſh theſe pretended Rights of the Sovereign Pontiff.

This Treatiſe is followed with a Diſcourſe *concerning the Duty of Chriſtian Princes*. *Campegius* cites upon this Argument that Noble Paſſage of St. *Auguſtin*, *Lib.* 5. *Cap.* 14. *De Civitate Dei*, which contains an Abridgment of all the Duties of Chriſtian Princes; and then ſets down their principal Duties particularly; ſuch as to love Juſtice; to have no End but the Good of their Subjects; to honour the Miniſters of God, and not to meddle with Things relating to Religion; to abſtain, as *Conſtantine* did, from judging of Biſhops; to undertake the Defence of Widows, Orphans, and the Poor; not to attempt any thing upon the Eccleſiaſtical Juriſdiction; not to make new Impoſitions upon Churchmens Eſtates; to ſupport their Communities; to rebuild ruined Churches; to obſerve the Laws; to prevent Civil Wars; to preſerve Peace; to defend his Subjects; to protect his Allies; to be faithful in keeping his Word and Treaties; to give Employments to Men of Merit; not to raiſe new Taxes unneceſſarily, *&c.*

Campegius proves in another Treatiſe, *That Prieſts may lawfully poſſeſs Temporal Eſtates.* There is no doubt but this was allowed them in the Old Law; and St. *Paul* commands Biſhops in the New Law to be charitable and hoſpitable, which they cannot be if they have no Eſtates. In the Primitive Church Men were promoted to Biſhopricks who had Wives and Children: Theſe, by the Laws of God and Man, they were obliged to maintain, which they could not do without Eſtates. The Goſpel teaches us, That Jeſus Chriſt had a Purſe; and when he forbad his Diſciples to have Gold or Silver, or to carry any in their Purſes, it was but for a time, and ſo long as they were not allowed to preach to the Gentiles. After his Reſurrection, Jeſus Chriſt revoked that Prohibition. Nor is it certain that he ever abſolutely forbad their having Money; and the Term *Nolite*, which he uſes, points here, as in ſeveral other places, at too great a Deſire, and an irregular Coveting of Riches, which is contrary to Salvation. He explains alſo very ſolidly other Paſſages of Scripture, which were objected to ſhew that the Miniſters of Jeſus Chriſt ought to poſſeſs no Eſtates. He ſhews in a Second Part, That they may alſo poſſeſs Temporal Demeaſnes and Lordſhips.

In his Treatiſe *of the Reſidence of Paſtors*, after having proved the Obligation they lye under to reſide upon their Benefices, he denies this Obligation to be properly of Divine Right, or ordained by the Law of God; tho' it may be called of Divine Right, either becauſe it is ordained by the Inſpiration of the Holy Spirit, or becauſe it is part of that Order which leads Men to God. He reckons up at laſt the Reaſons for which a Biſhop may be abſent from his Church.

In a Diſcourſe *concerning Plurality of Benefices*, he blames them ſeverely. He ſays it is uncertain whether this Plurality became ſo common thro' the too great Eaſineſs in Popes to grant Diſpenſations, or thro' the Importunity of the Petitioners. He thinks it would be a great Service to the Church to have them moderated, and in ſuch Diſpenſations to have Regard only to the Neceſſity or Advantage of Churches, and not to the Intereſt of particular Men. He cites ſeveral Canon Laws againſt this Plurality of Benefices; tho' he allows that there are Caſes in which it is good and honourable to have ſeveral, provided Souls do not ſuffer; as, when a Man poſſeſſes Two Benefices, neither of which are alone ſufficient to maintain and ſupport him; when Two Benefices are united; when a Prebend and a Parſonage are in the ſame Church; when the Perſon to whom ſeveral Benefices are given uſes them for the Advantage of the Church, *&c.*

In his Treatiſe *of Simony*, after having proved that it is Simony by the Law of God to receive and give Money, not only for Collation of Orders, or Benefices with Cure of Souls, but alſo of ſimple Benefices, he concludes, That the Pope would be guilty of Simony if he ſhould take Money for collating to a Benefice; tho' he would not incur thoſe Penalties inflicted by Law againſt Simoniacks, which he would incur who ſhould give him Money to obtain thoſe Benefices.

He has alſo a Tract *concerning the Inſtitution, and in Defence of Annates.* He does not found them upon the Divine Right of the old Law, by which a Tenth of the Tythes was due to the holy Prieſt; but refers their Inſtitution to the Council of *Vienne* in 1311. He thinks it would be unjuſt to refuſe this Privilege to the Pope; and that it is very reaſonable that all Churches ſhould aſſiſt him, who is Biſhop of the Univerſal Church. He acquits them of Simony, becauſe it is not the Prelate who is collated to the Benefice, who is obliged to the *Annates*; but the Church is ſubject to this Burthen, which the

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new Comer clears; and this the rather, becauſe it is not upon the Account of the *Annates* that a Benefice is given to one, and not to another, ſince they are indifferently due and payable by any Perſons that are collated to them. *Thomas Campegius.*

Reſervations of Benefices are the Subject of another Diſcourſe of *Campegius*'s: He ſays they had been uſed for 350 Years paſt; when Pope *Clement* III. who was made Pope in 1188. made a Conſtitution, in which he reſerves to the Pope the Benefices which were vacant in the Court of *Rome*: That *Innocent* III. authorized the Reſervations which were made by the Legates of the Holy Apoſtolick See, and the Mandates of Proviſion, which were yet more ancient: That in the Chapter *Porro D.* 63. we read how *Nicholas* I. reſerved to himſelf the Churches of *Triers* and *Cologne*, by ordaining, That none ſhould be choſen to them till it ſhould be reported to the Holy See: That St. *Gregory* did the ſame with relation to the Church of *Salona*, as may be ſeen in the Chapter *Salonitanæ* in the ſame Diſtinction: But theſe Two laſt Examples are not properly Reſervations. *Campegius* endeavours to prove that they are lawful by the following Reaſons: Becauſe the Emperor has a Privilege, which is allowed him by the Holy See, to put One Perſon in into every Church in *Germany* by his own Recommendation: Becauſe the Pope has a general Power over all Benefices, and can reſtrain the Right of particular ones: Becauſe it is juſt that the Pope ſhould have a way whereby to reward thoſe that have laboured for him, his Predeceſſors, and the Church: Becauſe Reſervations, being moderated according to the Law, are not very burdenſome to Collators, and do not deprive them of their Right of chuſing or collating. He adviſes the Popes to uſe their Right moderately; and ſays, that *Gratiæ Expectativæ* have been invented but ſince *Innocent* IVth's Time: And that tho' the Pope may rightly confer the Benefices of the whole World, and concur with all Ordinaries; yet it would not be honourable to uſe his whole Power, and to ſwallow up the Authority and Juriſdiction of all Biſhops, by leaving them only their Mitre and Croſs, and other outward Ornaments: Eſpecially that they ought not to give Mandates, by which a Power is given to confer One, Two, Three, or any determinate Number of Benefices, which ſhall become vacant, not only in One Dioceſe, but alſo in One Province or Kingdom; and not to ſuffer Men to enjoy incompatible Benefices by theſe ſort of Reſervations.

He wrote alſo Two diſtinct Treatiſes *concerning Penſions of Benefices, Reſervation of Profits, Regreſſes, Commendams, Unions of Churches, and Coadjutorſhips.* What he obſerves moſt ſingular of theſe Matters is this: *Concerning Penſions*, That they are not prohibited when they are erected for the Good of Peace; to end Suits which are Sincere, and not Colluſory: That *Innocent* IIId's Decree, *Ch.* 1. *Ut Eccleſia ſine Diminutione conferatur*, does not forbid Reſervations of Penſions, but only the Collator's reſerving any part of the Benefice to which he collates: That there are ſome ancient Examples of theſe Penſions: That when *Polychronius*, Biſhop of *Jeruſalem*, was depoſed in a Council, he was allowed the Revenue of Three Farms for his Subſiſtence: That we read alſo, that an Emperor and a Council allowed a Biſhop of *Crete* a Penſion of 200 Crowns a Year upon the Metropolis of *Monembaſia*. *Campegius* however adviſes, That Care ſhould be taken that the ſame Benefice be not loaden with ſeveral Penſions; and that it would be proper that the Cuſtom of transferring Penſions from one to another were aboliſhed. The *Reſervation of all the Profits* ſeems to be unjuſt; and yet *Campegius* thinks it lawful when the Pope, who has Fulneſs of Power, grants it, and he that receives the Benefice agrees to it. *Regreſſes*, or a Power of Re-uniting into a Benefice as often, and whenſoever Men will, is a new Invention: They are odious, contrary to good Manners, and tempt Men to wiſh others dead. *Campegius* therefore is not for having them granted to all ſorts of Perſons, nor upon all Occaſions, but only when it is for the Good of the Church. There are Two ſorts of *Commendams*; ſome are for the Good of the Church, others for the Advantage of the *Commendatary*: The former are ancient: Thoſe that were entruſted with a vacant Church were called Viſitors: They did not take more than was juſt neceſſary of the Revenues of a Church, but left the reſt to him that had the Titular Proviſion. Of theſe ſort of *Commendams* there are abundance of Examples in the Letters of St. *Gregory the Great*; and *Pelagius* his Predeceſſor gave before him the *Commendam* of the vacant Church of *Catania* to the Biſhop of *Meſſina*. After that, when a Man had Two Benefices, he held the one *in Title*, and the other *in Commendam*. When the Monaſtical Diſcipline grew looſe in Monaſteries, *Commendataries* were appointed to reſtore it: Theſe *Commendataries* were as it were Tutors and Curators of Monaſteries, who were to put them into Order. Theſe *Commendams*, which were but Temporary at firſt, were afterwards given for Life; and at laſt

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laſt it became Cuſtomary, that Churches once held in *Commendam* ſhould always continue ſo, as if they had changed their State. Theſe Second *Commendams* were equal to a Title, and were given to the *Commendatary* for his more convenient Subſiſtence, as the Bulls of Conceſſion ſet forth. Theſe *Campegius* thinks tolerable, provided the *Commendataries* make a good Uſe of the Revenues of the Benefices which they thus hold in *Commendam*; that they take Care the Church does not want Miniſters; that the Buildings do not fall to Ruine; and, laſtly, that they do not uſe this Artifice to poſſeſs ſeveral incompatible Benefices. There are Examples in St. *Gregory* of perpetual *Unions of Two Churches*, which are allowable in Caſes of Neceſſity or Advantage. Unions of Biſhopricks are made Three ways. I. When one Church is ſubjected to another; in which Caſe the Epiſcopal See ought to be in the Church to which the other is ſubjected. II. By uniting Two Dignities into One; in which Caſe the Chapters of both Churches ſhall be of equal Dignity. III. By making both Churches Epiſcopal; in which Caſe there ſhall be Two Sees, and One ſingle Biſhop; and if theſe Two Churches depend upon Two Metropolitans, each One ſhall preſerve his own Juriſdiction. The lawful Cauſes of Union are leſſening of Pariſhes when there cannot be Churchmen enough to ſerve both Churches, or when there is not enough to maintain them; and when a Country is impoveriſh'd, and depopulated by Wars: The Cauſes of the Union ceaſing, the Union alſo ought to ceaſe: As much as Union made for the Good of the Church ought to be commended, ſo much thoſe ought to be deteſted which are made only for the Life of One ſingle Perſon, to cover Incompatibility, or want of Age; becauſe Benefices united create no Incompatibility; and a Benefice with Cure of Souls, united to a Prebend, does not oblige a Man to be a Prieſt. There are ancient Examples of *Coadjutors* appointed in Churches. In *Euſebius*'s Eccleſiaſtical Hiſtory we find that *Alexander* was appointed *Coadjutor* to *Narciſſus* Biſhop of *Jeruſalem*; and *Theotecnus*, who governed the Church of *Ceſarea*, to *Anatolius*. St. *Gregory Nazianzen* was for ſome time his Father's *Coadjutor* at *Nazianzum*. St. *Auguſtin* was ordained Biſhop of *Hippo* while *Valerius* lived. Some Biſhops have appointed their own Succeſſors: This was forbidden by the Canons, becauſe of the Abuſes which it might occaſion. *Boniface* VIII. reſerved to the Pope a Power to appoint Coadjutors, with a Right to ſucceed. Theſe Coadjutors muſt have all the Qualities requiſite for a Benefice; and no Man can be regularly made ſo againſt his Will. A Coadjutor is not eſteemed a Biſhop: He does not enjoy the entire Revenue of the Biſhoprick: He has no Right to give Benefices; but he may perform the Epiſcopal Functions, and exerciſe the Juriſdictions. *Campegius* does not diſapprove of the Cuſtom of appointing Coadjutors to Biſhops, provided it be not done out of Conſiderations of Kindred or Family, but with a View of profiting the Church; and that Men of Worth, who can perform the Duties of a Biſhop well, be choſen.

The other Treatiſes of *Campegius* relate to the *Forum Pœnitentiæ*. The Firſt is *of Caſes reſerved to the Pope or the Biſhop*. He approves of this Cuſtom, and ſhews its Uſefulneſs. He founds the Reſervation of certain Caſes to the Pope, upon the Canon which obliges *Greater Cauſes* to be carried to the Holy See, and upon that Law in which it is ordained, That the Judges whom *Moſes* appointed over the People of *Iſrael*, were to bring Matters of Conſequence before him. Theſe Two Arguments ſeem very foreign.

Exemptions are the Subject of another Tract. The Attempts and the Negligence of Ordinaries have given Occaſion for Exemptions. *Campegius* thinks they ought not to complain that ſome part of the Care of their Dioceſes is taken off their Hands, and that other Perſons are appointed to aſſiſt them. He is not for having Monaſteries and Chapters that are exempt, treated as if they were Headleſs, ſince they have the Pope for their Head.

In his Diſcourſe *of Excommunication*, when he had proved by Paſſages out of Scripture, That the Church has a Power to excommunicate for Hereſy, and for other Crimes, he obſerves, That no Man ought to be excommunicated for ſlight Cauſes; and he ſhews, That the Church never uſes Excommunication, but for the Salvation and Converſion of thoſe whom it excommunicates. To juſtify Local Interdicts, he produces Examples, which ſhew that God ſometimes puniſhes one Perſon for another's Crimes; and the Innocent are interdicted for the Guilty, that ſo they may drive him out, and oblige him to do his Duty.

He has another particular Tract *of the Obſervation of Feſtivals*. He takes Notice, That the Command to ſanctify the Sabbath is not barely Ceremonial, but alſo Moral: That the Obſervation of the Lord's Day ſucceeded to it in the New Law: That the for-

forbidding to labour upon that Day, is not ſo ſevere nor ſo ſtrict as it was in the Old Law: That it is more eaſily diſpenſed with: That tho' we are obliged to abſtain upon that Day from Servile Works, yet we ought to perform thoſe Duties which are for the Service of God: That we ought mutually to help one another in what relates to the Good both of Soul and Body: That the Canons allow Men to bring their Harveſt under Cover, when there is Danger of its ſuffering Damage by Delay: And that if Foxes ſhould ſpoil the Lands on a *Sunday*, they might be taken, leſt they ſhould not get another Opportunity. *Thomas Campegius*

The Queſtion, *Whether a Biſhop Conſecrated by Schiſmaticks is truly a Biſhop, and can rightfully Ordain?* is the Subject of another of *Campegius*'s Tracts. He concludes in the affirmative; and grounds upon St. *Auguſtin*'s Principles, That Sacraments may be validly adminiſtred by Hereticks and Schiſmaticks.

The laſt Tract of *Campegius*'s in that Collection is upon this Queſtion, *Whether the Pope can diſſolve a Marriage contracted between Hereticks?* Before he decides that Queſtion, he lays down the following Principles: I. That the Pope can diſſolve a Marriage contracted *per Verba de præſenti*, if not conſummated; but when conſummated, he cannot. II. That there is a true and lawful Marriage between Infidels, but not perfect and indiſſoluble. III. That before the Law was written, a believing Man or Woman might Marry an Unbeliever; but this was forbidden by the Law, when there was Danger of a Jew's being corrupted by his unbelieving Wife; and that this is entirely forbidden under the Law of Grace. IV. That a Marriage contracted between a Catholick Man and a Heretical Woman, who has been baptized, is valid, nay a Sacrament, becauſe they both have Baptiſm, which is the Gate of the Sacraments; and ſo their Marriage is indiſſoluble. He concludes therefore, That the Pope cannot diſſolve Marriages contracted by Hereticks; but thinks, That he may declare ſuch Perſons incapable to contract Marriages; and then after ſuch Declaration their Marriages would be null.

There is alſo a Treatiſe of *Campegius*'s, Printed at *Venice* in 1554. to ſhew, That the Law which obliges thoſe that are in Holy Orders to Celibacy, ought not to be aboliſhed. This Author treats of every thing ſhortly and ſuccinctly, but with great Method and Clearneſs: He judges more ſoundly, and with leſs Prejudice, than moſt of the Canoniſts beyond the Mountains. He not only underſtood the Canon Law, but alſo the Principles of Divinity.

CHARLES DU MOULIN.

MAſter *CHARLES DU MOULIN*, commonly called *Du Moulin*, a famous Lawyer, and Advocate in the Parliament of *Paris*, having publiſhed ſeveral conſiderable Diſcourſes concerning the Diſcipline of the Church, which made a great deal of Noiſe, may well be reckoned among the Eccleſiaſtical Writers. He was born at *Paris* about the end of the Year 1500. He was the Son of *John du Moulin*, an Advocate, and of *Perrette Chauſſidon*. The Family of the *Moulins*, Lords of *Fontenai* in *Brie*, is Illuſtrious; and it is believed that *Charles du Moulin*'s Father was deſcended from it. When he had gone thro' his Humanity and Philoſophy Studies at Paris, he was ſent to *Orleans* to ſtudy the Law; and when he was Seventeen Years of Age, he read publick Lectures there, concerning the Tree of Conſanguinity; in which he undertook to ſhew, That the Civil Law was more equitable in that Matter than the Canon Law: I. Becauſe the Canon Law approves of Marriages contracted by the Son of the Family, without his Parents Conſent: II. Becauſe it declares, That by an unlawful Copulation, there is contracted a Diſſolving Impediment: III. Becauſe it pretends a publick Decency in bare Eſpouſals between Collateral Relations, made in Words *de futuro*. *Du Moulin* mentions alſo ſome Law Lectures which he read at *Orleans* in 1521. In 1522 he was received Advocate, and then followed the Bar; but having a Difficulty in ſpeaking, he pleaded little, and gave himſelf wholly up to Conſultations and Compoſitions. The Firſt Book which he publiſhed was in 1539. *A Commentary upon the Cuſtomary of Paris*, Dedicated to King *Francis* I. He went on to write quietly, with a general Eſteem of the Publick, till the Year 1552. when his Peace was diſturbed by a Tempeſt that was raiſed againſt him upon the Account of a Book of his, *Of the Leſſer Dates.* (c) *Charles du Moulin.*

(c) *Des Petites Dates.* The proper Meaning of the Words I know not: It relates to Abuſes in the *Datary*, eſpecially about Collation to Benefices by the Pope. All Grants in the Court of *Rome*, relating to Beneficiary Matters, are diſpatched by the *Datary*: and all the Benefices in the Pope's Gift, under ſuch a Value or Dignity, (which are given by the Pope in Conſiſtory, and for that Reaſon are called *Conſiſtorial*) are given by the *Cardinal Datary*.

Henry

Charles du Moulin.

Henry II. had publiſhed an Edict in *June*, 1550. to reform Abuſes, Frauds, Antedatings, and Forgeries, committed in the Diſpatch of Benefices in the Court of *Rome*, proceeding chiefly from their Innovation in the Uſe of the *Leſſer Dates*, and by the Knaveries of the Apoſtolical Notaries and Bankers. This Edict, which confirmed Two preceding Edicts, was verified in Parliament *July* 24. About the ſame time the King declared War with Pope *Julius* III. and by his Edict of *September* 5. 1551. forbad the carrying any Money to *Rome*. The Nuncio was obliged to retire in Diſcontent, becauſe the Parliament had iſſued out an *Arreſt* againſt him, enjoyning him to leave behind him in *France*, when he went away, the Seals and Regiſters of the *Expeditions* (*d*) which he had made during his Legation; and becauſe it had made a Decree againſt his Datary, who had allowed of a Reſignation upon a *Leſſer Date*, upon a Petition preſented to him, with a Derogatary Clauſe to the Rule of Twenty Days.

The Court of *Rome* was much diſturbed at the Regulations in the Edict of 1550. and declared, That it did not belong to the King, nor to his Parliament, to regulate Eccleſiaſtical Juriſdiction; and that this was an Attempt upon the Juriſdiction of the Holy See. *Charles du Moulin*, out of his Zeal for the King's Rights, publiſhed a Latine Commentary in 1551 upon this Edict *Of Leſſer Dates*, and againſt the Abuſes of the Court of *Rome*, and Dedicated it to *Henry* II. and had it Printed, *with Privilege*, at *Lyons* in 1552.

This Book no ſooner appeared, but it raiſed up a great many Catholicks againſt *du Moulin*. They were particularly offended with his Preface, which being written in *French*, was the more proper to make an Impreſſion upon the Minds of Prince and People. The *Gens du Roi*, (*e*) who, as as one would have thought, ſhould have been the moſt favourable to him, declared againſt him; and, upon Complaints laid before them, ſpake to Dr. *Maillard* to read the Book, and to inform againſt it to the Faculty of Divinity of *Paris*. But when the Faculty made a Difficulty of entring into an Examination of the Book, leſt *an Appeal, as from an Abuſe*, (*f*) ſhould be brought againſt what they ſhould do, the *Gens du Roi* were obliged to require the Court, *May* 2. to take Care of it, and to enjoin the Faculty to paſs on to Cenſure, if there was Cauſe for it. The Court ordered that the Book ſhould be communicated to the Faculty, that they might give in their Cenſure, which, before it was publiſhed, was to be brought into the Court, for them to give the proper Orders thereupon. The Condemnation, which was ready before, was quickly drawn up; for upon the 9th Inſtant they gave in a Cenſure, wherein, without marking any one Propoſition, they declared, That *du Moulin*'s Book was "pernicious, ſcandalous, ſeditious, ſchiſmatical, impious, blaſphemous "againſt the Saints, agreeing with the Hereſies of the *Vaudois*, *Wickleſiſts*, *Huſſites* and "*Lutherans*; That it contained the ſame Errors which *Marſilius Patavinus* maintained "who was condemned 200 Years before, and reckoned among the Hereticks: That it "contained Propoſitions that were falſe, ſuſpected, erroneous, impious and heretical, "which the Author endeavoured to prove by Paſſages of Scripture, ill underſtood: "That he often produced Quotations out of Authors, imperfect and improperly: "That he ſhewed an inſupportable Contempt for Humane Traditions, and the Decre"tals of Popes: That he was injurious to the Pope, Cardinals, Biſhops and Prieſts: "That he was likely to draw Men from the Obedience which they owed them: That "he deſtroyed St. *Peter*'s Primacy, and the Authority and Juriſdiction of the Holy "Apoſtolical See: That he made the Church Headleſs, and overturned the Hierarchi"cal Order. From theſe Principles they drew this Concluſion, "That that Book "ought to be ſuppreſſed as ſoon as poſſible, and reckoned with the prohibited ones, "that ſo its Poyſon may not ſpread, and corrupt many People. This Cenſure was brought into Court by the Dean of the Faculty upon *Friday May* 13. and the next Day *Peter Seguier*, the King's Advocate, gave his Opinion in Court; and when he had read it, he required, that the Book might be ſuppreſſed and prohibited; that *du Moulin* might be obliged to appear; that he might be heard and examined upon the Conclu-

(*d*) *Expeditions* are properly Diſpatches ſent by a Publick Miniſter abroad to his Maſter; and alſo Inſtruments of Grants and Records in a Court of Juſtice. A Pope's *Nuntio* is a Magiſtrate as well as a Publick Miniſter.

(*e*) The King's Attornies and Sollicitors. In ſome Meaſure what we call the King's Council.

(*f*) *Appel comme d'Abus* is an Appeal lodged in the Parliament againſt a Sentence given by an Eccleſiaſtical Court, when it is apprehended that they have either exceeded their Power, or given an unjuſt Sentence.

ſions

ſions of his Book; and required that the Faculty might be obliged to add to their Cenſure, *That it intended not, nor doth intend, to touch in any manner by this Cenſure upon the Power, Authority, Preeminence and Right of the King.* And therefore, at the end of this Cenſure, and after the Concluſion, it is added in our Regiſters, *Nec intendit dicta Facultas per ſuam Cenſuram quidquam attentare adverſus Poteſtatem & Jurisdictionem Regis.* The Court not being contented with that general Cenſure, publiſhed a Decree, in which they required the Faculty to put into the Hands of Two Councellors of the Court a particular Cenſure of the Propoſitions taken out of *du Moulin*'s Book; and in the mean time prohibited all Bookſellers and Printers to expoſe it to Sale, under Pain of Corporal Puniſhment; and commanded the Printed Copies to be ſeized. This was confirmed by another Decree of the 25th of the ſame Month; and a Serjeant was ſent to *Nicole le Clerc*, Dean of the Faculty, to require him to obey the Decree; and that when the particular Articles of the Cenſure were produced, *du Moulin* ſhould appear to be heard and examined. The Dean made Anſwer, "That the Faculty did not uſe to ſpecify "the Paſſages in Books which they diſliked, becauſe Calumniators would frame An- "ſwers, and wrong Arguments on the other ſide: However, purſuant to the Order of "the Court, and the Deſire of Cardinal *de Bourbon*, then Lieutenant-General during the "King's Abſence out of the Kingdom, they would meet next *Friday*, and conſult "about it. But we do not find that this was ever done; for we find no farther Cenſure, neither in ours nor in the Parliament Regiſters; and if Fourteen Propoſitions extracted out of *du Moulin*'s Book have been handled about, as cenſured by the Faculty, they are only an Extract which was made by thoſe who were appointed to examine that Book, and who made that Report to the Aſſembly upon which the general Cenſure was grounded. Moſt of thoſe Propoſitions had no Relation to the principal Deſign of his Work, as it is obſerved in that Memorial; which made the Doctors believe, that he had a premeditated Deſign of throwing out, in whatſoever manner he could, the Poyſon which he had in his Heart. There was at the ſame time another Proceſs againſt *du Moulin*, in Execution of a Papal Breve, whereby a Doctor of the Faculy was delegated, as Inquiſitor of the Faith, to make a Proceſs againſt him upon the Account of his Book. This Delegate having given in his Informations, and ſet him a Day to appear perſonally, *du Moulin* entred his *Appeal as from an Abuſe.* The Cardinal of *Bourbon* having taken Cognizance of the Matter, referred it to the King's Privy-Council, which was then at *Chalons*, near Queen *Catherine de Medicis*, Regent of *France*, upon the Account of the King's Abſence out of the Kingdom. *Du Moulin* was heard before the King's Council, where he pleaded his Cauſe himſelf before the Queen. The Caſe was then given in in Writing to the Council; and Prohibitions were ſent out in the mean time to the Delegate Inquiſitor of Faith, and to the Officers and other Judges, That they ſhould not proceed or attempt any thing againſt *du Moulin* and his Family, or againſt *Anthony Vincent*, Bookſeller of *Lyons*, who Printed the Book, till it ſhould be otherwiſe ordered by the King, who was then upon the Return to his Kingdom, when he was fully inſtructed; and that all the Letters Patents ſhould be diſpatched for that purpoſe. This ſtopt all Judicial Proceedings againſt him; but it did not ſhelter him from the Violence of his Enemies, who plundered his Houſe, and forced him to leave the Kingdom to ſecure his Perſon. He retired to *William* Landtgrave of *Heſſe*, Son of *Philip*, who was turned out of his Cities, Caſtles, Demeaſnes and Lordſhips, by Virtue of Two Decrees of the Imperial Chamber made while he was in Priſon. *Du Moulin* was conſulted about this Matter, and gave Four Conſultations in Writing in favour of the Landtgrave in 1550. He came now juſt in the proper time to obtain the *Reintegrandum* which he demanded. When he had finiſhed this Negociation, he went to *Baſil* in *July* 1552. and returned to *Paris* about the middle of *September*, to preſent himſelf to the King, and to plead his Cauſe, purſuant to the Arreſt made the Year before. He was no ſooner arrived, but he was attacked a new, and his Houſe plundered a ſecond time, thro' the Faction of his Enemies. He ſtaid therefore there but Three Days, and was forced to return into *Germany*. There he was well received, and taught publickly at *Tubing*, *Strasbourg*, *Dole*, and *Beſançon*. When he was at *Dole*, he was invited by the Count of *Montbeliard* to go to wait upon him; whither he was no ſooner come, but the Count cauſed him to be ſeized, and kept him Priſoner Four Months. When he got his Liberty, he read a few Lectures at *Montbeliard*, and ſoon returned to *Dole*, where he continued to teach. About the end of the Year 1556 he received an Order from the King of *Spain* to withdraw. He read afterwards a little at *Beſançon*; and hearing of the Death of his Firſt Wife *Loüiſe Beldon*, he returned to *Paris* in 1557.

Charles du Moulin.

Charles du Moulin.

There he found his Houſe a Third time plundered, and reſumed the ordinary Exercise of his Studies, and his Buſineſs in the Court.

The Troubles which came on in *Paris* in 1562 obliged *du Moulin* to leave it, *June* 3. with *Jane du Vivier*, his Second Wife, and his Children, after he had ſeen his City-Houſe and his Country-Houſe again Plundered. The City of *Orleans* was the Place of his Retreat: He left it when the Siege was raiſed after the Duke of *Guiſe*'s Death; and went to *Lyons*, where he Printed *The Decalogue according to the Hebrew Text*, with Marginal Notes taken out of the Holy Scripture; with a *Catechiſm* and an *Apology* againſt a little Book, Intituled, *A Civil and Military Defence of the Innocent, and of the Church of Chriſt*. He wrote a Book *againſt the Anabaptiſts*, which was ſtolen from him. Upon the Account of his Catechiſm, and his other Books, the Miniſters of *Lyons* cauſed him to be Impriſon'd, *June* 19. 1563. But Monſieur *de Soubize*, the Governor, having appointed him Judges, before whom he voluntarily took his Tryal, he got his Freedom Twenty days after his being Impriſoned.

In the beginning of the Year 1564 he returned to *Paris*, in which Year he drew up Three famous Conſultations. The Firſt was againſt *Anthony de Crequi*, late Biſhop of *Nants*, newly elected Biſhop of *Amiens*, and afterwards Cardinal. *Du Moulin* was conſulted by the Vidame of *Amiens*, who was Deputy from the Nobility of the Province of *Picardy*, and gave his Anſwer, That the Election of *Peter de Crequi* (*g*) to the Biſhoprick of *Amiens* was null and invalid, becauſe it was made without calling in the Nobility and the Third Eſtate, according to the Holy Councils, the Ordinances of our Kings, and even that of the States of *Orleans* made Three Years before. The Second was in the Cauſe of the Univerſity of *Paris* againſt the Jeſuits, who preſented a Petion to the Parliament to be Incorporated into the Univerſity. Theſe Two Conſultations are in *Latine*. The Third, which is in *French*, is dated *Febr.* 28. 1564. it is concerning the Reception of the Council of *Trent* in *France*: He ſets forth therein, That ſome of the King's Council having put Nine Seſſions of the Council into his Hands, (the Six former of which were Printed at *Cologne* in 1551. and afterwards at *Antwerp*, and the Three others at *Paris*) after he had view'd and examin'd them, he was of Opinion, That the Council, (excepting what related to Faith, Doctrine, the Conſtitutions of the Church, the Reformation of Manners and of Perſons, in which there was nothing to be found fault with) neither could, nor ought to be received in the Kingdom of *France*; as well becauſe of the Nullities in the Form of its Indiction, and its Holding, as becauſe it commands ſeveral Things in Matters of Civil Government, contrary to the Ancient Councils of *France*, the Rights of the Crown, the Dignity and Majeſty of the King, the Authority of his Edicts, Decrees, Ordinances, and Regulations of Parliaments, and other Sovereign Courts; the Acts of the States, the Rights, Liberties, and Immunities of the *Gallican* Church; and gives juſt and lawful Suſpicions, that it is intended to introduce the Inquiſition into *France*. Then he reckons up particularly the Nullities and Reaſons upon which his Advice is founded. This Conſultation was Dedicated to *Anthony de Crouy*; and he Printed it the ſame Year at *Lyons*, without any particular Privilege of the King's.

The publiſhing of this Conſultation drew troubleſome Conſequences upon *Du Moulin*. He was ſent for by the Court of Parliament of *Paris*, upon the *Concluſions of the Gens du Roi* (*h*), and examined in full Court, *June* 6 and 7 1564. and having owned that he wrote the Book, and ſent it to *Lyons* to be Printed there, the Court ordered that the King ſhould be written to about that Buſineſs; and in the mean time ſent *Du Moulin* to their own Priſon, cauſed an Inventory of his Papers to be taken, and forbad all Printers and Bookſellers to Print or Sell his Book. The King and Queen having received the Parliaments Letters, approved of *Du Moulin*'s Seizure in their Anſwer to the Parliament: But ſoon after, (*June* 21. 1564.) they ſet forth Letters Patents, in which the Court was commanded to ſet *Du Moulin* at Liberty, and to ſend him back to his own Houſe; forbidding him upon pain of Death to Print any more concerning Affairs of State, Divinity, and the Authority of Councils, and of the Holy See. In purſuance of theſe Letters, there came out a Decree, *July* 5. by which *Du Moulin* was enlarged, by Virtue of the Letters Patents, under the aforementioned Prohi-

(*g*) In one Place it is *Peter*, in another *Anthony*: Which is right, I know not.

(*h*) Any *Demands* or *Reſolutions* made by the *Gens du Roi*, in Cauſes wherein the King or the Publick have any Concern, are called *Concluſions*.

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bitions. He went out at the higher Gate; and his House in *Paris* was given him for a Prison at first, and then his Country-House because of his Indisposition; and at last he was left entirely at Liberty. *Charles du Moulin.*

In 1565 he Printed at his own Charge *A Harmony of the Four Gospels*, which he wrote when he was at *Orleans*: He Dedicated it to King *Charles* IX. The Ministers crossed him in the Printing of that Book, which he wrote on purpose to oppose the Doctrine and Errors of *John Calvin*. Their Fury went so far, That one *Nicholas Laurence* of *Tournay*, who Printed it in one of the Suburbs of *Paris*, passing through *Geneva*, was stopped there, and imprisoned by Order of Consistory, (which, had not a Lord of great Quality interceded, would have put him to Death) and they made him perform the *Amende honorable* (*i*), *Dec.* 17 1565. and burn the Book before the common Hangman, in the great Square, before the Town House.

These Outrages, and several others which *du Moulin* received from the *Calvinists*, with the Interest of the publick Good, made him resolve to present a Complaint to the Court against the *Calvinists*, containing Thirty four Heads of Accusation, upon which he got a Commission to inform. The Heads of the Accusation were, "That "the Ministers, who were for the most part Strangers and worthless Persons, Emissaries sent into *France* by the Consistory of *Geneva*, to which they take an Oath, do, "under a Pretence of Religion, gather Conventicles and Assemblies tending to Sedition, draw Numbers of Persons to their own Sect, raise and exact from them great "Sums, erect Consistories, and appoint Officers whom they make the People pay: "That in these Consistories they take Cognizance of all Business, usurp the Ecclesiastical and Secular Jurisdiction, and break in upon the Authority of the Judges: "That they will not suffer the Curates, nor any other Ecclesiastical Persons, to perform their Functions, asserting that they have not a lawful Vocation and Mission: "That they give notice to them of *Geneva* of all that is considerable that is brought "before them: That they intend to change the Government of *France*, and to reduce "it to a popular State; to abrogate the Laws and Customs of the Land; to equal "the Peasants with the Nobility, and the younger Branches of Families with the "eldest: That they make new Laws concerning Marriage, giving leave to marry in "Degrees of Consanguinity in which Marriage is forbidden by Ecclesiastical and Civil Laws; and even to marry Sisters consecutively to the same Man; and Children "of Two Brothers and Two Sisters together: That in their Consistories they appoint "themselves Judges of Matrimonial Contracts, and Conventions, and Distributions of "Estates: That they make attempts upon Universities, and erect publick and particular "Colleges: And that by all these means they erect a new Kingdom within the Kingdom, which is an Enemy to King, Crown, and Magistrates. As to the Facts relating to himself, he complains, That they out of Hatred to him, for saying publickly in *France*, *Switzerland* and *Germany*, That among the new Sects the Confession "of *Augsbourg* was better and more tolerable than that of *Geneva*, *Zurich*, or *Neufchatel*; for writing Books against their Doctrine; for calling their Ministers Fanaticks, Madmen, or Seditious Persons, without Vocation, Mission, or Institution, "or that abuse it grosly if they have it; and lastly, out of Hatred to him, because "he would not be of their Sect, when he perceived that their pretended Reformation ended in nothing but Licentiousness, Libertinism and Faction; have openly declared themselves his mortal Enemy's; and when they did not dare to write against "him, they defamed him, and publickly called him Atheist, Epicurean, Anabaptist, "Heretick and Schismatick; and have declared him such in their Assemblies, and dispersed defamatory Libels against him: That they lately Excommunicated him in their "Assembly at *Brie Comte-Robert*: That they Imprisoned him by their own Authority, "enveigled away (by giving Money) some of his Servants, and intimidated others: "That for Three or Four Years they hindred him from Printing his Books, especially his *Decalogue*, *Catechism*, and *Collation*, or *Union of the Four Evangelists*; and after "they were Printed, censured them in one of their Synods of 300 Ministers, which "was held in *Autumn* in 1565. and burnt them soon after at *Geneva*." This Complaint was follow'd by an Information made by Virtue of the Commission, by the

(*i*) *Amende honorable*, is a publick Acknowlegement of a Crime committed, made by the Criminal, by Order of the Magistrate who has Sentenced him. It carries always with it Marks of Infamy.

Charles du Moulin.

Serjeant *Bouteroüe*, in which Four Witneſſes were heard, who made Depoſitions to eſtabliſh the general and particular Articles of the Complaint. This Proceeding drew after it no Conſequences; but *du Moulin* Printed at the ſame time a Book, Entituled, *A Defence of Maſter Charles du Moulin, an Antient Doctor, and of other Men of Learning and Piety, againſt the Calumnies of the Calviniſts, and Miniſters of their Sect, their Abuſes, Errors, and Uſurpations. By Mr Simon Chaludres, Profeſſor of Sacred Letters.* This Name *Simon Chaludres* is an Anagram of *Charles du Moulin.*

This Step of *du Moulin*'s entirely weaned him from the Opinions of the Calviniſts, to which he had been inclinable in his younger Years. Afterwards, when he went into *Germany*, he preferred the Confeſſion of *Augsbourg*; and at laſt, being recovered from his Errors, and entirely Converted by a Conference which he had with *Claudius Eſpencæus* his Kinſman, he had the happineſs to die, *Dec.* 27. 1566. not only in the Communion of the Catholick Church, but alſo with Catholick Thoughts, after he had piouſly received the Sacraments of the Church. He was aſſiſted at his Death by *Claudius Eſpencæus le Cort*, Curate of St. *Andrews*; and *René Bonelle*, Principal of *Du Pleſſis* College. It is obſerved in his Character, That he entertained them before his Death, upon the Myſtery of Predeſtination, with ſo much clearneſs, that they were aſtoniſhed to ſee him expreſs himſelf ſo plainly upon ſo difficult a Subject. His Body was buried in St. *Andrew*'s Church-yard at Eight at night, without any Funeral Pomp, preceded only with Two lighted Torches, juſt as *Gulielmus Budæus*, Chancellor *de l'Hopital*, and before them *Lewis de Beaumont*, Biſhop of *Paris*, deſired to be buried. He left Two Sons by his Firſt Wife, one that carried his own Name, whoſe Son died without Children; and a Daughter, named *Anne Moulin*, who was Married to *Simon Bobé*, Advocate in Parliament, *Bailli* of *Colomiers* in *Brie.*

The deplorable Accident which befel this Lady deſerves to be remembred. Upon *Saturday* night, *Febr.* 19. 1572. when *Bobé* was out of the way, ſome Rogues who were let into his Houſe near the *Auguſtins*, by a deteſtable Footman, knock'd down his Wife who was with Child, his Two Children, a Nurſe, and a Servant-Maid; and when they went out they were carried out of the Town by a Counſellor's Coachman in his Coach, whom they ſtabbed that he might not diſcover them, and carried away the Footman along with them; and neither, who the Aſſaſſins were, nor whither they retired, could ever be diſcovered.

Charles du Moulin's Books *concerning the Civil Law, and the Cuſtoms*, not relating to our Deſign, we ſhall ſpeak only of thoſe which relate to Religion, or the Diſcipline of the Church. One indeed of his Diſcourſes upon the Law relates to a conſiderable Queſtion in Moral Divinity, which is that *of Uſury.* There he treats not only of Uſury and Intereſt according to the Civil-Law, but he examines the Queſtion, Whether Uſury be forbidden by the Laws of God or Nature? He aſſerts, That it is not forbidden by thoſe Laws, any farther than as it is a Breach of Charity; and that ſince there are ſome ſorts of Uſury which are not contrary to it, thoſe ſorts are not forbidden. To know what Uſury is againſt Charity, he divides the People, to whom a Man may lend, into Three ſorts: Firſt, Thoſe who are reduced to extream Poverty, and cannot pay any thing again: Secondly, Thoſe who are by accident in a ſtreight, and who cannot pay immediately, or if they can, yet not conveniently and without great Loſs, ſuch as Selling their Goods at a low Price; but who in time may be in a Condition to pay: Thirdly, Thoſe who are not in want, nor are forced to borrow for Poverty, or ſome neceſſary Buſineſs, but only do it to carry on ſuch a Commerce as will enable them to get or enlarge their Eſtate. "To the firſt of theſe, "(ſays he) we ought to give or lend as the Goſpel of St. *Luke* requires, without "hopes of getting it again, (*i. e.*) without any Obligation or Stipulation of Reſtitution, (unleſs that Poor Man ſhould come to have an Eſtate) and then this Gift or "Loan, without Obligation of Reſtitution, is a real Alms. To the Second we ought to "lend liberally and *gratis*; and then this may be looked upon as a friendly and generous Action. With the Third we may lawfully agree for a certain, moderate, "and reaſonable Price, (*i. e.*) ſuch a one as does not exceed what reaſonably in a like "caſe one would not have done or exceeded towards ones ſelf, or what a Man that "underſtands that Buſineſs ſhould award; and this when there is no fixt moderate "Law, which if there be, its Taxation ought not to be exceeded." Upon theſe Principles he blames all Uſury which is to the damage of the Poor, and all in general that is exceſſive. He ſhews, That among the Ancient *Greeks* and *Romans*, the higheſt Intereſt was but a hundredth part of the principal for a Month, that is Twelve

Twelve *per Cent.* a Year: That *Juſtinian* regulated the Intereſt to be taken from Perſons of Quality, to the Third of the Hundredth *per* Month, *(i. e.)* to Four *per Cent.* which equals the Principal in 25 Years: That of Merchants, Men might take Eight *per Cent.* which equals the Principal in 12 ½ Years: That the ordinary Intereſt ſhould be Six *per Cent.* which comes up to the Principal in 16 ⅔ Years; and Marine-Intereſt ſhould be the Hundredth *per* Month, *(i. e.)* Twelve *per Cent.* which equals the Principal in 8 ⅓ Years.. He explains with great Learning the Laws and Cuſtoms relating to Uſury and Intereſt, as well that agreed on, as that which becomes due by delay; and he treats largely upon the Uſe, Value and Change of Money. *Du Moulin* wrote two Diſcourſes upon this Subject, one in French, the other in Latine, both upon the ſame Principles. Though his Notions concerning Uſury ſeem to be ſomewhat looſe, yet he determines ſeveral Caſes more ſeverely than ſeveral Caſuiſts, who, whilſt they teach that all Uſury is forbidden, find Evaſions and Means to palliate the moſt enormous and the moſt unjuſt. Eſpecially he blames the Contract called *Monatra*, or a Trick which Merchants uſe to get Money by, when they ſell their Goods very dear upon Credit, and buy the ſame of others at a very cheap Rate; this he calls Land Pyracy, and crys out againſt it in a very vehement manner. *Charles du Moulin.*

Among his *Counſels*, there is one which relates rather to a Theoligical Matter than to a Civil or Political one, and it is his Forty third, *Concerning ſome Perſons who to diſcover Hereticks pretend to be of their Opinion, and then inform againſt them to the Magiſtrates:* Some Counſellors of Parliament conſulted *du Moulin*, Whether ſuch Cheats ought to be ſuffered, and ſuch Evidences received in a Court of Juſtice? He anſwers; "That "ſuch Simulation was Impious; and that ſuch Impoſtors, though they thought they "were carried on by a good Zeal for Religion, were Enemies of God and Men, like "thoſe falſe Brethren whom St. *Paul* complains of, 2 *Cor.* 12. who deſerve to be puniſh-"ed ſeverely. The Reaſons which he gives for that Deciſion, are, I. That all Simulation is an Evil, a Sin, and a Lie. II. That nothing of Superſtition or Knavery ought to be uſed to advance Religion. III. That he that Cauſes a Man to make a falſe Oath, is more guilty than a Murtherer. IV. That theſe People are not only Cheats, but Corruptors, who confirm others in Evil, while they pretend to approve it. V. That it is not lawful to lay ſuch Snares in other Mens way. VI. That St. *Paul* ſharply reproved the Diſſembling of St. *Peter*. He ſhews by ſeveral Reaſons, That that Diſſembling was not near ſo criminal as that of thoſe who approve of a Hereſy with their Tongues, which their Hearts are very far from. He rejects the Opinion of thoſe who ſay, That St. *Peter* was then guilty of a mortal Sin, and erred in Faith; as alſo that of thoſe who would alledge his Example to excuſe their Diſſembling in Matters of Religion. He ſhews, That St. *Paul*'s Example, who obſerved the *Nazarite*'s Vow in the Temple, can do them no manner of Service, becauſe that Ceremony was not forbidden. He ſhews, That they are in the wrong, when they urge that Paſſage in the Goſpel in which it is ſaid, that our Lord pretended as if he would go farther; becauſe the Greek word does not ſignify an inward Diſſimulation, but only that outwardly he ſeemed to be diſpoſed to go farther, as he certainly had done, if he had not been with-held by the Prayers of his Diſciples. He adds, That thoſe Prieſts who maintained that *Theſis* ought to have learned in their Breviary what St. *Gregory* the Great ſays, upon thoſe Words, *That ſimple Truth had not Duplicity at that Time.* Laſtly, he anſwers other Paſſages in Scripture, in which Lying and Diſſembling ſeem to be authorized; and he particularly builds upon St. *Auguſtin*'s Authority. He concludes, That no Credit ought to be given to ſuch Informers; and that they ought not to be received as Evidences, becauſe there is Hypocriſy in their Conduct; becauſe they own themſelves to be criminal and puniſhable, as Accomplices of that Crime; and laſtly, becauſe it is a dangerous and a ſhameful Action, which Judges ought not to ſuffer.

His *Counſel* [or *Opinion*] concerning the Advantages or Diſadvantages of the new Society of the Jeſuits, may alſo be conſidered as a Thing which has ſome Relation to Religion. The Queſtion was, Whether it is convenient to let them into the Kingdom, and into the Univerſity of *Paris*, to ſet up a College there, to read publick Lectures, and to take in Italian an Spaniſh Strangers? He anſwers, That it is not only not a Thing advantageous to the Church, but it is contrary to its Intereſts, eſpecially to thoſe of the Univerſity of *Paris*, which is the firſt Univerſity in *Europe*. The Reaſons he goes upon are theſe. Firſt, That it is forbidden by the Canons to eſtabliſh new Religious Orders. Secondly, That the Jeſuits were refuſed by a Decree of Parliament. Thirdly, Becauſe the Nine Perſons, appointed by *Paul* III. to give their Opinions concerning the

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the Reformation of the Church, put the great number of Convents among the Abuſes to be reformed; and much more then are [too great a Number of] Religious Orders ſo: That *Peter de Alliaco* was of the ſame Opinion in his Book of the Reformation of the Church; and ſo was *Armachanus*, *Gulielmus di Sancto Amore*, and *John Gerſon*. Fourthly, Becauſe this new Inſtitution is prejudicial to the Publick Good of the Kingdom, which is too much overburthen'd already with great numbers of Convents: That if this new Society be allowed to make one ſingle Settlement, it will ſoon ſpread all over *France*, not only to the Charge of the People, but to the great Damage of the Churches of the Kingdom. Fifthly, Becauſe it is to be feared, that the Secrets of the State might thereby be revealed, and diſcover'd to Strangers, ſince the Jeſuits admit Italians, Spaniards, and other Strangers, into their Society. Sixthly, Becauſe by the Law new Colleges are forbidden to be erected; and they ought not to be ſuffered, if they have not a ſpecial and particular Approbation. Seventhly, Becauſe they would erect Colleges and Lectures in the midſt of the Univerſity of *Paris*, without being ſubject to it; and ſo ſet up new Heads of Colleges and Exerciſes, which is not only monſtrous, but alſo ſeditious and contrary to Law. Eighthly, Becauſe the Univerſity of *Paris* has Colleges of old Foundations enough, and too many, and ſo there is no need of Founding new ones. Ninthly, Becauſe they preach without receiving their Miſſion from Biſhops, and without being approved by Doctors in Divinity; and they give to all the World, even to the Populace and Women, a new Catechiſm, which contains Innovations; ſo that it is to be feared they may give occaſion of breaking the Edicts of Peace, which would be very dangerous to the Kingdom. He concludes, That the *Procureur-General* of the Univerſity of *Paris* has a Right, and is obliged by the Duty of his Place, to oppoſe this new Inſtitution.

Du Moulin's Treatiſe *of Monarchy*, is, as one may ſay, mixt; becauſe it not only treats of Hiſtorical Matters and Political Government, but alſo of Things relating to Policy and Eccleſiaſtical Hiſtory, and particularly the Laws of Emperors and Kings concerning the Diſcipline of the Church, and the Edicts which they have publiſhed to ſecure themſelves againſt the Proſecutions of the Court of *Rome*. This Treatiſe is full of Erudition, and is Printed in French and Latine among his Works.

We may reckon in the ſame Claſs, a Diſcourſe which he made in the Univerſity of *Tubing*, *Concerning the Dignity of Divinity and the Imperial Laws; their Difference; their Corruption and their Re-eſtabliſhment; the Power, Duty and Difference between the Civil Magiſtrates and the Miniſters of the Church.* He maintains there, That the Civil and Imperial Laws are the Gift of God, proceeding from his Power: That the Primitive Church ſubmitted to them, even as to its Eccleſiaſtical Perſons; and that they were employed for the Good and Protection of the Church, and of the Faith: That St. *Gregory* owned alſo the Power of the Emperors, and the Obedience which was due to their Laws: That *Charlemagne* and the other French Emperors aſſerted to themſelves a Right to make Laws relating to Eccleſiaſtical Diſcipline: That Pope *Honorius*, who was Biſhop of *Rome* in 1226. thought himſelf even then obliged to obey the Imperial Laws. That the Decretals of the Popes, and their Attempts upon the Emperors, have both ruined the old Law, and ſpoiled Divinity entirely: That Divinity ought not to be confounded with Humane Laws, nor yet with Natural Sciences: That there is no one, not only not ſuperior to it, but even no ways equal to it: That it is above all other Sciences if we reſpect its Object, its Certainty, and its End. But as there is an inward Juſtice which is got by Faith, which Divinity teaches, ſo there is another outward Juſtice and Diſcipline which is regulated by Juriſprudence: That both are neceſſary for Church and State, and both help each other mutually: That a Divine ought to know, not only how to inſtruct Men in Heavenly Doctrine; but as he is a Miniſter of the Church, he ought to be verſed in Oeconomicks, and in the Skill of Practical Matters, which Juriſprudence teaches: That it is not adviſable to employ any Man in the Service of the Church, if he does not underſtand ſomething of the Affairs of Life: That as a Prince ought not to concern himſelf with what belongs to Biſhops or Miniſters of the Church, ſo a Biſhop or Miniſter of the Church ought to make no Attempts upon the Rights or Functions of the Prince and Civil Magiſtrate. That the Miniſter of the Church is above the Prince in Matters relating to inward Juſtice, the Preaching of the Goſpel, and the Adminiſtration of the Sacraments; Functions which are much more excellent and noble than all manner of Exerciſes of Magiſtrates, Kings or Emperors; but that the Prince is above the Miniſters of the Church, and Biſhops, in Juriſdiction and outward Diſcipline: That he may alſo fight againſt his Spiritual Enemies after his own way; by protecting

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ſound Doctrine with his Authority; by enacting Holy Laws, and cauſing them to be executed; by exciting his Subjects to Goodneſs by his Example and Advices: That in what belongs to the Faith he is only the bare Executor of the Orders of God: That the Prieſt is the Mouth, and the Prince the Hand. He concludes from thence, That the Imperial Laws, thoſe relating to Eccleſiaſtical Diſcipline, as well as thoſe which are for the Support of the Faith, are juſt; and that they are wrongfully accuſed of Nullity and Impiety. This is the moſt tolerable part of *du Moulin*'s Diſcourſe, which contains a Declamation againſt the Pope, full of inſufferably injurious and paſſionate Expreſſions, which ſavour both of the Place where he was, and of the Paſſion he was animated with. *Charles du Moulin.*

His *Conſultation for the Nobility of* Picardy *concerning the Biſhoprick of* Amiens, contains likewiſe ſeveral Particulars in the Canon Law, ſuch as Laymens Right to chuſe Biſhops; The Incompatibleneſs of an Abbey and a Biſhoprick; The Obligation of an Abbot to reſide upon his Abbey; The Learning and Capacity requiſite in a Biſhop, *&c.*

His *Counſel concerning the Reception of the Council of* Trent *in* France, is much more conſiderable: There are three Copies, two in Latine, one ſhorter and one longer, and one in French; but we are told in the Preface, that the French is the Original. *Du Moulin* there maintains, *That the Council of* Trent *neither can nor ought to be at all received in* France; *and that it would be againſt the Majeſty of the King, the Rights of the Crown, the Authority of its Ordinances and Edicts, and Sovereign Courts, and againſt the Decrees of the States of* France, *the Rights, Liberties and Immunities of the Gallican Church.*

The Reaſons he alledges are comprized in a Hundred Articles. He ſets forth, That Pope *Adrian* VI. owned the Neceſſity of a Council, principally to reform the Church of *Rome*; and promiſed to the Diet of *Nuremberg* in 1523 a Free and General Council: That *Clement* VII. his Succeſſor, promiſed the ſame to the Princes and Commonwealths of *Germany* of the Confeſſion of *Augsbourg:* That *Paul* III. ſummoned this Council by his own Authority to *Mantua*, a ſuſpected City in *Italy*; That he afterwards removed it to *Vicenza*, then ſuſpended it, and afterwards called it to meet at *Trent* by his Bulls of *November* 19. 1544. and ſent three Cardinals and two others to preſide there as Legates *à Latere.* From theſe Facts he concludes, that the Council is Null, becauſe it was called by the Pope, who is the principal Perſon accuſed, and not the Emperor, to whom this Right does notoriouſly appertain: That the Pope reſolved to preſide there: That the Electors, Princes and Republicks of *Germany*, who are Parties concerned, have been neither called nor heard; nay, that they have been excluded: That all that had a deliberative Voice in the Council were their Enemies: That the Aſſembly declared the Pope above a General Council, againſt the Determinations of the Council of *Conſtance* and *Baſil:* That when the Council had been held two Years or thereabouts at *Trent*, in which time there were ſix Seſſions, it was removed to *Bononia*, where it was ſuſpended and forſaken; ſo that there was not one Seſſion held there in *Paul* III's Time, nor after his deceaſe: That it was not only interrupted but finiſhed, ſince otherwiſe the Election of the Pope would have belonged to the Cardinals, and not to the Council: That in 1551 Pope *Julius* III. was willing to reſume it and continue it at *Trent*; which *du Moulin* urges alſo as a Nullity, ſuppoſing that the firſt Council was cloſed, and ſo a new one ought to have been called: That *Henry* II. King of *France* cauſed his Ambaſſadors to proteſt againſt the Continuation of that Council: That *Julius* III. the King of *France*'s Enemy, reſolved to uſe this Council againſt the Intereſts of *France*; and in 1550 cauſed ſome Papers containing a great Number of Articles of ſeveral Matters, wherein he pretended that the King of *France* broke in upon the Juriſdiction of the Pope, to be given to M. *James de Lignoris*, Counſellor of the Parliament of *Paris*, who was at *Trent*: That a Reſolution being taken under Pope *Paul* III. to declare the Reſidence of Biſhops and Curates to be of Divine Right, and that it was not in the Pope's Power to diſpenſe with it, Cardinal *Pole* deferred the Deciſion of that Matter; and the Pope in the mean time got 40 Biſhops out of *Sicily* and *Apulia* together, whom he ſent to *Trent* to throw out this Deciſion by a plurality of Voices: That Cardinal *Pole*, Preſident of the Council, wrote a Book, in which he robs the Councils of all their Authority to give it entirely to the Pope alone: That the Continuation of the Council under *Pius* IV. which was made without a new Convocation, was null and abuſive. When he enters into the Detail of theſe pretended Nullities, he accuſes the Council of ſeveral Errors in his Opinion; of equelling the Authority of Traditions to that of the Holy Scriptures; of determining that no Man can be certain, with a certainty of Faith, that he has received Grace; of declaring, that the Sacraments produce Grace, *ex Opere operato*, and that the Cha-

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ter which ſome Sacraments impreſs cannot be ever taken away or effaced; of condemning the Opinion of thoſe that maintain, that in caſe of Adultery there is room for an entire Diſſolution of Marriage.

The Points which he finds fault with in their Deciſions concerning Diſcipline, are, their declaring, *Seſſ.* 7. *cap.* 4. That for the Inſtitution of Biſhops, Prieſts, and other Miniſters, there is no need of calling in of King, Magiſtrates or People; and that there is no need of having their Conſent; which he thinks to be contrary to the ancient Uſage of the Church, the Eccleſiaſtical and Civil Laws, and the Ordinance of *Orleans*: Their allowing in the ſame Seſſion Prieſts to be ordained at 25 Years of Age, though by the Ordinance of the States of *Orleans* 30 Years was required: Their permitting Biſhops in the ſame Seſſion to ſeize on part of the Revenues of Fabricks and Hoſpitals; which he looks upon as an Attempt upon the Juriſdiction of the King, and the Royal Judges, to whom the Cognizance of thoſe Things belongs: Their approving the Marriages of Sons and Daughters of Families made clandeſtinely, without the Authority of their Parents, and eſtabliſhing the Preſence of a Prieſt to be neceſſary to make a Marriage valid; which nulls the Marriages of the Proteſtants which were allowed by the Edicts of Pacification: Their remitting the *Proviſions* of Biſhops to the Pope and his Conſiſtory: Their giving Biſhops Leave to viſit by their great Vicars, againſt the Regulation of the States of *Orleans*; and their not giving Biſhops Power to viſit and puniſh exempt Regulars; which Right is allowed them in the Ordinance of *Orleans*: Their remitting to the Pope the Judgment of Criminal Cauſes of Biſhops in the firſt Inſtance, againſt the ancient Law, the Change whereof is not authorized by the Pragmatick, which remits to the Pope only the Cauſes of Exempt Churches, which are immediately ſubject to the Holy See, and in Matters relating only to their Privileges; in which they muſt have a Delegation of Judges upon the place, and not Perſons got together at *Rome*; which (ſays he) was lately obſerved in the Caſe of the late *Poncher* Biſhop of *Paris*, the Biſhop of *Pamiers*, and *Hangeſt* Biſhop of *Noyon*: And when they went to carry them to *Rome*, they were appealed againſt as Abuſes, and the Appeals were received. That this Regulation takes away not only the Authority of the Church and Provincial Councils, but alſo the Juriſdiction of the King over the Perſons of Biſhops in Caſes of Treaſon, and in Privileged Caſes, the Cognizance of which is taken away by the Council: That the Rights of Regales and infeodate Tithes would be overturned, if theſe Regulations of the Council took place: That the Council gives the Pope, in the 13th *Chapter* of the 18th *Seſſion*, a Power of uniting Simple Benefices to Biſhopricks, which is contrary to the Council of *Baſil*, to the Pragmatick Sanction, the Concordates and Decrees by which theſe Unions are given to the Ordinary: That, *Chap.* 19. it takes away the Indults and Mandates approved by the Pragmatick Sanction, and the Concordates: That, *Chap.* 20. it takes away the Eccleſiaſtical Conſervators of the Univerſities, and Privileges of the Realm: That, *Seſſ.* 9. by the Second *Canon* of the Reformation of Regulars, it is decreed, that the Eſtates which they ſhall acquire ſhall be given to Monaſteries: That, *Chap.* 3. Friars-Mendicants are allowed to poſſeſs Revenues and real Eſtates, which is forbidden by ſeveral Decrees of Parliament: That, by the 6th *Canon*, the Rights of Nomination belonging to the King are taken away: That the 15th allows People *to profeſs* at Sixteen Years, which the Ordinance of the States had regulated to Twenty five Years: That, *Can.* 22. the Council commands all Kings, Princes, Republicks and Magiſtrates, to obey the Decrees of the Council, and to cauſe them to be executed. That, *Can.* 4. *Cap. Of General Reformation*, Eccleſiaſtical Judges are permitted to compel Laymen by pecuniary Mulcts, and Seizure and Execution of their Goods, which is abuſive: That, *Can.* 9. it deprives Lay-Patrons of their Rights, and gives to Eccleſiaſtical Judges the Cognizance of their Patronages: That, *Can.* 10. it erects a new ſort of Judges Delegates, whom it calls Apoſtolical, in every Dioceſe; and gives the Eccleſiaſtical Ordinaries a Power of chuſing them without the King's Conſent, and of ſending their Names and Qualities to the Pope: That, *Can.* 12. it declares Tithes to be due to Eccleſiaſticks, and to the King, by Divine Right: That, *Can.* 19. it uſurps upon Kings, when it threatens them with the Loſs of their Kingdoms if they permit Duels: That, *Can.* 20. it confirms the Decretals and Conſtitutions of Popes, ſome of which are null, others abrogated, and others prejudicial to the Authority of Kings. Laſtly, That, *Can.* 21. the Council ſubmits all its Actions and Decrees to the Judgment of the Pope; and that the Driſt of the Council is to encreaſe the Pope's Power and Sovereignty, and to exalt him above Councils, Emperors and Kings. To theſe Reaſons *du Moulin* adds Political Conſiderations; as,

That

That the King cannot receive the Council of *Trent* without breaking with the Protestant Princes, who are ancient Confederates of *France:* That those who press the Reception of the Council so earnestly with the King, are Creatures of the Pope; and that, even according to their own Principles, it cannot be received yet, because they produce no Confirmation from the Pope, to whose Judgment the Council has submitted its Decisions, and who may disapprove of them, or alter them. *Charles du Moulin.*

This Discourse of *du Moulin*, which made so much Noise in the World, was not unanswered. A Professor at *Pont-a-Mousson*, one *Peter Gregory* of *Tholouse*, made a very large one, which is prefixed to the last Edition of *du Moulin*'s Works. This Author begins with correcting the Circumstances of the Facts which *du Moulin* relates He shews, That it was never promised to the Protestants, that the Pope should not call the Council, and should not preside in it; on the contrary, that the Protestant Princes themselves demanded that the Pope would call one: That it is not true that the *German* Princes appealed from Pope *Clement* VII. to a general Council, and that the Pope would have suffered them to follow the Confession of *Augsbourg*, provided a Council had not been called: That the Council was summoned to *Trent* by the Pope, in concert with the Emperor and the Princes of *Germany:* That the Protestants were invited to it, and Safe-Conducts were given them to go thither: That the Presidency of the Council did not belong to the Emperors, but to the Pope: That Laymen have no Right of voting in Councils, but only Bishops: That the Council of *Trent* never determined that the Pope was above the Council, or sole Sovereign: That the Approbation and Confirmation of the Decrees of a General Council do indeed of Right belong to the Pope, and upon that Account he is owned to be Superior to the Council; and the Councils of *Constance* and *Basil* never denied that Superiority. Besides, That the Decrees of these Councils upon this Matter are not received; and it is the King's own Interest that the Council should not in every thing be above the Pope, since Pope *Leo* X. granted him by the Concordate the Nominations to Bishopricks, which these Councils condemned: That the Suspension and Prorogation of the Council are not lawful Reasons to reject it: That there was no Session held under *Julius* III. the King of *France*'s Enemy: That the Council decreed the Residence of Bishops, but did not think it self obliged to enter into the Question, Whether it was of Divine Right or no? That if the Council should have reserved a Liberty to the Pope to dispense with it for certain and reasonable Causes, he would have done nothing against Order: That no Divine ever asserted continual and perpetual Residence to be of Divine Right but *Cajetan*; and yet when he was made Cardinal, he would not lay down a Bishoprick which he had before: That the Authority of the Church, and of Traditions, cannot be denied without overturning Religion: That what the Council has decreed concerning Justification, and the Efficacy and Character of the Sacraments, is very Catholick; and what *du Moulin* opposes to those Articles is frivolous: That the Ordination of Priests and Bishops has in all Times belonged to Bishops, and the Election to the Clergy: That the People assisted there only as Witnesses: That tho' in some Places the Laity might have a Right of Election, and Kings that of Investiture, yet this was by Privilege, and not of Common Right; and so not against the Council, which speaks only of the Ordination and Institution of Ministers: That the Ordinance of *Orleans* was never executed in *France:* That tho' it had been executed, yet Princes thought it an Honour to conform their Laws to the Canons in Matters of Ecclesiastical Right, as the Age of Priests certainly is: That what the Council decreed concerning the Rights of Bishops over the Revenues of Fabricks and Hospitals, is not contrary to the King's Rights: That the Management of the Revenues of the Church belongs to the Bishops; but yet they are obliged to observe Usages and Customs: That the Council does not approve of the Marriages of the Children of Families without the Consent of their nearest Relations: That it detests them, but does not declare them null, because they are Sacraments: That even the Ordinances of our Kings did not declare them null, but only laid Penalties upon the Contracters: That no Edicts approved of Protestant Marriages, only tolerated them; and that the Blessing of the Priest is necessary for the Administration of a Sacrament: That the Council made no Innovation about the Provisions of Bishopricks, only exhorted Kings to do their Duty: That the Article concerning Visitations by great Vicars is conformable to the Disposition of the Ordinance of *Orleans*, *Art.* 7. and that the Council does not take from Bishops the Power of visiting their Exempts: That it is advisable that the Cognizance of Criminal Causes of Bishops should be referred to the Pope; and since the Institution of Bishops belongs to him, the Destitution of them

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ought to do ſo likewiſe: That Kings and Civil Magiſtrates ought not to try the Cauſes of Eccleſiaſtical Perſons. Here our Author is very large: That the Council has not meddled with the Privileges of Kings, nor hindered their examining Queſtions of Fact and Poſſeſſion concerning Tithes and Benefices: That the Unions of Benefices, forbidden by the Councils of *Conſtance* and *Baſil*, are not ſuch as are made in favour of the Benefice, but ſuch as are in favour of a Perſon: That the Abolition of *Indults* (*k*) is a very great Advantage to the *Gallican* Church: That the Conſervators of Univerſities ought not to try Ordinary or Eccleſiaſtical Cauſes as Eccleſiaſticks, but only the Royal Privileges of Univerſities; which the Council does not forbid: That the Council does not ſuffer thoſe that profeſs a Monaſtick Life to give their Eſtates to Monaſteries; nor does it ſpeak of thoſe Eſtates which may fall by Succeſſion to Monks, but only of thoſe which a Monk may keep or hold by Law: That when the Council allows the Mendicant Friars to poſſeſs Real Eſtates, it excepts *Cordeliers* and *Capuchins*, who chiefly are the Perſons of whom thoſe Decrees are to be underſtood, which alſo do not intrench upon any Privilege or Diſpenſation which may be granted to them: That the Council's Regulation of the Age when People may be profeſt, ought to be preferred to that in the Ordinance, tho' they are reconcileable; ſince the Article in the Ordinance relates only to their Diſpoſition of their Eſtates: That the Church may direct Kings and Princes in Matters Spiritual and Eccleſiaſtical: That the Canon which allows Eccleſiaſtical Judges to conſtrain Men by Pecuniary Mulcts, Seizures and Executions upon their Eſtates, is to be underſtood only of Real and Perſonal Cauſes, of which they may take Cognizance, and that with the Aſſiſtance of the Secular Arm: That the Cognizance of Rights of Patronage ought to belong to Eccleſiaſtical Judges, ſince thoſe Cauſes relate to the Right of Proviſion to thoſe Churches, which is Spiritual: That the Decree of the Council concerning the Judges Delegates, is only a Precaution againſt the Pope's delegating ignorant Perſons. This Author maintains Tithes to be of Divine Right; and writes with great Vehemence againſt Duels, to juſtify the Decree of the Council upon thoſe Two Articles. But when he comes to ſpeak of the Penalty enacted againſt Kings; namely, depriving them of their Dominions, in *Can.* 19. *Of the Decree of Reformation, Seſſ.* 9. he does not defend it well. He gives Two Anſwers to that Objection: Firſt, That the Council ſpeaks only of the Vaſſals and Feudataries of the Church, which ſeems not to agree with the Terms of the Canon: Secondly, That Kings may be deprived of their Dominions by the Pope, in caſe of Hereſy, of Perſecution or Uſurpation of the Eſtate of the Church, which is what can by no means be maintained. Laſtly, this Author pretends that the Pope has a Right to approve and confirm the Council, and that the Council of *Trent* had reaſon to wait for his Confirmation; and that this Confirmation was granted by the Pope *Jan.* 26 1564. Whence he concludes, That *du Moulin* did ill to give his Opinion, that the Council of *Trent* ought not to be received in *France*; and that the King would do very well to publiſh, keep and obſerve it, as very neceſſary to reform ſeveral Things, which (ſays he) *darken the Luſtre and Beauty of the Sincerity of the Chriſtian Faith in France.* Theſe are the principal Heads of the Anſwer of *Peter Gregory* of *Tholouſe* to *du Moulin*'s Conſultation concerning the Council. It is well written, and very learned. This Author taught at *Cahors* and *Tholouſe* before he profeſt at *Pont-a-Mouſſon*. He wrote beſides theſe following Books; *Syntagma Juris Univerſi*; *Partitiones Juris Canonici*; *De Beneficiis Eccleſiaſticis*; *De Republicâ*. His Treatiſe in Defence of the Council was not Printed till 1583. long after *du Moulin*'s Death. He died in 1597.

Return we now to *du Moulin*'s Works *upon the Canon Law*. He wrote *Notes upon* Gratian's *Decree, and upon the Decretals*. Theſe Notes are taken out of the beſt Authors, and are very uſeful to reſtore and illuſtrate the Text. Some of theſe ſeeming to M. *Gabriel du Pineau* to be too free, and injurious to the Holy See, nay to the Church it ſelf, he corrected them by other Notes, wherein he falls into the contrary Extream. M. *Francis Pinſſon* endeavour'd to correct them both by new Notes, which are full of Quotations. All this is in the beginning of the Third Volume of the laſt Edition of *du Moulin*'s Works.

Next to theſe comes his *Commentary upon* Henry IId's *Edict againſt the Leſſer Dates*, Printed at *Lions* in 1552. The Epiſtle Dedicatory to the King before it is in *French*; in which *du Moulin* touches upon Two Points: Firſt, That Kings have a Right to make

(*k*) Grants of Popes, by which any Perſon has a *Gratia Expectativa* to a Benefice given him, are called *Indults*.

Laws

Laws concerning Ecclesiastical Discipline: Secondly, That the Scriptures are the Rule of Faith; and that Humane Traditions ought not to be followed. He proves the First Proposition, in the beginning of his Work, by Numbers of Examples of Laws of our Kings and Emperors: Then he produces the *Ordinance* of *Henry* II. and explains it with Latine Notes: After which comes *Charles* IV's Edict against *Annates*. After he has reckoned up these Inconveniences, he makes a long Discourse concerning the Usurpations and Abuses of Popes. This Part is filled with so great a Variety of Matters, that it is impossible to set down Particulars: It is sufficient to say, that he has heaped together in this Latine Work, and yet more in the *French* one, an infinite Number of Facts against the Court of *Rome*, and the Popes. The *French* Treatise may pass for a Collection of all that can be said most to the Disadvantage of the Holy See. This Discourse was answered by *Raimond le Roux*, who also dedicates his Book to the King; that is a bare Defence of the Popes, in which the Facts alledged by *du Moulin* are discussed. *Charles du Moulin.*

Francis Hotman, Sieur *de Villiers*, wrote a Tract against this Book, Entituled, *Of the State of the Primitive Church, and its Priesthoods; in which is discoursed of Patriarchs, Metropolitans, Archbishops, Primates and Suffragans, Priests, Deacons, Subdeacons, and of the Power of the Pope.* This Tract is short, but learned. *Le Roux* reply'd to it by way of Dialogue. Those that will read these Discourses, will find many famous Passages of Councils, and ancient Fathers, relating to the Hierarchy and the Government of the Church in them, not only cited and produced, but illustrated and explained with abundance of Erudition on both sides.

This Volume is closed with a large *Discourse concerning Benefices*, by *James de Selve*, Counsellor in the Parliament of *Paris*; upon which *du Moulin* wrote Notes.

We have already mentioned some Tracts which are in the Fifth Volume of *Charles du Moulin*'s Works. Something must be said of these that follow.

A Commentary *upon the Rules of the Roman Chancery, which are receiv'd and allow'd in* France; *viz.* Rule 18. *De Infirmis Resignantibus*; which says, That Resignations into the Pope's Hands are null, if the Resigner does not outlive his Resignation Twenty Days: Upon the Rule, *De Publicandis Resignationibus*; which sets forth, That the *Resignee* is bound to publish the Resignation, and to take possession of his Benefice within Six Months after the Resignation is admitted; and that in case the *Resigner* dyes after that time, and the *Resignee* shall have neglected to take possession, the Benefice shall be esteemed vacant by Death: Upon the Rules, *De Impetrantibus Beneficia viventium*; and, *De Verisimili Notitiâ*; which set forth, That if any Man begs the Benefice of a Man that is alive, upon Supposition that he is dead, the Provision shall be null when the Incumbent comes to dye; and, in order to hinder these Frauds, that the Papal Provisions shall not be looked upon as valid, if there be not Twenty Days between the Death of the deceased Incumbent and the Day of their Date: Upon the Rule, *De Annali Possessore*; which sets forth, That if a Man would obtain the Benefice of one that has been in possession a Year, he must have the Cause expressed in his Provisions, with the Name and Quality of the present Possessor, and the Time how long he has possessed it; and that too must be assigned within Six Months. *Du Moulin*'s Commentary upon these Rules was lengthened by *de Loüet*'s Notes, who treats upon several Questions which *du Moulin* never meddled with. These Tracts are excellent for those who would be learned in Beneficiary Matters.

Lastly, one may reckon among *Charles du Moulin*'s Discourses upon the Canon Law, his *Notes upon* Decius de Mugello's *Commentary upon the Rules of the Papal Law*, and *upon* Philip Decius's *Councils upon the Canon Law*; tho' those Pieces are very dry, and of little use.

Du Moulin's Harmony or Conference of the Four Evangelists, with the *Notes*, which he wrote at *Orleans* during the Siege of that City in 1562. which he Printed and Dedicated to *Charles* IX in 1565. are purely Theological. He there sets down the Text of the Four Evangelists entire, without Confusion or Mixture, and in different Columns; and blames *Osiander* and *Calvin* for jumbling the Texts of the Four Evangelists to make but One. He uses the *Vulgate*, tho' he alters it in some places, to make it conformable to the Greek Text. In his Notes he not only gives Reasons for the Method which he observes in his Harmony, and the Version which he follows, but he also explains a great many difficult Passages in the Gospels with abundance of Erudition. He often there refutes *Osiander* and *Calvin*; and yet he declares entirely for the Calvinists in the Matter of the Supper, and rejects the Opinion of the Catholicks with a good

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deal of Sharpneſs. He oppoſes alſo the Primacy of St. *Peter*. He holds, that the Baptiſm of St. *John* was as efficacious as that of Jeſus Chriſt. He denies Purgatory; and ſpeaks of Prieſts and Catholicks every where in an unworthy manner, calling the Prieſts *Sacrificuli*, and the Catholicks *Paviſts*; which are unpardonable Liberties; tho' at the ſame time there are ſeveral of his Notes very learned, and very uſeful.

In one place he leaves almoſt all Interpreters, ancient and modern; and that is *Mark* 3. 20, 21. which is the 30th part of his Harmony. Thoſe Verſes are commonly rendred thus; *And the Multitude cometh together again, ſo that they could not ſo much as eat Bread; And when his Friends heard of it, they went out to lay hold on him; for they ſaid, he is beſide himſelf.* *Du Moulin* not being willing to attribute to the Kindred or the Diſciples of Jeſus Chriſt ſo fooliſh a Conceit as that, tranſlates that Paſſage thus; *When Jeſus Chriſt and his Apoſtles came back into the Houſe, a Croud of People got together, ſo that they could not ſo much as eat Bread; which when his Friends (i.e.)* the Apoſtles and Diſciples of Jeſus Chriſt) *heard, they went out to hold him, (i.e.)* to hinder him from coming in) *ſaying, he was gone out.*

Tho' *du Moulin*'s Notions ſeem to be Calviniſtical in his Notes upon the Goſpels, which he wrote in 1562. and Printed in 1565. yet ſoon after he declared himſelf openly againſt their Sect, both in his *Complaint* exhibited againſt them in the Court of Parliament of *Paris* in the beginning of the Year 1566. and in his *Defence* which he publiſhed under the Name of *Simon Chaludres:* For there he declaims not only againſt the Perſons of *Calvin*, *Beza*, and the other Miniſters, againſt their Conduct, their Cabals, their Exorbitancies; but he alſo reprehends their Doctrine, and accuſes them of ſeveral Hereſies; ſuch as believing, *That all Sins are equal*; *That St.* Peter's *Sin, all but the Paſſion of Jeſus Chriſt, was as great as* Judas's; *That neither of them could help his ſinning*; *That both their Sins were eternally pre-ordained of God*; *That if* Judas *had not ſinned, Jeſus Chriſt had not redeemed us*; *That the Pains of Hell are equal, as well as the Joys of Paradiſe*; *That God made Sins, and leads Men to ſin*; *That all Things happen neceſſarily*; *That God fore-ordained and appointed every Thing from all Eternity*; *and that this Predeſtination takes away Liberty.*

Du Moulin however does not retract in this Book any Errors which he had advanced; and tho' he is here more favourable to the Catholicks, yet he does not ſeem to be ſufficiently devoted to the Church: Yet he boaſts there, that he never learned any thing of the Miniſters, but came to the Knowledge of the Truth by himſelf; and he pretends that he had a ſufficient Vocation and Miſſion to teach it. It was not till his laſt Illneſs, which came upon him quickly after, that he got entirely free from his Wanderings: Till then he followed his own Lights, and was neither a good Catholick, a zealous Calviniſt, nor a rigid Proteſtant. He never approved of *Calvin*'s Opinions concerning Predeſtination and Liberty; and in his *Commentary upon the Cuſtomary of* Paris *in* 1538. he refuted them: That began the Hatred which the Calviniſts ever after bore him.

It is certain that *du Moulin* was not only one of the greateſt Lawyers of his Time, but alſo a Man of as great Reading and Erudition as moſt Men of that Age. He wrote eaſily and correctly in Latine and French; yet he does not ſpeak Latine with ſo much Elegance and Politeneſs as *Cujacius*, who blames his Stile. *Cujus Salebroſa*, (ſays he) *& incondita Oratio.* His Books are full of Satyrical Reflections, and Railings againſt thoſe that are not of his Opinion. He ſpared no body, and reproved even the moſt conſiderable Men with Sharpneſs. He had ſo great an Opinion of his own Knowledge, that he uſed to write at the top of his Opinions, *I that yield to no Man, and whom no Man can teach.* Theſe Failings are counterbalanced by abundance of Sincerity, Probity, Diſintereſſedneſs, Zeal for his Country and his Prince, and Love for the publick Good, and for Truth.

Whilſt he endeavours to bring Arguments for his Opinions, he often brings very weak ones: He does not always reaſon juſtly; and ſometimes quotes Authorities which do not prove what he deſigns. We are not to expect an exact Critical Knowledge from him of Authors, and of Eccleſiaſtical Hiſtory; and yet he had a good deal. He had read the Fathers, the Eccleſiaſtical Hiſtorians, the Canons of Councils, the Canoniſts, and even the School-Divines, with Care. In a word, it is amazing, that one Man could read and write ſo many Books, being taken up with abundance of other Buſineſs, and having met with ſo many Croſſes in his Life.

The greateſt part of his Books were Printed in his Life-time in *France* and elſewhere. His Name being odious in *Italy*, they were Publiſhed there under the Name of *Gaſpar Caballinus*. They were afterwards Collected and Publiſhed in ſeveral Volumes.

The

The Firſt Edition, in Three Volumes, came out at *Paris* in 1612. and was Reprinted in 1625. It was encreaſed with One Volume in 1652. The Laſt Edition, which was Publiſhed in 1681. is in Five great Volumes. His Diſcourſe *againſt the Leſſer Dates* was Printed at *Lions* in 1552. in Latine, and in French in 1554. and Enlarged in 1561. and 1564. His *Commentary upon the Rules of the Chancery* came out at *Lions* in 1552. His *Conſultation about the Council of Trent* was Printed in French at *Lions* in 1564. and Tranſlated into Latine at *Poictiers* in 1585. with his *Counſel againſt the Jeſuits*: His *Harmony with the Notes* at *Paris* in 1565. and his *Notes upon the Canon Law* in 1603. *Charles du Moulin.*

ONUPHRIUS PANVINIUS.

ONUPHRIUS PANVINIUS, a *Veroneſe*, of the Order of the *Hermites of S. Auguſtin*, was the Man of all the Authors in the Sixteenth Century that had ſtudied the *Roman* Antiquities moſt. He was indefatigable in Labour, and ſpent Nights and Days in reading of the Ancients, which made *Paul Manutius* call him *Helluo Antiquarum Hiſtoriarum.* He took for his Device an Ox between an Altar and a Plough, with theſe Words, *In utrumque paratus*, ſignifying, that he was equally ready to bear the Fatigues of the Service of God, and thoſe of the Study of Humane Sciences. *Onuphrius Panvinius.*

About the Year 1550 he began to ſtudy Eccleſiaſtical Antiquities, by the Advice of *Marcellus Cervinus*, then Cardinal *de Sancta Croce*, and afterwards Pope by the Name of *Marcellus* II. His Firſt Book was a *Chronicle of Popes and Cardinals*, which was Printed without his Knowledge at *Venice* in 1557. and ſoon after more correctly by himſelf. He afterwards continued *Platina*'s Lives of the Popes, from *Sixtus* IV. to *Pius* V. with Annotations upon the Lives which *Platina* had written. After he had written a Book of St. *Peter*'s Supremacy, he ſet about drawing up a compleat Eccleſiaſtical Hiſtory, when Cardinal *Alexander Farneſe*, his Chief Protector, obliged him to follow him into *Sicily*. He died in that Voyage at *Palermo* in 1568. in the 39th Year of his Age.

The great Number of Books Printed, and MSS. which he had compoſed at that Age, is the more ſurpriſing, becauſe they are all full of profound Learning, and moſt of them upon ſingular Subjects, which had not then been handled. We ſhall ſay nothing of what he wrote upon *Roman* Antiquities, or upon other Prophane Subjects; and ſhall only concern our ſelves with what has a Relation to Diſcipline or Eccleſiaſtical Hiſtory.

The moſt conſiderable is his *Diſcourſe concerning St.* Peter's *Supremacy*; before which he has put a fine Preface, in which he blames ſeverely thoſe that uſe ſharp Expreſſions, Railings or Invectives in Controverſies of Religion. He declares there, that the reading the Four firſt *Centuries* of the *Magdeburgenſes* induced him to write that Book; ſince thoſe Authors ſeemed to labour after ſapping the Foundations of the Dogmes and ancient Cuſtoms of the Church, eſpecially thoſe relating to the Pope's Supremacy.

That Work is divided into Three Parts. In the Firſt he proves, That it is neceſſary there ſhould be a Supremacy in the Church: That Jeſus Chriſt conferred this Supremacy upon S. *Peter*, to whom he gave the Keys of the Church, and a Sovereign Power, which he never communicated to the reſt of the Apoſtles. To prove this, he quotes Seventeen Paſſages out of the Goſpel; to which he adds great Numbers of Teſtimonies out of the Holy Fathers of the Greek and Latine Church. In the Second he ſhews, out of Paſſages of Scripture and the Fathers, That St. *Peter* exerciſed that Power in the Church, which Jeſus Chriſt gave him; and proves, that St. *Peter* went to *Rome*; that he founded that Church; and that he left his Power to St. *Clement*, and to all the Popes of *Rome* his Succeſſors. The Paſſages which he quotes are well known, and have been ſeveral times repeated by the ancient and modern Writers of Controverſy. He particularly anſwers the Objections of the Centuriators, and refutes the Anſwers which they give to the Arguments that the Catholicks make uſe of, particularly concerning the coming of St. *Peter* to *Rome*, which is the Point that this Author handles with the moſt exactneſs, and moſt at large. This Book was Printed at *Verona* in 1579. and at *Venice* in 1591.

He drew alſo a Draught of Three other Books, *concerning the Power of the Holy Apoſtolical See.* The Firſt of theſe was finiſhed, and put into the Hands of Cardinal *Antonio Colonna*, who publiſhed what we have of it. The Second was only in the Author's Idea. We have the particular Titles of the Second, whereby we find, that he there produces Numbers of Facts and Teſtimonies concerning thoſe Acts by which the Popes exerciſed their Supremacy. The Laſt was to contain a Refutation of what had been done or written againſt the Pope's Supremacy.

The

Onuphrius Panvinius.

The other Tracts of *Panvinius*, concerning Eccleſiaſtical Antiquities, are extream Curious. One is of *the ancient Rites of burying the Dead among Chriſtians, and of their Cemeteries.* In the firſt Chapter he ſpeaks of Confeſſing of the Sick, of the Adminiſtration of the Sacraments of the Euchariſt and Extream Unction, which have always been the Chriſtians Preparation for Death; and of the Recommendation of the Soul, which is made when the Sick Man is in extremity. He produces many ſingular and curious Examples of theſe Uſages, which were little known in his time. He afterwards obſerves, That the Primitive Chriſtians uſed to waſh the Bodies of the Dead; as appears by the 9th Chapter of the *Acts*, where 'tis ſaid, That the Chriſtians waſhed the Body of *Tabitha*; and by a Paſſage of *Dionyſius* of *Alexandria*, related in the Eccleſiaſtical Hiſtory of *Euſebius*. He thinks that this Cuſtom of Waſhing the Bodies before they were buried laſted to our Time; he quotes alſo *Gregory* of *Tours* and the Lives of the Fathers to authorize it: The Body afterwards was expoſed in a Hall, or in a Church. We read that the Body of *Charlemagne* was thus expoſed in the great Church of *Aix-la-Chapelle*. *Tertullian* mentions Prayers which the Prieſts made whilſt they buried their Dead. The *Acts*, and St. *Paul*'s Epiſtles, inform us, That the Chriſtians wept over their Dead; in the following Ages, Chriſtians were allowed to go into Mourning when their near Relations were dead; but then the Fathers blamed the Superſtitions which were practiſed in ſome Places, of plucking off their Hair, tearing their Arms, hiring Women to Mourn, *&c.* The Bodies of the Dead were carried out with Ceremony, accompanied by Prieſts, who carried Torches, and ſung Pſalms. We have Inſtances of this Cuſtom in St. *Epiphanius*, St. *Gregory Nazianzen*, St. *Jerome*, and St. *Gregory* of *Tours*. *Bede* mentions alſo the Ringing of Bells. The Chriſtians always made it a piece of Religion to bury their Dead; they put them into the Ground wrapped up in Sheets, ſometimes they embalmed them with Myrrhe, and the Rich were interred with precious Ornaments St. *Gregory* forbids the covering the Pope's Biere with a *Dalmatic* (*l*), as had been done before his Time: He forbids alſo the demanding any thing for burying, only allows them to receive what was voluntarily offered. Some particular Men had diſtinct burying Places. The Sepulchres were ſometimes adorned with Flowers, and often richly garniſhed. In the primitive Times all Chriſtians were buried indifferently in the *Cemeteries* out of the Cities: Afterwards Kings, Princes and Biſhops were laid in Churches; Lamps were hung up in Sepulchres, and Epitaphs were put upon Tombs. The Funeral Orations of *Conſtantine*, by *Euſebius*; of St. *Cæſarius* and St. *Baſil*, by St. *Gregory Nazianzen*; of St. *Meletius* of *Antioch*, by St. *Gregory Nyſſen*, are Inſtances of the Chriſtians keeping up the Cuſtom of making Panegyricks for the Dead, when they are buried. *Origen*, St. *Jerome*, St. *Auguſtin* and St. *Chryſoſtom*, commended the Practice of giving Alms when any Body was interred. Prayers, Oblations and Sacrifices for the Dead, were authorized by the Teſtimonies of *Tertullian*, St. *Cyprian*, St. *Auguſtin*, and ſeveral others. In the Weſt, the Fortieth Day after a Man's deceaſe was the moſt ſolemn. Afterwards Anniverſaries were obſerved with the greateſt Solemnity. The Anniverſary of Martyrs was kept in the moſt ancient Times. Meetings were held once a Year at the Place of their Burial. Therefore we read in Eccleſiaſtical Hiſtory, that Chriſtians kept their Meetings in *Cemeteries*, eſpecially in Times of Perſecution. *Panvinius* produces a great number of Examples of theſe Aſſemblies of Chriſtians held in *Cemeteries*, and then gives us a Catalogue and a Hiſtory, of all the *Cemeteries* in *Rome*, and of ſome others. He gives alſo a Catalogue of the principal Saints buried in the great Churches of *Rome*, and eſtabliſhes the Cuſtom of offering Sacrifices in Honour of the Saints, by Paſſages out of the Fathers. Laſtly, he treats of the Tranſlations of the Bodies of the Saints, and of Pilgrimages, and produces a great many curious Facts upon thoſe Subjects. This Book ſhews a mighty Search; it was Printed, with the *Lives of the Popes* of *Platina*, at *Cologne*, in 1574. There are alſo in this Edition, Explications of abundance of Eccleſiaſtical Terms which appear barbarous, ſuch as, the Names of the Employments of Eccleſiaſtical Officers; of Churches and their Parts; of Sacred Veſſels and Ornaments; and of Sacerdotal Habits; and laſt of all, a Treatiſe of *the Stations* (*m*) which are appointed in the Churches of the City of *Rome*.

(*l*) A *Dalmatic* is an upper Garment uſed in the Church of *Rome* by Deacons and Sub Deacons, with Sleeves reaching down to the Heels, ſomething in the Nature of our Surplices.

(*m*) *Stations* are Appointments of particular Churches or Chapels, or Altars in *Rome*, at which, if ſuch certain Prayers are ſaid, Indulgences are granted.

In

In the ſame Volume there is *an Eccleſiaſtical Chronicle of* Panvinius's, Printed at *Cologne* in 1568. beginning with *Julius Cæſar*, and ending with *Maximilian* II. In one Column there is what belongs to Prophane Hiſtory; and in the other all that happened the moſt Remarkable in the Church. *Onuphrius Panvinius.*

The Treatiſe *of the Seven great Churches in the City of* Rome, which are called the Seven Churches, is of the Nature of the former, but contains greater variety, and things are treated of at greater length. The Subject is this: There are Five *Patriarchal Churches* in *Rome*, Twenty eight *Titular* ones, and Eighteen *Diaconal* ones. The *Patriarchal Churches* are *St. Saviour's in the Lateran, St. Peter's in the Vatican, St. Paul's without the Walls of Rome, St. Liberius's* or *St. Sixtus's*, which is called *Santa Maria Maggiore*, and *Saints Stephen and Lawrence without the Walls.* Some think theſe Five Churches were appointed for the Five Patriarchs, that when the Four Patriarchs ſhould come to *Rome*, every one might have his Church. But *Panvinius* thinks it is more probable that theſe Churches were built to ſhew that the Pope is the Chief all the Patriarchs. Afterwards two other Patriarchal Churches were added. The Popes kept their See for above a Thouſand Years in *St. Saviour's* Church in the *Lateran*; and they have kept their ordinary Habitation in the *Vatican* but ſince *Gregory* XI's time; and it is ſince that Time alſo that Seven Biſhops have been appointed to officiate in the Pope's Place, one after another in the Church of the *Lateran.* Seven Cardinal-Prieſts alſo have been aſſigned to officiate in the Patriarchal Churches, upon which account Twenty eight *Titles* of Cardinal-Prieſts were ſet up at *Rome.* Formerly the Sacraments were adminiſtred only in theſe *Titles* (*i e.*) *Churches* ſo called) and thoſe that preſided in them were called *Cardinals*, (if we believe *Panvinius*) becauſe they were the chief and the principal of thoſe that reſided upon theſe *Titles.* He thinks they had that Name ever ſince Pope *Hyginus*'s time, though the Number of Twenty eight *Titles* of *Cardinal Prieſts* was not compleat before Pope *Leo* I. That in *Evariſtus*'s time there were but Seven Deacons, and but one of them that was a Cardinal: That afterwards the Number being encreaſed, thoſe were called Cardinals who pretended to the *Deaconries*; and that in *Gregory* I's time Eighteen *Titles* were founded of *Cardinal-Deacons.* Theſe *Titles* were formerly diſtinguiſhed from the *Prieſts*; and *Alexander* VI. was the Firſt who gave to *Cardinal Deacons, Titles*, which properly belonged to *Cardinal Prieſts.* Since that time all theſe *Titles* have been confounded, and the ancient Cardinals have had their Option to change whenever there has been a Vacancy. *Panvinius* is alſo very particular in what relates to the Patriarchal Churches of *Rome*; he ſpeaks of their Antiquities; deſcribes all the Particulars; and ſets down the Prayers which are to be ſaid in every Church, and before every Altar. This Book was Printed at *Rome* in 1570. and at *Cologne* in 1584. It was alſo Printed in Italian at *Rome* in 1570.

His Diſcourſe *of the Biſhopricks, Titles and Deaconries of Cardinals*, Printed in *Paris* in 1619. contains much the ſame Things with the Former upon this Subject.

His Diſcourſe *of Baptizing at Eaſter, and of the Original of the Conſecration of the Loaves of Wax*, commonly called *Agnus Dei's*, which is made by the Popes upon *Low-Sunday* in the firſt Year of their Pontificate, and during the Pontificate of the ſame Pope renewed but once in Seven Years, is one of the moſt curious Tracts written by this Author. The Original of this Ceremony is very obſcure. *Panvinius* pretends that it has a Relation to the ancient Ceremonies of Baptiſm; to prove this, he enquires into the ancient Rites of Baptiſm, and compares them with the Uſages which are cuſtomary at this Bleſſing of theſe Loaves of Wax. He ſuppoſes that Baptiſm is a Sacrament neceſſary to Salvation; That in the Apoſtles Times moſt of thoſe that were Baptized were Adults; That Baptiſm was then adminiſtred in all Times, in all Places, without Ceremonies, and to all ſorts of Perſons. He then gives an Account of the Baptiſmal Ceremonies mentioned in *Tertullian*, St. *Jerome*, St. *John Chryſoſtom*, and other Eccleſiaſtical Authors. Theſe Ceremonies were different in different Places. Formerly there was but one Font in one Church: The Solemn Time of adminiſtring Baptiſm was at *Eaſter*; the Catechumens were preſented to the Biſhop the firſt Sunday in *Lent*; they were inſtructed in their Creed in Paſſion-Week, and Baptized upon *Eaſter-Eve* towards Night: The New-baptized were preſented with Milk and Honey, and cloathed with a white Robe till *Low Sunday*, and then ſent home when the Office of that Day was over. The ſame thing was obſerved at *Penteeoſt*. *Panvinius* therefore having found ſomething like the Ceremonies of ſolemn Baptiſm in the Benediction of the *Agnus Dei's*, thinks that it was inſtituted to preſerve ſome Footſteps of the other in the Church of *Rome*, and to prevent that ancient and beautiful Ceremony of the ſolemn Adminiſtration

Onuphrius Panvinius.

tion of Baptiſm to be forgotten. This Tract was Publiſhed by *Maria Suarez*, Biſhop of *Vaiſon*, and Printed at *Rome* in 1630 and 1656. Our Author joins two Corollaries to it, in which he collects a great many Conjectures, Paſſages and Notes, which are nothing to his Purpoſe; and gives no clearer Account of this Ceremony, which he ſuppoſes to be very Ancient and very Uſeful.

Panvinius's Tract of the Sibylls and their Oracles, which is Printed with the *Sibylline Books* at *Paris* in 1607. is purly Critical, concerning the Number, Names, and Hiſtory of the *Sibylls*.

He knew how to join an eaſie, agreeable and elegant way of Writing to his great Learning in his Works, wherever a noble and beautiful turn of Expreſſion was neceſſary.

JACOBUS NACLANTUS.

Jacobus Naclantus.

GIACOMO NACCHIANTO, known by his Latine Name *Naclantus*, a *Dominican*, born at *Florence*, was made Biſhop of *Chiozza* in the State of *Venice*, by Pope *Paul* III. in the Year 1544. He was at the Council of *Trent*, and died *May* 6. 1569.

We have a great Volume in Folio of his Works, Printed at *Paris* in 1657. (*n*) The Firſt is a large Commentary upon St. *Paul's* Epiſtles to the *Romans* and the *Epheſians*; in which, beſides long Explications and Obſervations upon every Word of the Text, he makes very long Digreſſions upon ſeveral Queſtions in Divinity. There are ſeveral about Predeſtination, concerning which he lays down the following Principles.

He thinks that all Men were choſen and elected to Eternal Life, not with any view of their Merit, but in Conſideration of the Prayer of Jeſus Chriſt, whoſe Incarnation preceded, as he thinks, every thing in the Order of the Decrees of God: That Sin ſupervening, all Men who were elected before became reprobate; and ſo God drew ſome out of this Maſs of Perdition by his pure good Will and Mercy, and predeſtinated them to eternal Life, leaving others juſtly in that corrupted Maſs, though he never refuſed them all manner of Graces and Favours He treats alſo in theſe Digreſſions of Polemical Queſtions, concerning the Merit of Good Works; the Interceſſion of Saints; the coming of St. *Peter* to *Rome*, &c. There is one very particular one, concerning the Footſteps of the Trinity, which according to him appear brightly in the Creatures.

After the Commentaries of *Naclantus* comes a Book, Entituled, *The Marrow of the Holy Scriptures, or a pious learned and clear Diſcovery of the Secrets of Jeſus Chriſt, which have enriched all Ages of the World; with an exact Explication of them.* He divides the Time from the Creation to Jeſus Chriſt, into Six Ages, and then he runs over the Hiſtory of every Age, and takes notice of the Figures and Prophecies of Jeſus Chriſt in the Events, Perſons, Laws, the Books of the Prophets, and the Ceremonies. After the ſame manner he explains the Six Days Work of the Creation of the World allegorically in a Tract at the end of the former. Theſe two Books ſhew how fruitful our Author was in Allegories.

Next come Eighteen *Theological Tracts*. The Firſt is, of the manner how the Body of Jeſus Chriſt is preſent under the Species of Bread in the Euchariſt. The Second is to ſhew, That though Communion under both kinds was inſtituted by Jeſus Chriſt, yet it is not abſolutely neceſſary, nor commanded or forbidden to all Communicants; and that Jeſus Chriſt left it to the Prudence of the Church, to grant it or to refuſe it. The Third is concerning the Prieſthood of Jeſus Chriſt, and the Sacrifice of the Croſs and the Altar. The Fourth, of the Kingdom of Jeſus Chriſt, is a Conſequence of this.

His Fifth Diſcourſe is of Hierarchy and Order. His Sixth, of the Inſtitution of Biſhops. He owns that Epiſcopacy is *Jure Divino*, but maintains that Jeſus Chriſt inſtituted it ſo, that it ſhould be entire and full in the Perſon of St. *Peter* and his Succeſſors, and that their Power of Order and Juriſdiction ſhould depend upon the Pope, who might limit it as he ſhould ſee cauſe.

Having thus eſtabliſhed the Pope's Supremacy in the Sixth Treatiſe, he compares the Pope's Authority with that of a Council in the Seventh, and concludes, that the Power of the Pope being the Power of the Head, whereas that of a Council is but that of Mem-

(*n*) If this be not a falſe Print, there was alſo another Edition of his Works at *Venice* by the *Junta*, in Folio, in 1567.

bers;

bers; that the Pope's being the Power of a Prince, whereas Bishops are but as his Counsellors; that the former being immediately from Jesus Christ, and the latter depending upon the Pope; it follows manifestly, That the Power of the Pope is much above that of a Council. This Principle being supposed, it is no wonder that he should maintain in the Eighth, that it is an Article of Faith, That the Decrees of a Council have no Force, Decision, nor Law, till they be approved by the Pope: Nay, he ventures to condemn those of Heresy who shall obstinately maintain the contrary. *Jacobus Naclantus.*

The Tenth is *of Indulgences*, to which he ascribes all possible Extent and Virtue. In his *Two Treatises of Residence*, he proves the Obligation which Bishops are under to reside upon their Dioceses; but he does not meddle with the Question, Whether it be *Jure Divino?* And perhaps it is in order to decide that Question that he treats of Divine Right in his Fourteenth Tract; where he shews, that some Laws of the Church are *of Divine Right*, whilst others are only *of Humane*.

His Fifteenth, *of Marriage*, contains several Questions concerning that Sacrament.

In the Sixteenth *Naclantus* proves, That the Mass is a Sacrifice of Peace and Propitiation.

In the Seventeenth he shews, That the Church could, and ought, at the time when he wrote, declare Clandestine Marriages null.

The Eighteenth is an Answer to some Questions proposed [to him] concerning *the Power of Dæmons*; and Whether a Man can by Enchantments, Invocations, or other Diabolical Practices, oblige them to go into what Person he pleases, and possess him? Whether these Dæmons can be so fixt there, that they cannot be driven out by Exorcisms? Whether we are bound to believe the Devil, when he says, that he cannot go out of the possessed Person? To resolve these Questions, he observes, I. That the Devil cannot possess Men, nor do them Mischief without the Permission of God. II. That tho' he be sometimes drawn by Enchantments, yet he is not absolutely obliged to obey. III. That tho' he be sometimes obliged by the Bargain he has made, or by the command of some superiour Dæmon, yet he has it not always in his Power to do what he has a mind, both because God does not give Dæmons a liberty of doing all the Mischief they would do, and because good Spirits defend those that are committed to their Care; that the Devil has no Power to possess a Soul, if she be not his Captive; but as to the Possession of a Body that is sometimes allow'd, either as a Punishment, or as an Exercise, or for some other Reason. IV. That when God permits the Devil to possess a Man, he torments him no longer than God is willing he should, and in that manner too, which is ordained. V. That tho' Exorcisms do very much incommode and torment the Dæmons, yet they have not always a Power to drive them out, because some can only be driven out by Fasting and Prayer: That when Dæmons are driven out by Exorcisms, it is at an appointed time: That when the Devil is exorcised he does not always speak Truth, particularly when curious Questions are put to him.

Naclantus's last Treatise is concerning *Mounts of Piety*. He there examines upon what Occasions, and under what Conditions, Men may lend their Money to those *Mounts*, and take Interest for it, without alienating the Fund.

The last Part of his Works contains Fourteen *Theorems in School-Divinity*, Sixteen *in Metaphysicks*, Twelve *in Physicks*, and Four *Physical Questions*. These Tracts being purely Scholastical, we have nothing to extract out of them.

SIXTUS SENENSIS.

FRANCISCUS SIXTUS, surnamed *Senensis*, from *Sienna*, where he was Born, was by Birth a Jew. He was drawn from the Darkness of Error, and enlightned with the Light of the Gospel by *Pius* V. when he was only General of the *Dominicans*. *Sixtus* also received the Habit of that Order from his Hand, in which he continued the rest of his days, following the Employment of a Preacher of the Word of God. To this Profession he joyn'd the Study of the Scriptures, in which it was no hard matter for him to be excellent, because he was a great Master in the Hebrew and Greek Languages. In the Year 1566. when he was 46 Years of Age, he finished an excellent Critical Work upon all the Bible, Entituled, *Bibliotheca Sancta*, in which he makes the following Catalogue of the Books which he made himself. *Eight Books of the* Bibliotheca Sancta *upon the whole Body of the Bible. A Discourse of the Usefulness of Concordances upon the Bible. Astronomical, Geographical, and Physical Questions upon several* *Sixtus Senensis.*

Sixtus Senenſis.

Paſſages in the Holy Books. Problematical Epiſtles upon ſeveral Paſſages of Scripture. The Books of Proverbs, Eccleſiaſtes, Wiſdom, *and* Eccleſiaſticus, *reduced into one. An Abridgment of St.* Paul's *Epiſtle to the* Romans. *Scholaſtical Queſtions upon the ſame Epiſtle. Four Lent-Courſes Preached at* Genoa. *Six Parts of different Sermons upon the Goſpels of* Advent, *and thoſe upon the Feaſts of* Pentecoſt, *preached ſix different Years at* Genoa. *Eight Homilies upon the Creation of the World. Six Homilies upon the Three firſt Chapters of* Job. *Six Homilies upon the Firſt* Pſalm, *and Twenty upon the Fiftieth, preached at* Genoa.

Of all theſe Books we could never find any beſides his *Bibliotheca*, and it is probable there was never any more Printed. That came out firſt at *Venice* in 1566. then at *Francfort* in 1575. at *Cologne* in 1586. at *Lions*, with Notes of *Hay* a Jeſuit, in 1591 and 1592. at *Paris* in 1610. and in 1615. and at *Cologne* in 1626.

This Work is divided into Eight Books. In the Firſt he treats of the Diviſion and Authority of the Holy Books. He there gives an Account of the Calculations and different Partitions of the Scriptures. He ſhews what is the Subject of every Book, examines who is the Author, what its Authority was formerly, and what it is now. He diſtinguiſhes the Books of the Bible into *Proto-Canonical*, which have always been owned as ſuch; and *Deutero-Canonical*, which were not formerly received as Canonical, either by the Jews or by all Chriſtian Churches, tho' they were afterwards put into the Canon by Chriſtians; and *Apocryphal*, which were never received into the Canon, though ſome have been inſerted into the Body of ſome Bibles.

The Second Book is an Hiſtorical and Alphabetical Dictionary of Writers, Books and Writings mentioned in the Bible, or that have a relation thereto. He puts into this Number things that belong little to his Subject; ſuch as the Name, *Alpha* and *Omega*, given to Jeſus Chriſt, the *Adamantine Writing*, the *Wiſdom of the* Chaldeans *and* Ægyptians, the *Inſcription upon the Altar at* Athens, the *Names of the Magicians*, the *Character of the Beaſt*, the *Name of God*, the *Volume rolled up*, the *Book of Deſire*, the *Book Sealed up*, the *Law of the Heart*, the *Phylacteries*, the *Book of Divorce*, the *Inſcription Thau*, the *Book of Life*, that *of Jealouſy*, *&c.* all which have no relation to thoſe Writings of which only he ſhould have ſpoken in this Second Book.

The Third is of the Art of Explaining the Holy Scriptures. He there treats of the ſeveral Senſes of the Holy Books, and the different ſorts of Commentaries upon the Bible. He unravels the Myſteries of the *Cabbala*; he invents a great many Methods of Writing upon the Scriptures, and gives each of them their particular Names; ſuch as *Expoſitions by way of Dictionary*, *Metrical*, *Leonine*, *Monorythmical*, *Dirythmical*, *Iſogrammatical*, *Pandectal*; of which he gives an univerſal Table at the end.

The Fourth is an Alphabetical Dictionary of all the Authors who have written upon the Scriptures, and of their Works. This Part is, as will eaſily be imagined, very conſiderable. The Number of Authors is very great, and he ſpeaks of every one of them with ſufficient Exactneſs. He ranges them all in different Claſſes.

The Fifth Book is a Collection of Notes upon ſeveral Paſſages of all the Books in the Old Teſtament; in which he produces the Explications and Sentiments of the Fathers on all thoſe Paſſages.

The Sixth is a Work of the ſame Nature upon the Books of the New Teſtament Theſe Two Books may be looked upon as a ſort of a Commentary upon all the Bible.

The Seventh and Eighth are againſt thoſe that have ſtruck at the Authority of the Books of the Old and New Teſtament. He mentions all the ancient and modern Hereticks that have rejected or oppoſed the Books of the Holy Scripture: He refutes their Errors; and then propoſes the Objections which they have raiſed, or were able to raiſe againſt thoſe Books; and Anſwers them all at large.

There is great Enquiry, and Learning in this Work; it has been, and may be ſtill, very uſeful to thoſe that apply themſelves to the Study of the Scriptures. It were however to be wiſhed, That *Sixtus Senenſis* had treated of ſome things more exactly, that he had paſt over others more ſlightly, and that he had omitted others which are of no uſe, or which do not belong to his Subject. His Style is ſimple, and has nothing in it elegant or loſty. He died at *Genoa* in 1569. 49 Years of Age.

The

The DU TILLETS, *or* TILII.

THE Two Brothers *Du Tillets*, originally of *Angoulême*, were both named *John*, the one not much older than the other: Both had the ſame Inclination for Study; both were very learned; both wrote very learned Books; and both died in the ſame Place, the ſame Year, and the ſame Month. Their Profeſſions however were different; for one was *Chief Clerk to the Parliament of Paris*, and particularly applied himſelf to the Study of the Civil Law, and the Antiquities of the Kingdom of *France*; and the other was nominated to the Biſhoprick of S. *Brieux* by *Henry* II. in 1553. and tranſlated to the Biſhoprick of *Meaux* in 1567. *Calvin* was Maſter to them both when they were young, which made their Religion ſomething ſuſpected: Both of them however continued in the Boſom of the Church, and held Orthodox Opinions; and the latter wrote Books of Controverſy againſt the Miniſters. But they had a Brother, *Lewis du Tillet*, Canon of *Angoulême*, who received *Calvin* in that City, and went along with him to *Geneva*, where for ſome time he profeſt himſelf a Calviniſt; but at laſt, whether he recovered from his Errors of himſelf, or that his Brother the Clerk took (as ſome ſay) a Journey into *Germany*, and made him change his Opinion, he returned into *France*, and died in the Communion of the Catholicks. The Two *John du Tillets* died both in *December*, 1570. *The Du Tillets.*

The Printed Works of *John du Tillet*, the Chief Clerk of the Parliament, are, *The Inſtitution of a Chriſtian Prince to his Children: A Book concerning the Majority of King* Francis II. *againſt the Pamphlets of the Rebels: Memoirs and Enquiries, containing ſeveral Memorable Things towards the underſtanding the Affairs of* France: *Wars and Treaties of Peace between the Kings of* France *and* England, at *Paris* in 1588. *A Memorial concerning the Liberties of the* Gallican *Church*, at *Paris* in 1594. and with the *Liberties*: (o) *A ſhort Hiſtory of the* Albigenſes, *taken out of the Treaſure of Chartres*, at *Paris* in 1590. *A Catalogue of the Kings of* France, *their Crown and Houſe, with the Names of the Great Men of* France, at *Paris* in 1589.

The Biſhop's Books are theſe; *A Treatiſe of the Chriſtian Religion*, Printed in 1559. *The Anſwer of a Biſhop to the Miniſters of the New Church*, Printed in French in 1565. and in Latine in 1564. *Advice to ſeduced Gentlemen*, Printed in 1567. *A Treatiſe of the Antiquity and Solemnity of the Maſs*, in French, at *Paris* in 1567. *A Diſcourſe of the Apoſtles Creed, and the Twelve Articles of Faith*, at *Paris* in 1566. He likewiſe publiſhed, *The Canons of the Apoſtles*, and *Thirteen Councils*, in Greek, at *Paris in* 1540. *The Goſpel of St.* Matthew *in Hebrew, with a Latine Verſion*, at *Baſil* in 1552. Alſo the *Works of Lucifer Calaritanus*, at *Paris* in 1568. *S. Pacian of Barcelona's Exhortation to Repentance*, at *Paris* in 1558. and the *Carolin Books*, in 1549. When he publiſhed this laſt Book, he called himſelf *Iſiphilus*.

Tho' the *Chronicle of the Kings of* France, *from* Pharamond *to* Henry II. be a Work fitter for a Clerk than a Biſhop, yet it was written by this laſt: It was Printed with the Catalogue of the Kings of *France*, and with the Hiſtory of *Paulus Æmilius*. We do not certainly know to which of the Two the Book, Entituled, *Examples of the Actions of ſome Popes compared with thoſe of Pagan Princes*, Printed in 1576. ought to be attributed. They likewiſe wrote ſeveral other Books that were never publiſhed.

JOHANNES MERCERUS.

JOHN MERCER, of *Uſez* in *Languedoc*, being of a good Family, and deſigned for a publick Employment, ſtudied the Law at *Tholouſe* and *Avignon*. He made great Progreſs in that Science, and Tranſlated *Harmenopulus* [into Latine.] But leaving that Profeſſion to apply himſelf to the Study of the Scriptures, and of the Hebrew and Chaldee Languages, that he might underſtand them perfectly, he became ſo skilful in that Science, that he was choſen to fill one of the Profeſſors Chairs in the Hebrew Language in the Royal College of *France*, to ſucceed the famous *Vatablus* in 1547. as all Authors write. We find indeed in that Time one *Bertin le Comte* of *Boulogne* that pretended to that Chair: But *Paradis* ſays, he ſucceeded *Paul Canoſſa*, a Convert Jew, who was Profeſſor with *Vatablus*, and was out of his place ever ſince the Year 1538. *Johannes Mercerus*

(o) By *the Liberties* here, our Author means *the Collection of Tracts concerning the Liberties of the* Gallican *Church*.

Johannes Mercerus.

Mercer's Lectures were ſo famous, that the Royal Auditory was always full when he read. The Jews went to hear him, and owned, that he underſtood Hebrew beſt of any Man of that Age. From his School all thoſe came out who underſtood any thing of Hebrew or Chaldee at that time in *France*. Beſides his excellent Skill in thoſe Tongues, he had an admirable Judgment, abundance of Erudition, great Candor and Simplicity; and his Converſation was without Reproach. The Civil Wars with which *France* was afflicted obliged him to leave the Kingdom. He retired to *Venice* to *Arnaud du Terrior*, the King's Ambaſſador to the Republick of *Venice*. When he had ſtaid ſome time in that City to confer with the Jews there, he returned to *France* with the Ambaſſador; and being deſirous to take a Journey into his own Country before he returned to *Paris*, he died there at *Uſez* in 1570. in his Father's Houſe.

Some have written that he was a Calviniſt; (*p*) but how is it probable, that, if he had been of their Communion, he ſhould have been named and continued *Regius Profeſſor* till his Death.

His Commentaries upon the Scriptures were Printed after his Death, by his Son *Joſias Mercer*. The Catalogue follows: "Lectures upon *Geneſis*, Printed at *Geneva* in 1598. "Commentaries upon *Job*, *Proverbs*, *Eccleſiaſtes*, and the *Canticles*, at *Geneva* in 1573. 1583. "1598. and at *Amſterdam* in 1651. Commentaries upon Five Minor Prophets, at *Ge*- "*neva* in 1565. He Publiſhed alſo ſeveral Hebrew, Chaldee or Syriack Tracts, and "Tranſlated ſome; namely, S. *Matthew*'s Goſpel out of Hebrew; the Chaldee Ver- "ſion of *Obadiah* and *Jonah*, at *Paris* in 1550. The Twelve Minor Prophets in Chal- "dee, with a Tranſlation and Notes: *Joel* with Commentaries of *R. David Kimchi*: "*Jonathan's Targum* upon *Haggai*: A Diſcourſe of Accents, by a *Spaniſh* Jew: A Book "of Proverbs, by *R. Hai Gaon*, with a Latine Verſion: A Book of Sentences, by *R. Jo*- "*ſeph Hyſſopæus*, with a Latine Verſion: The Book of *Ruth*, with *Maſorethick* Notes in "the Margin, and a ſhort Explication, ſaid to be written by *R. David Kimchi* in the "MS. *Aben Ezra* upon the Decalogue. *Mercer* wrote alſo ſeveral Grammatical Trea- "tiſes; namely, Tables upon the Chaldee Grammar: A Treatiſe of the Accents of "the Holy Scripture: An Hebrew Alphabet: A Chaldee Grammar, with Abbrevia- "tions: Notes upon *Pagnius Theſaurus*.

Mercer's Commentaries upon *Geneſis* are full of Jewiſh Learning; but thoſe which he wrote upon *Job*, and the Books of *Solomon*, are much more clear, and neat and cloſe. He explains the literal Senſe ſhort and clean; removes the Difficulties in few Words, and lets us ſee the true Senſe of the Text.

CLAUDIUS ESPENSÆUS.

Claudius Eſpencæus.

CLAUDIUS D'ESPENCE, or *Eſpencæus*, was deſcended by his Father's ſide from the Noble Family of the Lords *d'Eſpence* in *Champagne*; and by his Mother's ſide from the Illuſtrious Family of the *Urſini*. He was born in 1511 at *Châlons* on the *Marne*. He went thro' his Humanity Courſe at *Paris* in *Calvi* College, his Philoſophy Courſe in *Beauvais* College, and heard his Divinity Lectures in the Schools of *Navarre* College, where he lived Five Years. He was made Rector of the Univerſity before he took his Doctor's Degree, which he did not take till he was Thirty one Years old. The Cardinal of *Lorraine*, who knew this Doctor's Merit while he was at *Navarre*, took him into his Houſe, and made good uſe of him in the Eccleſiaſtical Employments which he undertook. Living there however did not hinder *Eſpencæus* from labouring in the Lord's Vineyard by preaching, which ſometimes brought him into Trouble; for having preached a little too freely at *S. Merry's* (*q*) in *Lent*, 1543. ſome of his Propoſitions were informed againſt to the Faculty of Divinity of *Paris*: Whereupon *Eſpencæus* did as they adviſed him, and preached in the ſame Church on *Sunday June* 21. and then ſoftened ſome, and retracted others of his Propoſitions. He went with the Cardinal of *Lorraine* in his Journey into *Flanders* in 1544. when the Peace between the King of *France* and *Charles* V. was ratified. As he was upon the Road coming back,

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(*p*) *Some* here is *F. Simon*, who in his *Critical Hiſtory of the Old Teſtament*, (*lib.* 3. *cap.* 14.) ſays ſo poſitively. It lay very much in *F. Simon*'s way to be informed of that Truth. *Du Pin*'s Argument is but a negative one.

(*q*) A Pariſh-Church in *Paris*. *Merri* in Latine is *Medericus*. *Mederic* is an old *Francic* Name, ſignifying *the Reward of the Kingdom*, or *a rich Reward*.

Francis

Francis I. ſent a Letter on purpoſe for him to go to *Melun*, to aſſiſt there at a Conference of Twelve Divines, whom his Majeſty called thither to ask their Opinions of the Queſtions to be debated in the Council of *Trent*: He went thither, and had a good ſhare in the Debates which were held there, becauſe, he being the *Junior*, either as to Degree or Age, ſpake firſt, and opened the Debates, as he ſays himſelf in his Apology. In 1547 he was ſent by King *Henry* II. to the Council, which was tranſlated to *Bononia*; but the Council being interrupted, he quickly returned into *France*. The Cardinal of *Lorraine* carried him to *Rome* in 1555. where his Merit made him ſo conſiderable, that Pope *Paul* IV. had Thoughts of making him a Cardinal, that he might keep him about himſelf; but whether the Pope changed his Opinion, or whether thoſe that envied *Eſpencæus* did him ill Offices with his Holineſs, he was not raiſed to that Dignity, for which he thanks God very humbly in his *Epiſtle Dedicatory* to his Book *Of the Duty of Paſtors*, which he dedicates to *Odet de Chaſtillon*, and in his *Apology*. *When I was ready*, ſaid he, *to give a Reaſon of my Faith, when I was at* Rome, *it pleaſed our moſt Holy Father* Paul IV. *to hear me concerning ſeveral other Things; even at the very time when he thought of keeping me at* Rome, *and making me a Cardinal. I diſſemble nothing: For what ſhould I get by diſſembling? Now do not I know whether my good Angel was proſperous to me or unlucky at that time: But this I know certainly, and I ſwear to it, that as often as I reflect upon that ſhort Miſt and Report that then flew before my Eyes, of that mighty Honour which would have come* Gratis, *which others traffick ſo dearly for, and never obtain it, ſo often I thank God that he did not ſuffer Pope* Paul IV. *to put that Deſign in Execution, which he had of doing me ſo much Good, or rather ſo much Miſchief.* In 1560 he was at the *States of Orleans*, and was one of the Divines who gave their Opinions in the Conferences which were held to debate upon what was to be done in the Council. What he did at the Colloquy of *Poiſſy* in 1561 has been related already in the Hiſtory of that Conference. The ſame Year there came out an Anonymous Book concerning the Worſhip of Images, which ſeveral Doctors of the Faculty of Divinity of *Paris* thought deſerved to be cenſured. *Eſpencæus* diſowned it; but his Enemies affirmed it was his. The Cardinal of *Lorraine* made up that Difference in this manner: The Dean of the Faculty, in a publick Meeting of the Faculty, admoniſhed *Eſpencæus* to write a Diſcourſe concerning Images, to take off the Scandal which ſome People had imbibed. *Eſpencæus* replied, he would willingly do it when he had leiſure; but he was afraid he ſhould diſpleaſe ſome of the Doctors, becauſe he had not found that S. *Auguſtin*, S. *Ambroſe*, S. *Jerome*, and S. *Gregory*, ever uſed thoſe Expreſſions, *Honouring of Images*, or *paying them Worſhip and Veneration*, except to the Croſs And for the reſt, that he ſubſcribed to the 16th Article of the Faculty againſt new Hereſies; and that he did not queſtion but it was a good Action to kneel before a Crucifix, or the Images of the Bleſſed Virgin and the Saints, when we pray to Jeſus Chriſt and the Saints. The reſt of his time he ſpent in Study, and died of the Stone *October* 5. 1571. in his Sixtieth Year. He was buried in S. *Coſmas*'s, which was his Pariſh-Church, where his Epitaph is ſtill to be ſeen. He gave by his Will, and Codicils annexed, many pious Legacies: Among others he gave his Books to the Cardinal of *Lorraine*, on Condition that he would give the Price of them to the Poor; but with an Exception to his *prohibited Books*, which he gave to ſome Doctors in Divinity his Friends; namely, to M. *La Vaſſeur*, Principal of *Rheims* College; M. *Vigor*, Curate of *S. Paul*'s; M. *Macere*, Prior of *Our Lady in the Fields*; M. *de Sainctes*; M. *Provoſt*, Curate of *S. Severius*; and M. *Gerebrard*, *Regius* Profeſſor, and Reader in Hebrew; and adviſed them to take thoſe Books out firſt. He alſo deſired the Cardinal of *Lorraine* to cauſe his Books to be publiſhed. *Claudius Eſpencæus.*

Eſpencæus's Work upon S. *Paul*'s Epiſtles to *Timothy* and *Titus* is compoſed of Two Parts: In the one he explains the Apoſtles Words by a literal Commentary; and in the other he handles ſeveral curious Queſtions relating to the Hierarchy and Diſcipline of the Church in *Diſſertations*, which he calls *Digreſſions*.

There is an *Epiſtle Dedicatory to the Cardinal of Lorraine*, prefixed to his Commentary upon St. *Paul*'s Firſt Epiſtle to *Timothy*, which is not, like moſt Epiſtles of that ſort, a bare Compliment, full of flat Commendations, but a vehement and pathetical Diſcourſe concerning the Obligation of Biſhops to reſide upon their Dioceſes, and there to preach the Word of God. After his *Epiſtle Dedicatory*, comes *the Argument of St. Paul's Firſt Epiſtle to Timothy*; in which he has collected all that is ſaid of *Timothy* in the Holy Scriptures, and in ancient Eccleſiaſtical Authors. He begins his Commentary with an Explication of the Name *Paul*, and the Difference which there is between the Title *Apoſtle*, and that of *Biſhop*, which he makes to conſiſt in this, That the Apoſtles were

called

Claudius Eſpencæus.

called immediately by our Lord; That they had the Holy Ghoſt, and preached indifferently to all Nations: Whereas Biſhops are called by Men to this Miniſtry; have not always the Holy Ghoſt, and are fixed to particular Churches. He makes likewiſe very long Notes upon every Word in the Text, but very juſt and learned ones, to explain the Senſe and the Force of them: He recurs alſo to the Greek Text: He often cites the Fathers, and occaſionally touches upon ſome Points of Doctrine or Eccleſiaſtical Diſcipline; as in the Second Chapter, upon the Cuſtom of praying for the Proſperity of Emperors and Kings, upon the ancient Churches of the Chriſtians, and the Will of God to ſave all Mankind; which he explains as St. *Auguſtin* does, whoſe Paſſages he quotes, adding to the Explications of that Father that of S. *John Damaſcene*, who diſtinguiſhes Two Wills in God, one antecedent, and one conſequent. In his Commentary upon the Third Chapter, there are a great many excellent Reflections upon the Lives and Virtues of Biſhops. In his Commentary upon the Fifth Chapter, he ſpeaks of the neceſſary Diſpoſitions to be raiſed to the Epiſcopal State. He there makes a Catalogue of the Hereticks who have obſerved a Superſtitious Abſtinence, and of Catholicks who obſerved it out of a Motion of Religion and Piety. Upon the Sixth, he treats of the Equality of Father and Son, and of the Apparitions of *the Word* in the Old Teſtament.

The *Digreſſions*, which compoſe the *Second Part of this Commentary*, are introduced with an Epiſtle to the Cardinal of *Bourbon*, where he ſpeaks freely againſt Biſhops that do not do their Duty. The Firſt Book of theſe Digreſſions is a compleat Treatiſe of the Hierarchy. He proves the Diſtinction between Biſhops and Presbyters, and enquires into the Nature of the *Chorepiſcopi*, whom he looks upon as a particular Order between Biſhops and Prieſts. He there diſcourſes of the Sacrament of Order, of the Miniſtry and Functions of Deacons, Arch-Deacons, and the leſſer Orders. Speaking of Chantors, he diſcourſes of Canonical and Apocryphal Books; and upon the Head of Exorciſts, he enquires into Exorciſms of Dæmons. He ſhews, that no Man can be raiſed to higher Orders, without paſſing thro' the lower ones. Laſtly, he forgets not to ſpeak of Women-Biſhops, Deaconeſſes, and Sub Deaconeſſes. He ſets forth at large in the Second Book all the Qualities which S. *Paul* requires in a Biſhop and a Clerk. This Part contains a Collection of moſt of the Eccleſiaſtical Laws concerning the Life and Conduct of Clergymen. The Third Book treats largely of the Deſire and Avoiding of the Epiſcopal State *Eſpencæus* produces the Opinions and Examples of the Fathers upon this Head, the Reaſons which a Man may have to accept or refuſe a Biſhoprick, the good and bad Motives Men may have to deſire it, and the Cauſes and Reaſons to avoid it. He enquires, Whether Clergymen and Biſhops may lawfully retire in Times of Perſecution and Peſtilence? and Whether a Biſhop may appoint his Succeſſor? And in the cloſe he ſhews, that thoſe Prelates who leave their Churches, or take no Care of them, are guilty before God and Man. At the end of theſe Three Books, come ſome particular Digreſſions upon ſeveral Paſſages in S. *Paul*'s Firſt Epiſtle to *Timothy*. There is a very long one upon the Title of *only Mediator*, which S. *Paul* gives our Saviour. He ſhews in what Senſe that Title belongs to him, and quotes Paſſages out of Greek and Latine Fathers, who have explained it: He examines that Theological Queſtion, Whether he is Mediator as Man, or as God? He deſcribes all the Functions of a Mediator, his Interceſſion, his Prieſthood, his Praying, his Redemption: He enquires, Whether this Title of Mediator can be given to the Holy Ghoſt, or can be communicated to Men? And laſtly, he proves, that it does not exclude the Interceſſion of Saints and Righteous Men.

He obſerves the ſame Method in his *Commentary upon the Second Epiſtle to Timothy*; only with this Difference, that there he has inſerted his Digreſſions into the Body of his Commentary. His Firſt Digreſſion is of the ancient Uſage of the Holy Chriſm. The Second, of the Means to know the Truth. The Third, of the Genealogy of Jeſus Chriſt. The Fourth, of the Differences between the Sufferings of Men and thoſe of Jeſus Chriſt. The Fifth, of Confeſſion of Faith, and of the Crime of Apoſtacy. The Sixth, of the Omnipotence of God. The Seventh, concerning the Reſurrection. The Eighth, of Predeſtination, where he follows the Principles of S. *Auguſtin*. The Ninth, of the Mixture of good and evil Men in the Church. The Tenth, of Preſcience, Liberty and Grace. He there always follows S. *Auguſtin*'s Principles, and affirms, that we ought to read what the Greek Fathers have written concerning Free-will with great Precaution. The Eleventh is of Spiritual Liberty and Servitude. The Twelfth, of the Day of Judgment. The Thirteenth, of Women ſeduced by Hereticks.

The

The Fourteenth, of Magick, and the Tricks of Magicians. The Fifteenth, of Perſecution, common to good and bad Men. The Sixteenth, of the Proſperity of the Wicked in this Life. The Seventeenth, of the Chriſtian Education of Children. The Eighteenth, of Chriſtian Perfection. The Nineteenth, againſt Civil Wars, cauſed under Pretence of Religion, and againſt maſſacring of Hereticks, without Authority or Form of Juſtice. The Twentieth, of the Deſcription of the laſt Judgment. The Twenty firſt, againſt the Apocryphal Hiſtories in the Divine Offices. The Twenty ſecond, concerning Grace and Merit. The Twenty third, of the *Glory* about the Martyrs [Heads.] The Twenty fourth, of the Deſire of the Bleſſed, and the Terror of the Reprobate, in the Day of Judgment. The Twenty fifth, of the Firſt Apoſtles of *France*. The Twenty ſixth, of the Name of Brother, and the ſeveral ſorts of Fraternity. *Claudius Eſpencæus.*

The *Commentary upon the Epiſtle to Titus* is alſo full of Digreſſions. I. Of multiplying of Biſhopricks. II. Of diſhoneſt Gains forbidden to the Clergy. III. Of the Manners of different People. IV. Of old Age. V. Of the reading the Scriptures, the Uſefulneſs of which he acknowledges; tho' he ſeems to think, that becauſe of the Abuſes which the Hereticks made of it in his Time, that the Scriptures ought not to be put into the Hands of all Mankind. VI. of the Duties of the Miſtreſs of a Family. VII. Of Mens different Ages, and of the Duration of the Life of Man. VIII. Of the Duty of Servants. IX. Of Baptiſmal Vows. X. Of the Authority of Princes, and the Obedience due to them. XI. Of the Sacrament of Baptiſm, its Virtue and Effects, and of the Baptiſm of Hereticks. XII. Of Juſtification. XIII. *Hæreſeologia.* There he diſcourſes of the Name and Definition of Hereſy; of the difference between Hereſy and Schiſm; of avoiding Hereticks; of their Separation from the Church; of the Diſpoſition which Catholicks ought to have towards them. There is an Addition to this Treatiſe concerning reading Heretical Books, in which *Eſpencæus* enquires who they are to whom it is forbidden. He there commends King *Henry* II's Edict in 1551. in which he prohibited Heretical Books. This Addition is dated *June* 17. 1567.

His Treatiſe *of Clandeſtine Marriages* decides this famous Queſtion, Whether the Children of the Family can make a valid Contract of Marriage without the Knowledge and againſt the Will of their Parents, without Witneſſes, and without Ceremony? And if ſuch a Marriage be contracted, whether it can be broken and diſſolved? *Eſpencæus* affirms thoſe Marriages to be null; and to prove it, he produces firſt Paſſages out of the Old and New Teſtament; then prophane Examples, Civil Laws, Decrees of Popes, Canons of Councils, Opinions of Holy Fathers and Doctors; which confirm the Authority of Fathers over the Marriages of their Children. He refutes the Opinion of *Gratian*, and the Maſter of the Sentences, in this Matter; and ſhews, that the mutual Conſent of the married Couple does not exclude the Neceſſity of the Conſent of Parents. He explains thoſe Decretals which ſeem contrary to his Opinion: He anſwers the contrary Cuſtom which is alledged: He wiſhes, with *John Gropper*, that the Canon of *Evariſtus*, which forbids Clandeſtine Marriages, were renewed: He ſhews they are no Sacraments. Laſt of all, he exhorts the Pope, Kings and Emperors, to declare theſe Marriages null, ſubmitting however his Opinion to the Judgment of the Church, and of the Holy Apoſtolick See.

His Six Books *of Continence* are a large Collection of all that can relate to the Laws and Practice of that Virtue in all Eſtates. The Firſt is *of the Celibacy of the Miniſters of the Church*. *Eſpencæus* ſhews there, that they are not obliged to it by any Divine Law, but only by the Laws of the Church. He confeſſes, that the Greek Church admitted married Men into the Church, without requiring them to quit their Wives, or to obſerve Continence; and that this Practice of the Church was not condemned by the Latine Church, which followed another Cuſtom. But he maintains, that the Greeks never ſuffered Prieſts, or Miniſters in Holy Orders, to marry after their Ordination. He quotes the Canons of the Councils of the Latine Church, which require Churchmen to be ſingle; and the Teſtimonies of the Fathers, who approve it. He quotes the Civil Laws againſt incontinent Prieſts, and ſingular Examples, prophane and ſacred, of exemplary Continence. He produces ſome alſo who have oppoſed Celibacy, or have broken it. Laſtly, he reconciles all that has been ſaid for or againſt Celibacy, by ſhewing, that it is a Practice not eſſential to the Prieſthood, and which may be more or leſs convenient, according to the different Circumſtances of the Times, and which the Church of *Rome* may abrogate if it thinks it proper.

The

Claudius Eſpencæus.

The ſecond Book is *of Bigamy, and of the Irregularity which it brings along with it.* He thinks, contrary to St *Hierome*, that Marriages contracted even before Baptiſm make a Man *Bigamus*, and uncapable of being put into Holy Orders. He quotes abundance of Paſſages out of the Fathers againſt Concubinage, and againſt other Irregularities of the Clergy. He affirms, That the Concubines mention'd in the Old Teſtament were lawful Wives. He produces Imperial Laws, Sentences of Philoſophers, and Examples of the Gentile Prieſts which commend Continence. He ſpeaks by the by of the Liberties which Canoneſſes allow themſelves, and againſt the Diſorders of ſome Monaſteries.

The Third Book is *of the State of Widowhood*, and of the Condition of Widows among Jews, Chriſtians and Gentiles. He produces the Opinions of the Fathers concerning ſecond Marriages; the Advantages of Widowhood, with their Advices relating to the Conduct of Widows.

In the Fourth Book he treats *of what relates to the Vow of Continence*; of the Age in which it ought to be taken, and in which People may go into Monaſteries, or into Orders; of the Right which Parents may have over their Children in that Matter; of the Antiquity of Vows; of the Obligation to keep them; of the Difference between Virgins and Widows who make Vows of Continence; of the Means of preſerving Purity, and whether any Perſons may kill themſelves to preſerve it.

Eſpencæus goes on with this Subject in the Fifth Book; where after he has ſet forth the difference between ſolemn and ſimple Vows, he enquires, Whether the Church and the Pope can diſpenſe with a ſolemn Vow of Continence? and what the Reaſons are for which he ought to give ſuch a Diſpenſation? He there ſpeaks of the Means to preſerve Continence, and of the Remedies againſt Incontinence.

The Sixth Book treats *of the Continence of Married Perſons* who mutually agree to obſerve it; for without ſuch Conſent neither of them can vow or practice Continence. *Eſpencæus* diſapproves of the common Opinion of Divines and Canoniſts, that when a Marriage is celebrated and not conſummated, one of the Married couple may enter into a Religious Order without the other's Leave.

In an Appendix he collects what Sacred, Eccleſiaſtical and Prophane Authors have ſaid to the Diſadvantage of Women; Examples of Men and Women that have been unjuſtly accuſed of Incontinence; and the Counſels of Holy Fathers, and Eccleſiaſtical and Civil Laws, forbidding thoſe that would preſerve Continence, any Commerce or Familiarity with Women.

The Five Books *of the Adoration of the Euchariſt*, were the Fruits of the laſt Labours of *Eſpencæus*. He finiſhed them Three Months before his Death, and put them into *Genebrard*'s Hands for him to publiſh them.

In the Firſt he produces Paſſages out of the Greek and Latine Fathers, which mention the Adoration of Jeſus Chriſt in the Euchariſt. He ſhews, That they believed that this Myſtery was worſhipped by Angels and dreaded by Devils. He adds, That beſides the Worſhip of Adoration that is due to Jeſus Chriſt, who is preſent in the Euchariſt, a Worſhip of Veneration is alſo due to the Signs under which he is concealed, to the Ornaments of the Church, the Sacred Veſſels, *&c.* He applauds *Eraſmus*'s Notions upon this Subject, and produces long Paſſages out of that Author. He adds, That *Rokyzana* and *Pogiebracius*, the Heads of the *Huſſites*, owned in their Confeſſion of Faith the Real Preſence, and the Adoration of Jeſus Chriſt in the Euchariſt.

In the Second Book he collects the Monuments of Antiquity, which mention the giving of the Euchariſt as a *Viaticum* to the Dying; the keeping it to give to them; the Faithful keeping it to communicate by themſelves; its being carried in Journeys; ſent to abſent Perſons; given to the Dead; the keeping the Remainders of the Conſecrated Bread in ſome Churches; the giving it to Children in others, and burning it in ſome Places. He gives an Account of the Inſtitution of the *Feaſt of Proceſſion*, and of the *Expoſing of the Holy Sacrament*. He ſpeaks of the Maſſes that were ſaid in Houſes, or in the Fields; of the Maſs of the *Præſanctificati*; of the Cuſtom in ſome Churches for a Prieſt to communicate for Forty Days together of the Hoſt which he receives of the Biſhop when he is ordained, and of the different Poſtures which Men may put themſelves into in the Act of Adoration.

The Third Book is of the Adoration of the Two Natures united in one Single Perſon in Jeſus Chriſt. This is a Collection of the Opinions of Divines and Fathers, with the Deciſions of Councils concerning this Matter.

In the Fourth he reckons up all the Sects which have oppoſed the Adoration of Jeſus Chriſt: He counts Twenty ſeven, beginning with the *Jews* and ending with the *Waldenſes*.

Laſtly,

Lastly, in the Fifth Book, he produces the Opinions of the new Enemies of the Worship of Jesus Christ in the Eucharist; namely of the *Lutherans*, *Zuinglians*, *Calvinists*, *&c.* He opposes to them the ancient Prayer in the Liturgy, beginning with these words, *Sursum Corda*, *Lift up your Hearts to the Lord.* At last he describes the monstrous Supper of the Anabaptists. *Claudius Espencæus.*

His *Discourse of publick and private Masses* is like all the other Treatises of *Espencæus* hitherto mentioned; a Collection of Passages of Fathers; of Opinions of Divines; and of Ecclesiastical Laws, relating to the Subject of which he treats. One plainly sees, that he was perswaded that anciently there were no private Masses, where none of the Faithful assisted and received the Communion; and that he wished that Custom was received. He concludes with pronouncing an *Anathema* with the Council of *Trent*, against those that condemn private Masses, in which only the Priest communicates Sacramentally.

Espencæus's other Works are not so considerable as the foregoing. The First is a Discourse *of the Duty of Pastors*, spoken in a Synod at *Beauvais* in 1534. before *Charles de Villiers de L'Isle-Adam* and his Clergy, dedicated to the Cardinal of *Chastillon*, who succeeded *L'Isle-Adam* in the Bishoprick of *Beauvais*, and Printed in 1561.

The Second is another Discourse *of Washing the Feet*, spoken upon *Holy Thursday*, 1537. in our Ladies Church at *Paris*, in the Name of *Charles Spifame*, Chancellor of the Church of *Paris*, with an Epistle Dedicatory to *Eustachius du Bellay*, Bishop of *Paris*, in which he gives him an Account of the Conference which he had at St. *Germans* by the Queen's Order with the Protestant Ministers.

The Third is a Letter written to *William Rusee*, Confessor to King *Charles* IX. the Subject of which is to shew, That it is of advantage to a Prince to be instructed in Sacred and Prophane Letters: It is dated in *January* 1541.

The Fourth is *A Discourse concerning the Lillies of France*; spoken the same Year in *Navarre-College* upon *St. Lewis*'s Day.

The Fifth is a Treatise against those that assert, that the Heavens are animated: This is a very curious Book, and filled with a great deal of Sacred and Prophane Erudition.

The Sixth is *A Discourse of the triple spiritual Langour*, or rather of the Desires of Spiritual Creatures upon Earth, in Purgatory, and in Paradise.

The Seventh is a Paper concerning the Method of reading of Pagan Books with Advantage.

The Eighth is made up of several Letters in Elegiac Verse, in imitation of *Ovid*, personating several People in Sacred and Fabulous History, with Illustrations in Prose. This is none of the best Books of *Espencæus*'s, who was no very good Poet, as he shew'd, not only in these Letters, but also in his Poetical Translation of the Collects, in the Life of St. *Godon*, in Verse; in a Poem concerning Schism, and in some other Poems which follow it.

He succeeded better in his Treatise *of the Original, Antiquity, Authors and Use of Collects*; where he treats also of the Prayers addressed to the Son and Holy Ghost in particular, and to the Holy Trinity, and of the Invocation of Saints. He speaks also by the by of the Poesy of the Sacred Books.

All these Latine Discourses of *Espencæus*'s which were Printed severally in different Years in his Life-time, (except the Discourse *of the Adoration of the Eucharist*, which *Genebrard* published after his Death) were Collected into one Volume, and Printed at *Paris* in 1619. There are several others written in French, which were not put into this Edition, though they were Printed before. They are these; "The Institution of "a Christian Prince, dedicated to *Henry* II. Printed at *Paris* 1548. A Discourse a-"gainst the old and new Error of the Predestinarians; at *Lions*, in the same Year. "A Sermon of St. *Anselm*'s, Translated into French upon the Gospel of the two Sisters, "fitted to *Ascension-Day*; at *Lions* in 1550. An Exposition of the CXXX^th^ Psalm, "by way of Sermon; at *Paris* in 1561. Two Funeral Orations, one upon the Death "of *Francis Olivier*, Chancellor of *France*, spoken at St. *Germans de l'Auxerrois*, *Apr.* 29. "1560. the other upon the Death of *Mary* Queen-Dowager of *Scotland*, spoken in a "Church at *Paris*, *August* 12. 1560. Printed at *Paris* in 1561. Five Sermons, or "Discourses; I. Of Honour due to Parents. II. Of Humane Traditions. III. Of "Ecclesiastical Traditions. IV. Of the Use of Blessing under the old Law. V. Of "Blessing under the New; *ibid.* in 1562. Of the Efficacy of the Word of God, *ib.* "1566. Four Homilies upon the Prodigal Son, *ibid.* Paraphrase upon the Lord's

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" Prayer, *ibid.* Two Sermons of *Theodoret*'s, his Ninth and Tenth, of Divine Providence, *ibid.* Two Sermons, one of *Theodoret*'s, of Holy Martyrs; another of Saint " *John Chrysostom*'s, of the Labour and Honour of the Saints. Two other Sermons of " the same St. *Chrysostom*'s upon the Creed, *ibid.* 1563. Treatise by way of Confe- " rence with Ministers, concerning the Virtue of the Word of God in the Ministry " and Use of the Sacraments of the Church, *ibid.* 1557. Continuation of the Third " Conference with the extraordinary Ministers of the pretended Reformed Religion, " *ibid.* An Apology containing an ample Discourse, Exposition, Answer and Defence " of two Conferences with the extraordinary Ministers of the pretended Reformed " Religion, in the Kingdom of *France*, *ibid.* 1568. Conference concerning the Effi- " cacy of the Word of God, *ibid.* 1570. Two Orations, or Declamations, Tran- " slated out of *Gregorius Palamas*, Archbishop of *Thessalonica*, by way of Dialogue, Plea- " ding and Judgment; the Soul accusing the Body, and the Body on the contrary de- " fending its self; with the Sentence of the Judges, *ibid.* 1570. Ten Books of the Me- " mory of Christian Things, taken out of the Ecclesiastical History of *Eusebius* and " *Ruffinus*; the whole abridged by *Haimo*, Bishop of *Halberstadt*: Translated into French, " *ibid.* 1573. Ecclesiastical Apophthegmes, or rather an Abridgment of History; con- " taining all the Memorable Facts and Speeches which happened from the Death of " Jesus Christ to the Emperor *Focas*, *ibid.* 1578. Translation of a little Discourse of " *Plutarch*'s, that Learning is requisite for a Prince, *ibid.* 1575. Two notable Tracts; " one teaching how much Letters and Sciences are useful to Kings and Princes: The " other containing a Discourse in Commendation of the Three Lillies of *France*, *ibid.* " the same Year.

Espencæus was one of the most Learned and Judicious Doctors of his Time. He had read the Fathers, and good modern Authors, well; he understood the Canons and the Discipline of the Church perfectly; and he was very well versed in prophane Literature. He wrote Latine well, with Majesty and Eloquence. His literal Commentaries are excellent. His Digressions, and other Pieces, are only Collections, where he furnishes little or nothing himself, but only puts a great Number of Passages, which he has collected upon the Subjects which he handles, into a good Order, which will be very useful to those who may labour upon the same Subjects.

HIERONYMUS MAGIUS.

Hieronymus Magius.

HIERONYMUS MAGIUS was born at *Anglaria* in the *Milanese* (*r*). After he had gone thrô his Courses in Philology, Philosophy and Mathematicks, he applied himself entirely to the Study of the Civil Law, and took his Degrees at *Pisa*. He was sent by the *Venetians* into *Cyprus*, as Judge of *Famagusta*, under *Antonius Bragadinus*. Being an able Engineer, he defended that City when it was besieged by the Turks. But at last, being taken in 1571. he was involved in the Calamity of the other Christians, lost his Estate and Liberty, and was carried in Irons to *Constantinople*, where he lived in a deplorable and cruel Captivity. During that unhappy State, he preserved an entire liberty of Mind, and composed Two very learned Books, one *of the Equuleus*, and the other *of Bells*, which he dedicated to the Imperial and French Ambassadors at the Porte, conjuring them to have compassion upon his Misery, and to endeavour his Deliverance. They did so; and just as his Ransom was agreed upon, Mahomet Bassa caused him to be strangled cruelly in Prison, *March* 27. 1572. (*f*).

Magius wrote several Books; some were Published before his Captivity. Those which he wrote in Prison were Printed afterwards. We should have had several others, if they had not been pillaged and lost at the taking of *Famagusta*. We shall say nothing of his Italian Books *of Fortifications*; *of* his *Miscellanea*; his *Commentaries upon the Institutions of the Civil Law*; his Tract *of the Situation of the ancient Hetruria*; nor his *Commentaries upon the Lives of Æmilius Probus*, which belong to other Sciences; but only of his Discourses *of the Conflagration of the World*; *of the Equuleus*, and *of Bells*, which have some relation to Religion.

(*r*) If our Author had consulted Mr. *Baile* upon this Article, he would have seen that *Magius* was born at *Anglara* in *Tuscany*, not *Anglaria* in the *Milanese*.

(*f*) Monsieur *Teissier*, in his *Eloges de M. de Thou*, Art. *Magius*, led *du Pin* into this Mistake. *Antonius Maulius*, Physician to the Imperial Ambassador, from whose *Journal* what we know of *Magius*'s Death is taken, says, he died *March* 27. 1572. In another place he says it was 1573. He is sure as to the Day, and has left us in uncertainty as to the Year: *Vide* Baile *ubi supra*.

His

His Tract *of the Conflagration of the World, and of the Day of Judgment*, was Printed at *Baſil* in 1562. It is divided into Five Books. In the Firſt, that he may lead his Reader by degrees to the End of the World, he begins with the Beginning of it; and after he had rejected the Opinion of the Philoſophers who believed it to be eternal, he ſuppoſes it was created rather in Spring than in Autumn. He adds, That this World having been created in Corruption, God appointed Water and Fire to purify it: That he firſt purged it by the Deluge, and will make uſe of Fire to Change it. He makes ſeveral Obſervations upon the Opinions of the Philoſophers, and prophane Authors, concerning the Deluge, and the Conflagration; and ſays very curious Things of the Nature of the Heaven and the Stars. *Hieronymus Magius.*

In the Second Book he examines, Whether the whole World ſhall be Burnt, or only a part, and how far that Conflagration ſhall extend? He thinks it very probable, That the Conflagration ſhall have the ſame limits with the Deluge; that the Fire ſhall riſe but ſome Cubits higher than the higheſt Mountains, and that the Heavens ſhall not ſuffer. This gives him an opportunity to treat of the Number, and the Nature of the Heavens. He owns however, That tho' they are Incorruptible, yet we may believe that they ſhall be Burnt. He Anſwers the Conjectures which may be brought againſt either Opinion, and leaves the thing Problematical.

In the Third he treats of the Nature of the Fire which is to burn the World. He believes it ſhall be an Inundation of Fire and Sulphur; That the Stars ſhall not cauſe this Conflagration, and ſhall not fall, tho' perhaps the violent Motion of the Heavens may excite this Conflagration at firſt. He mentions the Signs which ſhall precede the Judgment, and deſcribes all that is to happen before the World is burnt. He enquires, Whether the Time when the laſt Judgment is to happen can be determined? Here we are to underſtand thoſe Paſſages in the Scripture and the Fathers, in which it is ſaid that the Day of Judgment is at hand; and in what Senſe Jeſus Chriſt ſaid, That he did not know the Hour and Day when it was to come to paſs.

In the Fourth Book he treats of the Order of the Things which ſhall happen at the End of the World. He thinks the Conflagration will precede the coming of Jeſus Chriſt, and the Reſurrection of the Dead: That after that, the Earth will change its Form, and the Four Elements will reſume their Natures without any mixture: That there ſhall be no more Plants, Herbs, Trees, *&c.* upon the Earth; but that it ſhall be all white: That all Men ſhall be ſmothered in the Fire: That the Juſt ſhall be taken up in Clouds, where the Fire ſhall kill them, and purify them by the Anguiſh which they ſhall endure; and they ſhall riſe again quickly after: That after the Conflagration the Heavens ſhall be no longer in motion, but ſhall continue fixt. He occaſionally explains the meaning of the Trump which is to awaken the Dead, and the Books which ſhall be opened at the Day of Judgment. He thinks there ſhall be but one Trumpet to reaſſemble all the Dead; and that the Books which ſhall be opened at the Day of Judgment are the Conſciences of all Mankind.

In the Fifth Book he treats of the Reſurrection. In the Firſt Chapter he collects a great many Paſſages out of Scripture and Prophane Authors concerning the Reſurrection; and ſhews in the Second, That the wicked ſhall riſe again. He enquires in the Third into the Nature and Form of the Bodies of the Juſt when raiſed. He thinks, tho' they will be compoſed of Fleſh and Blood and Humours, yet they will be incorruptible, ſhining with Glory, perfect, and able to penetrate ſolid Bodies. He judges it more probable, that the difference of Sexes will continue, and that they ſhall be of different ſizes, tho' they will be all young. Some think they will have neither Hair nor Beards; *Magius* finds no inconvenience in their having both. He deſcribes the Bodies of the Damned with contrary Qualities to thoſe of the Bleſſed. Unborn *Fœtus*'s ſhall have no ſhare in the Reſurrection. Monſters with humane Heads ſhall be raiſed, but with humane Shapes. Monſters with Heads of Beaſts ſhall no more riſe than Beaſts will. Maimed Bodies will riſe entire. He rejects the *Millennium*, and the Two Reſurrections allowed by *Lactantius*. Laſt of all, he deſcribes the laſt coming of Jeſus Chriſt, with all its Circumſtances, which he reſerved to ſpeak of in the Cloſe of his Work. He ſhews how terrible it will be. He thinks our Saviour will appear in the ſame Shape in which he aſcended into Heaven; that he will deſcend upon the Clouds, which will ſerve him for a Throne, upon the Arctic Pole over our Hemiſphere. He does not think the Sentence of Judgment needs be pronounced *Viva voce*; but that it will be impreſſed by the Power of God, upon every Man's Heart, which will ſoon be followed with the Execution, by which the Elect will be made Partakers of Glory,

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and the Reprobate will be thrown headlong into Hell. Whereas it is ſaid, That the Bleſſed ſhall judge the Nations, he does not ſuppoſe it ought to be underſtood of a Judgment which they ſhall execute in Perſon, but of the Judgment of Jeſus Chriſt their Head, in the ſame Senſe in which Jeſus Chriſt is ſaid to ſuffer when his Members ſuffer. He ends with a Peroration, in which he ſubmits his Work to the Judgment and Cenſure of the Church of *Rome*, and makes Excuſes for not writing more elegantly.

His Book *de Equuleo*, Printed at *Hanau* in 1608. and afterwards at *Amſterdam* in 1665. [and 1689.] is very curious. It is ſurprizing that a Man who wanted neceſſary Helps to ſucceed upon a Subject ſo ſingular as that was, could collect ſuch curious Things upon it. He ſets down different Opinions of ſeveral Authors, of the way how the *Equuleus* was made, which he deſcribes to be a wooden Horſe, with a Back riſing ſharp like the edge of a Kniſe. He ſuppoſes that Men were ſeated upon that Inſtrument, and that Weights were tied to their Feet and Hands to make them endure the more; that ſometimes Men were hung up by their Hands and Feet when they had a mind to torment them under this *Horſe*; and they ſcorched them with burning Torches, or tore them with Pincers. He deſcribes alſo the different ways of tormenting thoſe that ſuffered Martyrdom.

His Book *of Bells* is equally curious. The Amazement *Magius* was in, that there were no Bells in *Conſtantinople*, firſt led him to think of writing this Book. He ſhews in the firſt Place, That Bells were not invented by St. *Paulinus*, Biſhop of *Nola*, as *Polydore Virgil* pretends; but that they are much ancienter. Then he treats very largely of the ſeveral Uſes to which they may be ſerviceable. He obſerves, That the Chriſtian Greeks inſtead of Bells uſe a certain Wooden Inſtrument, which they call *Symander*, which is only a very narrow Board, Fourteen Foot long; upon which they ſtruck with ſmall wooden Mallets. They uſed alſo a Plate of Iron, hung up by the middle by a Cord, upon which they ſtruck with a Piece of Iron: But this Inſtrument was never uſed, but when the Holy Sacrament was carried to the Sick. He makes this Phyſical Obſervation, That Bells rung in Plains are heard farther than thoſe rung upon Mountains; and thoſe that are rung in Vallies are heard much farther than thoſe that are rung in Plains. From Bells he goes to Steeples and Towers, and makes many Obſervations rather curious than uſeful upon thoſe Matters. This Treatiſe was Printed at *Hanaw* in 1609. and at *Amſterdam* in 1665. [and 1689.]

Magius's Reading and Memory were great. He wrote elegantly enough: His Works are full of Erudition and Enquiry: He produces little of his own, and contents himſelf with collecting the Thoughts or Obſervations of other Men.

MICHAEL de MEDINA.

Michael de Medina.

MICHAEL de MEDINA, a *Franciſcan* Fryar, was a *Spaniard*, born at *Belalcazar*, a Village in the Dioceſe of *Corduba*. He ſtudied under *Alfonſus de Caſtro*, and became very skillful in Divinity, in the Eaſtern Languages, and in Hiſtory. It is uncertain when he died; but it is probable that it was between 1570 and 1580. at *Toledo*.

He compoſed a great Work, Entituled, *A Chriſtian Exhortation*, or, *Of right Faith towards God*, divided into Seven Books, Printed at *Venice* in 1564. [in Folio.] He begins in the Firſt Book with a Definition of Faith, and aſſigns Two Cauſes of it; one outward, namely, The Preaching of the Goſpel, and the Propoſal of the Word of God; the other inward, which is the Soul's Conſent to that Word, founded upon the Reaſons which prove the Truth of Religion, and upon the inward Motions of the Holy Ghoſt. For the Firſt, he ſends back his Reader to the Author who formerly wrote againſt Pagans, Jews, and Hereticks; of whom he gives a Catalogue, and mentions ancient and modern Writers.

The Second Book contains the Proofs of the True Religion. I. Prophecies. II. The Agreement between the Old and New Teſtament. III. The Truth of what is contained in the Bible. IV. The firm Belief and Exactneſs of the Primitive Chriſtians in obſerving their Law, though it contained nothing that flattered the Senſes. V. The Compariſon of the Chriſtian and Gentile Doctrine. VI. The Perpetuity of our Religion, which has been preſerved, and ſubſiſted ſtill, notwithſtanding the Perſecutions and other Attacks which it has ſuſtained. VII. Miracles. VIII. The advantageous Teſtimonies of Pagans in favour of the Chriſtian Religion, and the *Sibylline* Oracles. IX. The

IX. The Order of the Providence of God towards Mankind. X. The viſible Puniſhment of the Enemies of the Faith of Jeſus Chriſt, by the Misfortunes which have befallen them. *Michael de Medina.*

In the Third Book he proves, That true Faith cannot be acquired by humane Strength, but that it is the Gift of the Holy Ghoſt, who moves the Soul, and uſes outward Succours. In this Book he diſcourſes of Sermons, and of their Uſefulneſs, and ſhews that none but Paſtors have a Power to exerciſe this Function.

He proves in the Fourth Book, That explicite Faith in Jeſus Chriſt is now neceſſary for Salvation; that no Man can be ſaved by Natural Knowlege; that Faith was always neceſſary, even in the State of Nature; but then only a general and implicite Faith, by which Men believed that God would one day ſend ſome Perſon to take away the Sins of Mankind, by taking them upon himſelf.

The Fifth Book is *Of the Signs of Truth and Error*. *Medina* does not think that frequent Citations out of the Scriptures are always a Proof of Catholick Doctrine. He diſcovers the Craft and Hypocriſy of Hereticks, and ſhews, that an appearance of Holineſs, Martyrdom, ſuffering Death, and Miracles, are not always certain Marks of true Doctrine. He aſſigns Two, by which he pretends that Teachers of Truth may be diſtinguiſhed from Teachers of Error; namely, An Inclination to preſerve Chriſtian Charity, and a Modeſty which is ſhewn when we aſſert an Opinion, by ſubmitting it to the Judgment and Cenſure of the Church, without reſting upon our own Judgments; and by being in a Diſpoſition to embrace and reject nothing but what is approved or diſapproved by the Church. He enquires what that Church is, in whoſe Authority we ought to acquieſce; and he deſcribes, out of the Scriptures and the Fathers, the Characters which it ought to have. At laſt, he lays down particular Rules, by which we may judge of the Truth; namely, Deciſions of Oecumenical Councils, Definitions of Popes, Regulations of Biſhops, and the unanimous Conſent of the Fathers and Interpreters of Holy Scripture.

In the Sixth Book he treats very largely of the Canonical Scriptures.

The Seventh is *Of the Interpretation of Scripture*. *Medina* ſhews there, That it is obſcure and full of Difficulties; That the beſt way to explain it, is to learn its true Senſe from the Church. He proves that the Church is made up of good and evil Men; and laſt of all he obſerves, that the profligate Morals of Paſtors and Doctors, do not prejudice the Truth.

Medina likewiſe wrote another Book, *Of the Continence of thoſe that are in Holy Orders*, Printed with the former, and divided into Five Books. He treats alſo of the Inſtitution of Biſhops, Prieſts, and other Miniſters. He holds that Biſhops are *Jure Divino*, above Prieſts, tho' he owns that St. *Jerome* is of the contrary Opinion. He does not think the Sub-Diaconate a Sacrament, tho' he believes it was inſtituted by Jeſus Chriſt. For the leſſer Orders, he ſays, they are neither Holy, nor a Sacrament. Then upon his entring on the Subject of his Book, he ſhews, That Marriage and Prieſthood are incompatible, not only becauſe of the Eccleſiaſtical Law, but alſo becauſe of the Holy Vow of Continence, which however is but tacite, and ſo may be diſpenced with. Laſtly, He Anſwers all the Objections againſt the Celibacy of the Clergy. It is a very large Work upon this Subject.

There are ſome other Treatiſes of *Medina*'s, Printed by themſelves; as a Treatiſe *Of Purgatory*; at *Venice*, 1569. *Of Saving Repentance*; at *Salamanca*, 1550. *Of Chriſtian Humility*; at *Toledo*, in 1559. *Of Reſtitution*; at *Alcala*, in 1546. *Diſputations concerning Indulgences*; at *Venice*, 1564. *An Expoſition of the Fourth Article of the Creed*, *ibid.* He wrote alſo *An Apology for Ferus*, a Doctor of his Order, againſt *Dominico Soto*, mentioned already; Printed at *Alcala* in 1567.

Medina was a tolerably good Writer. He handles things at large, and with a great deal of Learning. He was verſed in the Fathers and the Councils. In ſhort, he comes very near the Divines of this Age, when he treats of Queſtions after the method of the poſitive Divinity.

JOHAN.

JOHANNES GENESIUS de SEPULVEDA.

Johannes Genesius de Sepulveda.

JOHANNES GENESIUS *de* SEPULVEDA, was born [in the Dioceſe of] *Corduba*, in 1491. He was one of the moſt Illuſtrious Divines and Lawyers in *Spain*. *Charles* V. honoured him with the Titles of his Divine and Hiſtoriographer; and he was Canon of *Salamanca*. He became famous by tranſlating moſt of *Ariſtotle*'s Works [out of Greek into Latin.] *Naudæus* values thoſe Tranſlations more than *Huetius* does. His Diſpute with *Bartholomew de las Caſas* concerning the King of *Spain*'s Right over the Perſons and Eſtates of the *Americans*, and concerning the Behaviour of the *Spaniards* towards thoſe People, has been related already; as alſo the Book which he wrote upon that Subject, the Fate it met with, and the Diſpute between him and *de las Caſas* before the Counceil of *Spain*; of which *Dominico Soto* made the Report.

Sepulveda's Theological Works are Three Books *of Freewill againſt Luther*, and *an Ant-Apology for* Albertus Pius *againſt* Eraſmus. To theſe we may join a Treatiſe *of the way of giving Evidence in hidden Crimes*, Entituled, *Theophilus*. Three Books *of the Solemnities of Marriages, and of Diſputations*; without mentioning his Book *of the Juſtice of the King of* Spain*'s War againſt the* Indians, and his *Apology for that Book*. *Sepulveda* died in 1572 aged 81 Years. His Works were Printed at *Cologne* in 1602. He wrote alſo another Book of the ſame Nature, *Of the Truth of the Body and Blood of Jeſus Chriſt in the Sacrifice of the Maſs*, at *Paris* 1570. He drew up alſo a *Commentary upon the* Canticles *out of St.* Ambroſe, which is among that Father's Works.

CORNELIUS MUSSUS.

Cornelius Muſſus.

CORNELIUS MUSSUS, born at *Piacenza*, a *Franciſcan*, was made Biſhop of *Bitonto* in *Apulia* by *P. Paul* III. He was reckoned one of the ableſt Preachers of his Time. He was one of the Three firſt Biſhops who came to the Council of *Trent* in 1545. He there was taken notice of, both for his Opinions in Matters of Doctrine, and for the Eloquent Sermons which he Preached before the Council. He was ſent Nuncio into *Germany* in 1560. Having executed his Commiſſion with Reputation, he came back to *Rome*, where he died, *Jan.* 9 1574, aged 64 Years.

He wrote a Latine *Commentary upon St.* Paul*'s Epiſtle to the* Romans, Printed at *Venice* in 1581 and 1588. and an *Italian Commentary upon the Magnificat*, at *Cologne* 1618. *Five Books of Divine Hiſtory*, Printed at *Venice* in 1587. *Sermons upon the Decalogue and the Apoſtles Creed*, Printed at *Venice* in 1583 and 1588. and tranſlated out of *Italian* into *French*, Printed at *Paris* in 1598.

Muſſus was a polite and an eloquent Writer: He wrote well in *Latine* and in *Italian*. He Preached all his Life time with general Applauſe. Yet he ſeems not to have done it eaſily: He falls into a Fault very common among Preachers, more to mind what was glaring than what was ſolid in his Thoughts; and to take more Pains about the Ornaments of his Diſcourſes, than the Solidity of his Reaſonings.

FRANCISCUS BALDUINUS.

Franciſcus Balduinus.

FRANCISCUS BALDUINUS, the Son of *Antonius*, was of a noble and an ancient Family: He was born at *Arras*, *Jan.* 1. 1520. He ſtudied the *Belles Lettres* at *Louvain*, and when he had learnt Greek and Latine, he joined to the Study of the Law a perfect Knowlege of Antiquity and Hiſtory. He ſpent ſome Years in the Emperor *Charles* V's Court, with the Marquis of *Bergben-op-Zoom*. Then he went into *France*, where he contracted Friendſhip with *Budæus*, *Baiſius*, and other learned Men of that Nation, eſpecially with *Charles du Moulin*. He was ſent to *Bourges*, and profeſt the Law publickly there for Seven Years together. Thence he was called to *Tubinge*, there to revive the Study of the Polite Civil Law; but underſtanding upon the Road that *Charles du Moulin* went thither, he went to *Stratsburgh*, and taught the Civil Law there for one Year. He ſtaid Five Years at *Heidelbergh*, where he taught Law and Hiſtory;

History; but when he was desirous to go with Count *Casimir*, Palatine of the *Rhine*, into *Lorraine*, he was recalled into *France* by *Anthony* of *Bourbon*, King of *Navarre*, who took him into his House, and made him Præceptor to his [natural] Son *Charles*, and made use of him in Matters of Religion, which at that time were very much in Motion. *Balduinus* then took part against the Protestants, from whose Opinions he had not in his younger Years been much averse: And being attacked by *Calvin* upon the Account of *Cassander's de Officio Viri Pii*, which had been ascribed to him, he defended himself briskly against him. He assisted at the Colloquy of *Poissy* in 1561. The King of *Navarre* being killed at *Roüen* in 1562. *Balduinus* was invited to go to *Douay* to be Professor in the University in that City, which was newly erected by *Philip* II. King of *Spain*. But not being pleased with the Court then in *Flanders*, he came back to *Paris*, and soon after went to *Angiers*, where having staid Three Years by the Order of the Duke of *Anjou*, he came back to *Paris*, and died there after one Month, *Nov.* 11. 1572. aged 53 Years, being assisted at his Death by F. *Maldonat* the Jesuit. *Franciscus Balduinus.*

Tho' *Balduinus* did not live to be very old, and tho' he was almost always in Motion, yet he wrote a great many Books, having great Easiness in Writing as well as Erudition. His Profession was to teach the Civil Law, and the greatest part of his Books relate to that Profession; yet being very skilful in Ecclesiastical Antiquity, he wrote excellent Books about Religious Matters. Under this Head we are to reckon his *Prefaces* and *Notes upon* Optatus, and his *History of the Conference of* Carthage: His *Preface* and *Notes upon* Victor Vitensis's *History of the* Vandals: His *Three Defences against* Calvin *and* Beza; one of which is a *Commentary upon the Law* de Famosis Libellis & Calumniatoribus, against the Outrages which he received from *Calvin*, who believed him to be the Author of *Cassander's* Book *de Officio Viri Pii:* The Second is his *Answer to* Calvin's *Reply*, whom he calls *Lucanus*, which is annexed to his Second Edition of *Optatus*: And the Third is *An Answer*, Printed at *Paris* in 1564. *against* Calvin *and* Beza, where he refutes their Notions of Holy Scripture and Tradition: He wrote also in French *An Information concerning the Reformation of the Church*; and *An Apology against him that answered that Information*, under the Name of a French Prince. This last Tract was Printed at *Paris* in 1578. There was publish'd also under his Name at *Stratsburgh*, in 1556. a Libel, Entituled, *The Christian Lawyer's Answer to* Duarenus, *concerning Ecclesiastical Ministers and Benefices.* But he disowned that Book as a Forgery.

Balduinus wrote purely, elegantly and easily. He was very learned, not only in the Law, which he first began to handle according to its Dignity, but also in Ecclesiastical Antiquity.

ANTONY de MOUCHY.

ANTONY *de* MOUCHY, who turned his Name into *Demochares*, was born at *Ressons*, a Town between *Compiegne* and *Roye* in the Diocese of *Beauvais*. He was Regent in the University of *Paris* in 1532. and was chosen Rector in 1539. Then he was received Doctor of the *Sorbonne*, and signalized himself in prosecuting the Protestants. He made himself *Inquisitor-General* against them, and made it a piece of Religion to seek them out, and discover them in their most secret Places, to deliver them up to the Secular Arm, when they would not be Converted. He went to the Council of *Trent* with the Cardinal of *Lorraine*, and died at *Paris* in 1574. when he was Dean of the Faculty, being very old. *Antony de Mouchy.*

He Printed at *Paris*, in 1562. a long Discourse *of the Sacrifice of the Mass*, against the Blasphemies of the Enemies of the Liturgy; where he treats, first, of the Necessity of a propitiatory Sacrifice in the true Religion; then of the Institution and Oblation of the Sacrifice of the Mass in all Churches from our Saviour's time until now; of the Ministers of the Altar; of the necessary Dispositions to offer Sacrifice; of the Prayers, Ceremonies, and Parts of the Mass. This Work is full of many useless Digressions; as for instance, Catalogues of Bishops of several Churches from Christ's time till now, and several other such like things, which signify nothing to his Subject. He seems to have shewn no Judgment in the Choice of the Authors whom he quotes, or the Passages which he produces.

BAR-

BARTHOLOMEW CARRANZA.

Bartholomew Carranza.

BARTHOLOMEW CARRANZA, born at *Miranda* in *Navarre*, from whence ſome have called him *Bartholomew de la Miranda*, entred very young into the *Dominican* Order in *Caſtile*; where, when he had gone thro' his ordinary Courſe of Studies, he taught Divinity with Reputation. He was ſent to the Council of *Trent* in 1546. and Preached a Sermon the Firſt Sunday in *Lent* before the Fathers of the Council. He boldly there maintained the Reſidence of Prelates to be of Divine Right. *Philip* of *Auſtria* carried him with him into *England* when he went to marry Queen *Mary*, as judging him to be a very proper Perſon to aſſiſt in the Re eſtabliſhment of the Catholick Religion in that Kingdom. He laboured in that Buſineſs ſucceſsfully, and reſtored it in the Univerſity of *Oxford*. The Queen choſe him for her Confeſſor; and King *Philip* was ſo ſatisfied with his Conduct, that he gave him the Archbiſhoprick of *Toledo* in 1557. He was with *Charles* V. when he died in the Monaſtery of *S. Juſte* in the Dioceſe of *Toledo*, whither that Emperor retired, and where he died *September* 21. 1558. *Carranza* received his Confeſſion, and gave him the Sacraments.

The Suſpicion which Men had after *Charles* V's Death, that he did not dye a very good Catholick, fell upon *Carranza*. The Inquiſition ſeized upon him in 1559 for a Heretick; and his Proceſs was kept on foot in *Spain* till the Year 1567. In that Year he appealed to the Pope, and was carried to *Rome* under a ſure Guard, and put into the Priſons of the *Inquiſition*, where he ſuffered a great deal during the Ten Years that they kept him there. At laſt Sentence was given againſt him in 1576. ſetting forth, That tho' they had no certain Proofs of his being a Heretick, yet, conſidering the ſtrong Preſumptions which there were againſt him, he ſhould make a ſolemn Abjuration of the Errors of which he was accuſed. Having obeyed this Order with Submiſſion, he was ſent to the Convent of *Minerva*, where he died ſoon after, *May* 2. 1576. aged 72 Years. At his Death he gave Evidence of his Catholicity, and his Humility, publickly declaring, in the Preſence of the Holy Sacrament, which he was going to receive, that he never held any Heretical Opinions; and yet that he believed the Sentence given againſt him was juſt, in conſequence of what was alledged and proved. Out of an Exceſs of Charity and Humily, he was willing to excuſe his Judges, who accuſed themſelves, in owning by their Sentence, that they had no Proofs againſt him, only ſimple Preſumptions. Juſtice was afterwards done to his Memory, which has been held in Eſteem and Veneration among pious and learned Men.

Carranza's principal Work is, his *Sum of the Councils*, which is well known, and has been often Printed: A Work ſo much the more uſeful, by how much it contains ſo great Variety in ſo ſmall a Volume. His *Spaniſh Catechiſm* was cenſured by the Inquiſition of *Spain*: However, when it was carried to the Congregation of the Deputies of the Council of *Trent*, who were to examine Books, in 1563. it was approved by them; and Orders were given to draw up an Atteſtation in Form. But when this was known in *Spain*, the Count *de Lerma* complained to the Fathers of the Congregation, of their paſſing ſuch a Judgment upon *Carranza*'s Book, and deſired them to revoke it. When the Congregation would not do this, the Biſhop of *Lerida*, either puſh'd on by the Count, or of his own Head, fell a railing at their Judgment, and produced Paſſages out of the Book, which, in the Senſe that he gave them, ſeemed to deſerve Cenſure, and ſo accuſed the Deputies of the Congregation. Hereupon the Chairman of the Congregation complained to the Legates, and deſired Reparation for himſelf and his Colleagues, proteſting, that he would not aſſiſt at any publick Action till they had proper Satisfaction given them. *Morone* reconcil'd their Difference, by ordering, that no Copies ſhould be given of their Atteſtation; and that the Biſhop of *Lerida* ſhould make his Excuſes to the Deputies of the Congregation. The Count then took away the Atteſtation, which was put into the Agent of *Toledo*'s Hands; and ſo the Matter was laid aſleep.

Whilſt *Carranza* was at the Council of *Trent*, he wrote a Diſcourſe *of the Reſidence of Biſhops*, Printed at *Venice* in 1547. and afterwards in 1562. He affirmed it to be *Juris Divino*, and treated the other Opinion as Diabolical. Theſe are all the Pieces of *Carranza*'s that have come to our Hands.

CORNELIUS JANSENIUS of *Ghendt.*

Cornelius Janſenius.

CORNELIUS JANSENIUS, was of *Hulſt* in *Flanders*. When he had gone thro' his firſt Studies at *Ghendt*, and finiſhed his Courſe of Philoſophy at *Louvain*, he learnt the Hebrew, Greek and Latine Languages, being perſwaded that they were neceſſary for the perfect underſtanding of the Holy Scriptures, to the Study of which he reſolved to apply himſelf. He taught Divinity for Twelve Years in the Abbey of *Tongerloez*, of the Order of the *Premonſtratenſes*; and during that time he wrote his *Evangelical Concord, with a Commentary*, which he had read in Lectures to the Canons-Regulars of that Abbey. He was afterwards Curate of S. *Martin*'s of *Courtray*, and performed the Functions [of that Curacy] for near Twelve Years. When he came back to *Louvain*, he took his Doctor's Degree, and got the Deanery of S *James*'s. Then he was ſent by *Philip* II. to the Council of *Trent*, and at his Return was named in the Year 1568 Firſt Biſhop of *Ghendt*. When he had worthily filled that Poſt for Eight Years, he died at *Ghendt April* 11. 1576. being Sixty ſix Years of Age.

Janſenius of *Ghendt* is one of the moſt uſeful Commentators upon the Scriptures that lived in the Sixteenth Century. He wrote *a Paraphraſe upon the Pſalms*, with very large Notes, and very exact Arguments. In the Paraphraſe he gives the Senſe of the Text, and in his Notes he gives the Reaſons why he ſo interprets it. He often recurs to the Hebrew Text, and follows it almoſt every where, as the only authentick and true Copy. He uſes alſo the Greek Verſion to explain ſome Paſſages: He fixes the reading of the Latine Text; produces different Explications of Authors; and proves that to be the moſt natural which he prefers. He ſticks cloſe to the Literal, Hiſtorical and Prophetical Senſe of the *Pſalms*; and ſhews, that the ſame Paſſage may have both. This Commentary was Printed at *Louvain* in 1569. and 1573. and, with his *Notes upon the Proverbs, Eccleſiaſticus, the Canticles, and the Book of Wiſdom*, at *Lions* in 1586. and at *Antwerp* in 1614. and 1644. *Janſenius* wrote alſo *Commentaries upon ſome Paſſages in the Old Teſtament*, as, upon *Chap.* 12 and 38 of *Iſaiah*, upon 1 *Kings*, *Chap.* 2. and *Habacuck Chap.* 3. But his chief Work is, his *Concordia Evangelica*, Printed firſt in 1549. and afterwards very often Reprinted. That is the moſt perfect Harmony of the Four Goſpels, which had till then appeared. He has added a very large Commentary upon the Text; in which he has collected whatſoever he found moſt conſiderable in the moſt able Commentatory, both ancient and modern. Tho' he profeſſes only to explain the literal Senſe of the Scriptures, yet he takes notice of moral and myſtical Senſes, for the Benefit of Preachers. He treats alſo of Queſtions of Controverſy and Divinity. In ſhort, we may ſay, that he is one of the ableſt Commentators that we have upon the Evangelical Hiſtory, whoſe Commentary contains the moſt uſeful Things. And therefore he has been commended and eſteemed, by all that have mentioned him, as a learned exact, clear and judicious Commentator.

JOHANNES GARETIUS.

Johannes Garetius.

JOHANNES GARETIUS, of *Louvain*, Canon-Regular, of the Order of S. *Auguſtin*, in the Convent of S. *Martin*; then Confeſſor to a Nunnery near *Antwerp*; and at laſt Penitentiary at *Ghendt*, where he died upon *Eaſter-day*, 1571. joined to the Buſineſs of Preaching the Study of the Fathers of the Church, as they related to Controverſy; and wrote excellent Books, in which he collected Paſſages out of the Fathers, upon the real Preſence of the Body and Blood of Chriſt in the Euchariſt, upon the Sacrifice of the Maſs, Prayers for the Dead, and Invocation of Saints. Theſe ſort of Collections, in which the Fathers are introduced ſpeaking all, without adding any Reaſonings to their Diſcourſes, are more uſeful, more inſtructive, and often more convincing, to a great many People, than great Books of Controverſy full of Reaſonings. *Garetius*'s Collections are made with Senſe and Exactneſs. He not only cites the principal Teſtimonies of the Fathers upon all theſe Subjects, but he does in a manner exhauſt them; and he ranges them in an eaſy methodical Order. His Enquiries are great; but his Judgment is not always juſt. *The Collection of Paſſages upon the Euchariſt* was Printed at *Antwerp* in 1561. and ſeveral times afterwards. *That upon the Sacrifice of the Maſs, ibid.* 1561. and 1563. with his Work *upon the Euchariſt*. *That of Prayers for the Dead*, at *Antwerp* in 1564. and that *of Invocation of Saints*, at *Ghendt* in 1570.

LAURENTIUS SURIUS.

Laurentius Surius.

LAURENTIUS SURIUS, was born at *Lubeck* in 1522. He ſtudied at *Cologne*, where he contracted a Friendſhip with *John Lanſpergius*, a *Carthuſian*, and took the Habit of that Order in the *Charter-Houſe* of *Cologne* when he was Twenty Years old. He firſt applied himſelf to tranſlate the Works of *Thaulerus*, and of ſome other [Myſtical] Authors out of German into Latine; and then he collected into one Volume the *Homilies of ſeveral Doctors of the Church*. He made a *Collection of Councils*, in Four Volumes; and began to make a *Collection of the Acts of the Saints*. He wrote alſo a *Hiſtory of his own Time*, which he called *Memoirs*. He died at *Cologne May* 25. 1518. aged 56 Years.

The Books which he tranſlated out of German into Latine, are, *Thaulerus's Sermons*, which the Prior of the *Carthuſians* at *Cologne* Publiſhed in 1548. Dedicated to *Adolphus*, Archbiſhop of that City: *Fifteen Sermons of the Sacrifice of the Maſs*, by *Michael Sidonius*, Biſhop of *Mersburgh*, Printed at *Cologne* in 1552. *Gropper's* Treatiſe *of the Sacrament of the Euchariſt*, Printed at *Cologne* in 1560. *Five Books of the Inſtitution of the Chriſtian Life*, by *Florentius Batavus*, Prior of the *Carthuſians* at *Cologne*, Printed at *Cologne* in 1552. *A Diſcourſe of* Eiſengrenius, *Why ſo many People embrace Lutheraniſm*. The *Works of Ruſhbrokius*, Printed in 1552. and a ſmall Tract, Entituled, *An Abridgment of the way to Salvation*, Printed at *Cologne*: Some little Pieces of *Suſo*, and *Fredericus Staphylus*; namely, *An Apology*, of this latter, *concerning the way to underſtand the Holy Scriptures*: Tracts *of Tranſlations of the Bible into Vulgar Tongues*, and *of the Accord between Lutheran Preachers*, and his *Prodromus* againſt *Smidelinus*, at *Cologne* in 1562. The *Collection of Homilies of the Fathers upon the Goſpels* was Printed, with another *Collection upon the Epiſtles*, at *Cologne* in 1569. 1574. and 1576. His *Edition of the Councils* was made at *Cologne* in 1567. and thoſe *of the Acts of the Saints*, in Seven Tomes, *ibid.* in 1569. *&c.* His *Memoirs* from the Year 1500. to 1568. were Printed at *Cologne*, in 1568. and continued till 1574. *ibid.* in 1574

The immenſe Labour of this *Carthuſian* cannot be ſufficiently admired, who undertook and compleated Two Works by himſelf, which have ſince employed ſeveral learned Men a much longer time.

STANISLAUS HOSIUS.

Staniſlaus Hoſius.

STANISLAUS HOSIUS, a *Pole*, born at *Cracow*, was ſent by his Relations to *Padua*, where he ſtudied under the famous *Lazarus Bonamicus*. When he had been there ſome time, he went to *Bononia*, where he went out Doctor of Law. He then returned into *Poland*, where the King made him his Secretary, and employed him in the Chancery. Being in Orders, he was preferred to be Canon in the Church of *Cracow*; and ſoon after was made Biſhop of *Culm*, which was procured for him by *Sigiſmond Auguſtus*. He was afterwards made Biſhop of *Warmia*. Pope *Pius* IV. ſent him to the Emperor *Ferdinand*, and to the King of *Bohemia*, to negotiate the Continuation of the Council of *Trent*; and ſent him a Cardinal's Hat when he was at *Vienna* in 1561. Two Months after he choſe him to be one of his Legates at the Council of *Trent*. *Hoſius* aſſiſted there in that Quality till the Twenty fourth Seſſion, when the Buſineſs of Clandeſtine Marriages came on. Some Hiſtorians have conjectured, that he then pretended Sickneſs, that he might retire, becauſe he was not of that Opinion which then prevailed in the Council; but it is very certain that his Sickneſs was very real, and that it continued a long time. After that he retired to his Biſhoprick in *Poland*, where he reviewed ſome of his Books that he had written before. He was afterwards called to *Rome*, and was made Great Penitentiary by Pope *Gregory* XIII. He died in the Neighbourhood of *Rome*, *Auguſt* 5. 1579. aged 76 Years.

Hoſius has with Reaſon been eſteemed as one of the ableſt Polemical Divines among the Catholicks, and moſt dreaded by the Hereticks of any in the Sixteenth Century. He wrote eaſily and elegantly; quoted Texts of Scripture, and Paſſages out of the Fathers, very properly; and made his Advantage dextrouſly of the Contradictions of Innovators He made a long *Anſwer to Brentius*, that was Printed at *Cologne* in 1558. A Treatiſe *of the Word of God*; in which he refutes thoſe that abuſe the Scripture to maintain their Errors, and that will not acquieſce in the Explications of the Church, Printed at *Paris* in 1560. *A Dialogue concerning Communion under both kinds, Marriage of Prieſts,*

Prieſts, and Celebration of the Maſs in the Vulgar Tongue; in which he defends the Uſage of the Church upon all theſe Heads againſt the pretended Reformed, Printed the ſame Year. *A Confeſſion of the Catholick Faith*, at *Rome* in 1569. *A Letter to* Orichovius, *concerning the Authority of the Pope*, at *Cologne* in 1563. *An Apology for the Court of* Rome *againſt the Politicians: A Treatiſe of Eccleſiaſtical, Civil and Epiſcopal Juriſdiction: A Compariſon of the ancient Church with ours*; and ſeveral *Letters*. All theſe Books, which were much enquired after, and Printed ſeveral times in his Life-time, were collected into Two Tomes, and Printed at *Cologne* in 1584. *Staniſlaus Hoſius.*

CLAUDE GOUSTE.

CLAUDE GOUSTE, Provoſt of the City of *Sens*, and not Magiſtrate in *Sienna*, as ſome have thought, wrote *a Diſcourſe*, when he was at the *States of Orleans*, in *Charles* IX's time, *Of the Power of the Civil Magiſtrate in the Church*, Printed in Latine and French at *Sens* in 1561. and afterwards inſerted in Latine into the *Firſt Tome* of the *Monarchy of Goldaſtus*. That which gave Occaſion to this Work, was, the Propoſition that was made to hold a Conference about Religion. The Queſtion was, Who ought to preſide in that Aſſembly? The Churchmen pretended it belonged only to them; and that Laymen could take no Cognizance of what related to Religion. *Gouſté* on the contrary maintained in this Book, That the King ought to preſide, conclude, decide, and put in Execution, the Things which ſhould be there decreed. He begins therefore with exalting the Royal Dignity; and ſhews, by Paſſages out of Scripture and the Fathers, how much it ought to be reſpected. Then he enquires into the Power which Kings have in the Church. He obſerves firſt, That the Kings of the Jews meddled with Religious Matters, and with the Functions of the Prieſthood; and then produces Examples of the Kings of *France*, *Germany* and *Spain*, who have called Councils, and, as he pretends, have preſided in them, or have employed their Authority to Publiſh and put in Execution the Laws of Councils. He maintains alſo, That Kings ought to aſſemble Councils, and direct them: That Laymen ought to ſit in them as well as Eccleſiaſticks: That Kings can make Laws concerning Eccleſiaſtical Polity. In ſhort, That Kings ought to be Heads, Authors, or at leaſt conſenting to, and acquainted with all that is done in Eccleſiaſtical Aſſemblies, and ſole Executors of their Decrees. He mentions towards the end a Proverb, which he diſapproves, *Ite foras Laïci, non eſt veſter Locus ici*; and adds, That Prieſts ought not to envy Laymens having a ſhare in Eccleſiaſtical Aſſemblies, ſince they have made them Partakers of Baptiſm, and the other Sacraments. *Claude Gouſté.*

This Treatiſe, written in Latine by *Gouſté*, is well writ, and ſhews great Search and great Erudition.

JOHN STEPHEN DURANTUS.

JOHN STEPHEN DURANTUS, Son of a Counſellor in the Parliament of *Tholouſe*, was King's Advocate in the ſame Parliament in 1568. and afterwards Firſt Preſident. He wrote a Treatiſe *Of the Sacred Rights of the Church*, which is very common, and has been Printed ſeveral times. The Death of the Duke of *Guiſe* and his Brother at the States of *Blois* having provoked the *Leaguers*, the Populace of *Tholouſe* roſe up in Arms: The Firſt Preſident labouring to oppoſe that Popular Fury, was taken, and impriſoned in the *Jacobins*, and ſome time after aſſaſſinated, upon *February* 10. 1589. He was 55 Years old. *John Stephen Durantus.*

M. *Le Bret*, *F. Martenne* and an *Anonymus*, who has lately written *A Diſſertation concerning the Author of the Book de Ritibus*, pretend it is not *Durantus*'s, but the learned *Peter Danez*'s; and that falling into *Durantus*'s Hands, who bought *Danez*'s Library, he aſcribed it to himſelf. The contrary has been aſſerted in the *Journal des Sçavans*, where it is affirmed, That ſince this Opinion is founded only upon uncertain Teſtimonies, and Conjectures not concluſive, it ought not to be preferred to the common Opinion, which is built upon indubitable Teſtimonies; and ſo much the more, becauſe this Book cannot be aſcribed to *Danez*, without making *Durantus*, who was a Man of Probity and Worth, paſs for an egregious Plagiary. The Arguments which are brought on both ſides, are theſe; of which the Publick ſhall judge.

John Stephen Durantus.

They prove the Book to be *Durantus*'s, and not *Peter Danez*'s, thus:

I. By the Book it ſelf, the Author whereof makes himſelf known to be Preſident *Durant*. He quotes *Durant*'s *Deciſions of Law*, *L.* 2. *Ch.* 43. *L.* 3. *Ch.* 25. and a *Commentary* of his *upon the Title of Elections*, *L.* 1. *Ch.* 25. [as his own.] He cites a Decree in the Parliament of *Tholouſe*, which he ſays he gave in his Scarlet Robes, *April* 15. 1583. And in a Prayer which he makes to God, *L.* 2. *Ch.* 48. he thanks him for making him Firſt Preſident of the Parliament of *Tholouſe*.

He ſhews alſo, that the Book is not *Peter Danez*'s, for he quotes him as a third Perſon upon St. *Auguſtin*'s Epiſtle to *Bonifacius*. He ſays, *L.* 2. *Ch.* 5. concerning the Deacons Right in adminiſtring the Euchariſt, that *Danez* Biſhop of *La Vaur* hinted to him a Paſſage of S. *Auguſtin* in his Sermon upon S. *Vincentius*.

II. By *Durantus*'s own Teſtimony, at a time when he did as it were make his dying Teſtament: For that Preſident, Three Days before he was murthered at *Tholouſe*, wrote to *Rome* to *John de Barriere*, Abbot of the *Feüillantines*, deſiring him to Licenſe and Print his Book.

III. By the Teſtimony of *Angelus Papius*, who took Care of the Firſt Edition of that Book, which was Printed at *Rome* in 1591. and Dedicated it to Pope *Gregory* XIII. In his Epiſtle Dedicatory he ſays, That *Durantus* ſent that Book to *Rome* to Cardinal *de Pellevé*, that it might be Printed: That that Cardinal wiſh'd it had been done while the Author was alive, that he might have ſeen the Fruits of his Labour himſelf: That when *Durantus* was dead, the Cardinal being deſirous to acquit himſelf of his Duty to his Friend, put the Book into *Papius*'s Hand, that he might take Care of the Impreſſion.

Now what Probability is there, that a Man of Honeſty and Integrity, Qualities which the World is bound to own in *Durantus*, ſhould not only attribute another Man's Book to himſelf, but ſend it alſo to *Rome*, to be Printed there in his own Name? If he knew that *Danez* was the Author, which he could not be ignorant of, [if it were ſo] had it not been juſt and equitable in him, to give *Danez* the Honour of it, and to ſend word to Cardinal *de Pellevé*, and the Abbot *de Barriere*, that it was written by that Biſhop? Nay, if he had been Knave enough to have attributed another Man's Book to himſelf, yet was there no danger of the Impoſture's being found out?

The Arguments which are brought to make the World believe the Book is written by *Danez*, are founded, I. Upon the Teſtimony of Monſieur *Le Bret*, Provoſt of *Montauban*, a late Author, who ſays in his Hiſtory, (*p.* 508.) "That *Peter Bertier*, Biſhop "of *Montauban*, told him that *Danez* left ſeveral curious MSS. behind him, which his "Friends challenged to themſelves; and that among others, the Book *De Ritibus Eccle-* "*ſiæ Catholicæ*, a Work full of Eccleſiaſtical Erudition, which was Printed in *Duran-* "*tus*'s Name, who was Firſt Preſident of *Tholouſe*, is *Danez*'s.——*Peter Bertier* was told "this by *John Bertier*, Biſhop of *Rieux*, his Great Uncle, who had ſeen *Danez* and *Du-* "*rantus*. *F. Martenne* alters this Tale, and ſays, That *John Bertier*, Biſhop of *Rieux*, had this from *Peter Bertier*, Biſhop of *Montauban*, his Uncle, who was a Friend of *Danez* and *Durantus*: Upon which it was obſerved, That this Narration could not be true, becauſe the Biſhop of *Montauban* was not Uncle to the Biſhop of *Rieux*; nor did he, nor could he know *Danez* and *Durantus*, becauſe he was but 26 Years old in 1634. when he was nominated to the Biſhoprick of *Montauban*. This indeed is not Monſieur *Le Bret*'s Miſtake; but then his Evidence is reduced to a Hear-ſay of the Biſhop of *Montauban*, who heard the Biſhop of *Rieux* ſay it. Can this be ſet againſt the poſitive Evidences of the Authors themſelves who wrote at that time? We are not told whence the Biſhop of *Rieux* got this Story; whether it was gueſs, or whether *Durantus* owned it; whether he told it for certain, or only as a bare Report that commonly went about.

II. Upon what *Genebrard* ſays, who affirms, That *Danez* left ſeveral MSS. of his own writing behind him, full of admirable Learning. This may be, no Man doubts it; but it does not thence follow, that the Book *De Ritibus* was one of them. That *Genebrard* ſays not, III. upon bare Conjectures. That Book, ſay ſome, is a prodigious Collection of Hebrew, Greek and Latine Paſſages; Rabbins are quoted; a critical Skill in the Scriptures is viſible there, which was very uncommon in the XVIth Century; Paſſages the moſt out of the way are produced out of the Fathers. In a word, the Author ſeems to be a conſummate Divine; which Character does not in the leaſt belong to *Durantus*. A Man employ'd all his time at the Bar, had ſomething elſe to mind than to write a Book in Divinity, which was ſo foreign to his Profeſſion, as this *De Ritibus*. Beſides, there is, they ſay, a difference in the Stile of the Preſident's Books and of this *De Ritibus*: Nor does he appear in them to be ſo skilful in Languages as this Writer.

By

By his Etymologies of ſeveral Greek and Hebrew Words, he ſeems to be but meanly skill'd in the Greek, and to know nothing at all of Hebrew. *John Stephen Durantus.*

Theſe Conjectures would be of ſome weight, if the contrary were not founded upon poſitive Evidences. It is certain *Durantus* was very knowing in the Eccleſiaſtical as well as the Prophane Literature: Beſides, he might have had help, and might write upon Memorials given him by other Men. *Danez* perhaps might aſſiſt him; and if the Diſpute were put upon that Iſſue, there would be nothing to be ſaid againſt it: But to to ſay that *Durantus* impudently attributed to himſelf a Book which was wholly written by another Man, is what cannot be ſaid, without doing Injury to the Memory of a Man of ſingular Merit; and there is no Queſtion but he may have Juſtice done him, for ſo ſignal an Affront, without ſtriking at the Reputation of M. *Danez*, which is ſufficiently eſtabliſhed upon his own Merit, without needing to be encreaſed by foreign and aſcititious Ornaments.

WILLIAM and MARTIN EISENGRENII.

THeſe two *Eiſengrenii* were both *Germans*; *William* was of *Spires*, where he was Canon. He wrote an Excellent Book, called, *Catalogus Teſtium Veritatis*, Printed in 1565. 1566. and 1568. and a *Chronicle of Spires*, ending in 1563. *Martin*, the Doctor, Vice Chancellor of the Univerſity of *Ingolſtadt*, was born at *Stutgard* in the Dutchy of *Wirtemberg*, and died in 1588. He compoſed *Sermons*, which *Tilmannus Bredenbachus* put into Latine. *William & Martin Eiſengrenii.*

GEORGIUS EDERUS.

GEORGE EDER, a famous *German* Lawyer of *Friſinghen*, was Counſellor to three Emperors, *Ferdinand* I. *Maximilian* II. and *Rodolph* II. He flouriſhed till about the Year 1580. He wrote the following Books: *Theological Partitions*; or, *An Oeconomy of the Holy Scripture*, Printed at *Cologne* in 1568. and 1582. and at *Venice* in 1572. and 1577. *Partitions of the Catechiſm of the Council of Trent*, at *Cologne* in 1582. *The Hammer of Hereticks*, at *Ingolſtadt* in 1680. *The Babylon of Hereticks, or Sums of Heretical Fables, ibid.* in 1581. *Diſcourſe of the Catholick Faith*, at *Budiſſen* in 1570. *Abridgment of the Catholick Catechiſm*, at *Cologne* in 1571. *Evangelical Enquiry into true and falſe Doctrine*, at *Dilingen* 1573. *Hiſtory of Rectors and other Illuſtrious Men who flouriſhed in the Univerſity of* Vienna *in* Auſtria, *from* 1237. *to* 1559. Printed at *Vienna* in 1559. *Georgius Ederus.*

NICHOLAS DURAND de VILLEGAIGNON.

NICHOLAS DURAND *de* VILLEGAIGNON, Knight of *Maltha*, born in *Provence*, raiſed himſelf by his Merit to be Vice-Admiral of *Bretagne*. He underſtood the *Belles Lettres* very well, and was a Man of a great deal of Wit and Courage. Whilſt he was a Proteſtant he propoſed to Admiral *de Coligny* to ſettle a Colony of Calviniſts in *America*. He was Commander in that Expedition, and performed it in 1555. The Diſputes which the Calviniſts had among themſelves having ſcandalized him, he declared himſelf a Catholick. Several others followed his Example, and they all joining with Catholicks, turned the Proteſtants out. But not being able to defend himſelf in the Fort which he had built, becauſe Admiral *de Coligny* ſent him no Supplies, he returned into *France*, where he wrote ſeveral Books of Controverſy againſt the Calviniſts. *Nicholas Durand de Villegaignon.*

HIERONYMUS OSORIUS.

HIERONYMUS OSORIUS was born of an illuſtrious Family at *Lisbonne* in *Portugal*. His Father was *John Oſorio de Fonſeca*; his Mother *Franciſca de Govea*. He ſtudied firſt at *Salamanca*, then went through a Courſe of Philoſophy, at *Paris*, at 19 Years of Age, and afterwards went to *Bononia*, where he concluded his Studies. He was very learned in the Sciences, in the Languages, and in the Holy Scriptures. He conſerated himſelf early to the Eccleſiaſtick State; and when he returned into his own Country, he explained the Scriptures in the Univerſity of *Conimbra*. After that, he was entruſted with the Government of the Church of *Tavera*. Cardinal *Henry* made *Hieronymus Oſorius.*

Hieronymus Osorius.

made him Archdeacon of *Evora*; and he was afterwards nominated to the Bishoprick of *Silves*. He lived an examplary Life, and made himself recommended by his great Charity. He saw with grief the Calamities which laid his Country waste after the Death of King *Sebastian* in 1578. He advised the giving the Kingdom of *Portugal* to *Philip* II. King of *Spain*. He died *August* 20. 1580. 74 Years old.

Osorius wrote easily and eloquently. He composed several Books, which were Printed at *Rome* in Four Tomes, in 1592. They are, "Two Books of Civil Nobility. "Three Books of Christian Nobility. Five of Glory. Eight of the Institution of a "Prince. Twelve of the Actions of *Emanuel*, King of *Portugal*. A Defence of his "Reputation upon the Advice which he gave in favour of the King of *Spain*. Letters. "A very Eloquent Letter to *Elizabeth*, Queen of *England*, to perswade her to embrace "the Catholick Religion. Three Books against *Walter Haddon*, who answered his Let-"ter to Queen *Elizabeth*. Ten of Heavenly Justice. Five of Wisdom. A Com-"mentary upon St. *Paul*'s Epistle to the *Romans*, divided into Four Books. Paraphra-"ses upon *Job*, the *Psalms*, and *Isaiah*. Commentaries upon *Hosiah* and *Zachariah*. "Twenty one Discourses upon St. *John*'s Gospel; and a Panegyrick upon St. *Catherine*.

He had a Nephew of his own Name, *Hieronymus Osorius*, Canon of *Evora*, who took care of the Editions of these Works: He also wrote Books which were Printed with the former, as, *Notes upon his Uncle's Paraphrase of the Psalms. A Commentary upon Solomon's Proverbs: Paraphrases upon Wisdom and the Canticles.*

Osorius has a good Right to be called the *Portugueze Cicero*, for he is one of the greatest Imitators of *Cicero* that ever was, both as to Stile, and the Choice of his Subjects, and the Manner of handling them. His Books are not interwoven with Citations, but made up of continued and compacted Reasons: He does not busie himself in his Commentaries and Paraphrases to explain the Words of the Text, but only to enlarge the Sense, and to shew the Order and Connexion of the whole. Young Divines may read *Osorius*'s Works with Profit, if they would form a Stile, and learn to Discourse eloquently, by reading the Writings of a Christian Philosopher, Orator and Divine. His Nephew does not write so well as he, though he imitates his Stile; but he seems to have had more Erudition. His *Notes upon the Paraphrase of the Psalms* are good, and full of critical Observations upon the Hebrew Text.

SIMON VIGOR.

Simon Vigor.

SIMON VIGOR, of *Evreux*, went to *Paris* about the Year 1520. to Study there. He was taken into *Navarre*-College in 1540. and was chosen Rector of the University at that time. In 1545 he took his Doctor of Divinity's Degree. After that he was preferred to be great *Penitentiary* of the Church of *Evreux*. That Employment did not hinder him from Preaching, Writing and Disputing warmly against the pretended Reformed. He went to the Council of *Trent* with the Bishop of *Evreux*. At his return, having quitted the Penitentiaryship of *Evreux*, he was made Curate of St. *Paul*'s, and continued preaching in *Paris*, and elsewhere. At last he acquired so great Reputation for his Zeal against the Calvinists, that when the Cardinal of *Ferrara*, Archbishop of *Narbonne*, died at *Rome* in 1570. Pope *Gregory* XIII. chose *Vigor* to fill his Place. When he was consecrated Archbishop of *Narbonne*, he went immediately into his Diocese, where he laboured with Success the rest of his Days. He died at *Carcassone*, *November* 1. 1575.

We have *Five* Printed *Tomes* of *Vigor*'s *Sermons*. The First contains, *Sermons for the Octave of the Holy Sacrament*, Preached in *Our Lady's Church* at *Paris*, before the King, Printed at *Paris* in 1575. The Second contains, *Lent and Easter Sermons*, Preached at *St. Stephen's upon the Hill*, *ibid.* 1576. The Third, *Sermons upon the Creed, and the Gospels of the Feasts and Sundays in Advent*, Preached at *St. Merry's*, with *Four Sermons of Purgatory*, *ibid.* 1578. The Fourth, *Sermons upon the Feasts and Sundays from the Octave of Easter till Advent*, *ibid.* The Fifth, *Sermons for the Feasts and Sundays from the Eleventh Sunday after Trinity till Lent*, *ibid.* In the Year 1566. he had a *Conference* with the Ministers *de Lespine* and *Sureau du Rosier*: *De Saintes* was his Second, in which they got a considerable Advantage, by the Confession of the Ministers themselves. *De Saintes* Printed the *Acts of that Conference* in 1568.

PETER

PETER EMOTTE.

Peter Emotte.

PETER EMOTTE, of *Autun*, went into *Navarre* College in 1556. and Six Years after went out Doctor in Divinity: He was named to be Divinity-Reader at *Laon*, and was afterwards chosen Dean of the Chapter of that City, in the Year 1578. He died *August* 1. 1580. He preached and wrote Books according to the Fashion of that Time. He Printed a Latine Book in his Life-time, in 1578. Entituled, *A Confession of the Catholick Faith*, confirmed by Testimonies out of the Scriptures and the Fathers, who flourished in the two First Centuries of the Church; divided into Four Books: The First, of their Belief and Worship of Angels and Saints: The Second, of Man; the Providence of God concerning him; Predestination, Justification, and the Means: The Third, of the Sacraments; and the Fourth, of the last End of Man.

After his Death there were Printed *Catholick Exhortations and Sermons* in French, *upon the Gospels of the Sundays and Festivals of the Year*, and *upon the Sacraments*, in Three Tomes, at *Paris* in 1581. 1582. and 1588.

PETRUS CIACONIUS.

Petrus Ciaconius.

PETRUS CIACONIUS, in Spanish *Chacon*, of *Toledo*, was born in 1525. Having a wonderful Inclination for Studies, he push'd himself forward, his Friends not having wherewithal to maintain him in that way. When he went to *Salamanca*, he was taken notice of among the Scholars of that University; and besides Philosophy and Divinity, he learnt Mathematicks and Greek. He went to *Rome* in *Gregory* XIII's time, and was employ'd by that Pope to Revise and Correct the Bible, *Gratian*'s Decrees, the Works of the Fathers and ancient Authors, which they were then Reprinting in the *Vatican*. He perform'd that Business with great Judgment and Success, having a marvellous Talent at correcting old Authors, restoring faulty Passages, and explaining difficult ones. He was employed also in reforming the Calendar along with *Clavius*. The Pope made him Canon of *Seville*. He published nothing in his Life-time. Though he was one of the Learnedest Men in the World; yet his Modesty and Humility were beyond his Learning and Erudition. He kept a Correspondence with all the considerably learned Men of that Time. He died at *Rome* in 1581. being 56 Years old.

His Books that were Printed after his Death are, *An Explication of Julius Cæsar's Roman Calendar*: Some small Tracts *upon the Inscription of the Columna Rostrata of Duilius*, where he treats of ancient Weights, Measures and Moneys, Printed at *Rome* in 1608. A Tract *De Triclinio Romano*, or the ancient way of sitting at Table, at *Rome* in 1588. *Notes upon Sallust*, *Cæsar's Commentaries*, *Arnobius*, *Tertullian*, *Minutius Felix's Octavius*, and *Cassian*. He wrote also *upon Varro*, *Pomponius Mela*, *and Pliny*; but those Notes are not Printed.

JOHANNES and JACOBUS BILLII.

John and James de Billy.

JAMES de BILLY, of the Family of *Prunay* in the Country of *Chartres*, was born at *Guise*, where his Father *Lewis de Billy* was Governor. He had an elder Brother, *John*, who turn'd Carthusian, and left him the Abbey of St. *Michael* in *Lerm*, of which he was possess'd. It was in that Monastery that *James de Billy* laboured with so much Assiduity and Success upon the Greek Fathers. He understood the Greek Language perfectly, spoke Latine purely, understood the *Belles Lettres*, made Verses well, and had a mighty Knowledge in Ecclesiastical and Prophane Antiquity. He published a very noble *Edition of St. Gregory Nazianzen*, whose Works he translated so excellently, that his Version has been looked upon as a Pattern of a finish'd Translation. He likewise translated *Isiodore Pelusiota's Letters*: *Several pieces of St. John Chrysostom*, *St. Basil*, *St. John Damascene*, *&c.* He wrote also admirable Observations upon the Greek Fathers, which are at the end of his first Edition of *Isidore Pelusiota*. He publish'd besides, some small *French Devotional Pieces*, *in Prose and Verse*. He died at *Paris*, *November* 22. 1581.

His Brother *John de Billy*, a Carthusian in the House at *Bourgfontaine*, was taken out of that Monastery by Cardinal *Charles de Bourbon*, to be Prior of another Carthusian House which that Cardinal had founded in *Normandy*. He also wrote several *Devotional Books* in French, and translated some Pieces of the Fathers.

NICHOLAS

NICHOLAS SANDERS.

Nicholas Sanders.

NICHOLAS SANDERS, was an *English* Man, born at *Charlewood*, a Village in *Surrey*, in the Diocese of *Winchester*. He went to School at *Wickam*'s-College near *Winchester*, and from thence went to *Oxford*. He took his Batchelor's Degree in 1550. and Five or Six Years after he was made Professor of Canon-Law at *Oxford*, when he was very young: (*t*) But upon Queen *Elizabeth*'s coming to the Crown, he was obliged to leave his Chair and Country to preserve his Religion and his Liberty. He retired to *Rome*, where he went into Priest's Orders, and took his Doctor's Degree about the Year 1560. He went with Cardinal *Hosius* to the Council of *Trent*, and afterwards into *Poland*, and other Voyages. Some Years after he went to *Louvain*, where he was made *Regius* Professor of Divinity. Pope *Pius* V. having seen his Book *Of the Visible Monarchy of the Church*, Printed at *Louvain* in 1571. called him to *Rome*, with a Design of recompensing his Services. But the Death of that Pope having overthrown *Sanders*'s Expectations, he applied himself to Cardinal *Commendone*, and went to him to the Diet at *Augsbourg*, where that Cardinal resided as Legate of the Holy See. Then he went into *Spain* with the Nuncio *Sega*; and some time after was sent into *Spain* himself as Nuncio by *Gregory* XIII. who made him go into *Ireland* afterwards in the same Capacity. There he died, oppress'd with Labour, and other Calamities which Hunger caus'd him to endure. *Pitseus*, his Nephew, places his Death in 1580. *Rishton*, who first published his History, places it in 1581. *Mireus* in 1582. and *Camden* in 1583.

Sanders's Works are, *A History of the Schism of England*, divided into Three Books, which he wrote during his Nunciature in *Spain*: It was Printed after his Death at *Cologne* in 1585. and at *Rome* in 1586. There were several Additions made to it in later Editions, particularly in that of *Cologne* in 1628. which is very faulty. A Treatise *Of the visible Monarchy of the Church*, in Eight Books, with Six Books *Of the Key of David*, which are intended for a Defence of the former, Printed at *Louvain* in 1571. at *Antwerp* in 1580. at *Rome* in 1586. and at *Wurtzbourg* in 1592. *Two Tracts* in *English*, *one of Images*, the *other of the Eucharist*, Printed at *Louvain* in *English* in 1566. and 1567. and in Latine in 1569. *Of the Sacrifice of the Mass*, ibid. *Upon the Sixth Chapter of St. John*, at *Antwerp* in 1570. and a small Tract *Of the Free-will of Man*, Printed at *Cologne*. A Treatise *Of Justification against the Colloquy of Altembourg*, divided into Six Books, Printed at *Antwerp* in 1585. *Of the Pope's Supremacy*, in English, at *Louvain* in 1567. and in Latine at *Venice* in 1603. *An Apology for the Excommunication of Queen Elizabeth*; and a Tract in *Defence of his Treatise of Monarchy*, in Answer to a Pamphlet, Entituled, *Fidelis Servi Subdito Infideli Responsio*, attributed to [Dr. *Bartholomew*] *Clarke*, which is inserted in the Seventh Tome *of the Monarchy* [of *Goldastus*.] (*r*) *Three Sermons*, preached at *Louvain*, *concerning Transubstantiation*, *private Masses*, *and the Celebration of the Office in the Vulgar Tongue*, at *Antwerp* in 1566. *Three Books against Helhusius*, *and against an Apostate Jesuit*. *A Treatise of Usury*, in English, at *Louvain* in 1568.

Of these Books, the Two which are the most considerable, and have made most noise, and have been the most contradicted, are, his *History of the English Schism*, and his *Treatise of Visible Monarchy*. The First contains a History of the Religious Revolutions in *England* under the Reigns of *Henry* VIII. *Edward* VI. Queen *Mary*, and Queen *Elizabeth*. Tho' his History be true in the main, yet it must be owned, that he wrote with too much Passion for an Historian; and he sometimes sets down Facts which have been vehemently suspected of Falshood. (*s*) His Work *Of the Visible Monarchy* is one of the largest that has been made upon that Subject. *Sanders* undertakes there to shew, That the Government of the Church is neither Democratical, nor Aristocratical, but truly Monarchical; That this Monarchy did not begin with Jesus Christ only, but has sub-

(*t*) This is what *Anthony Wood* (*Athen. Oxon.* Part I. Col. 162.) calls Shagling Lecturer, which *Sanders* himself calls *Tanquam Regius Professor Juris Canonici*.

(*r*) Dr. *Ackworth*, who was *Publick Orator of the University* of *Cambridge*, was the Author of the *Fidelis Servi Subdito Infideli Responsio*, which was Printed first by *Day*, in Quarto, at *London* in 1573.

(*s*) The *English* Reader need not be told, that Bishop *Burnet* has, at the end of each Volume of his *History of the Reformation*, given a distinct Answer to the most notorious Falshoods in *Sanders*'s History. What is remarkable is, that *Du Pin*, in his Account of the Ecclesiastical History of *England* in this Century, generally follows Bishop *Burnet* where he contradicts *Sanders*.

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ſiſted ever ſince the World began; and that Jeſus Chriſt gave this Monarchical Power to St. *Peter*, and the Popes of *Rome*, his Succeſſors. The Seventh Book is a ſhort Hiſtory of the Church, in which he ſets down the Succeſſion of the Biſhops of *Rome*, the Paſſages and Facts which confirm their Primacy, the Hereſies and Paſſages of the Fathers which oppoſe them. The Eighth Book is intended for a Refutation of what the Proteſtants alledge to ſhew, that the Pope is Antichriſt. *Sanders* there retorts the Accuſation upon them, and affirms, that the Characters of Antichriſt belong to them. The Six Books, *Of the Key of David, or the Kingdom of Jeſus Chriſt*, are deſigned for a Defence of the former. He maintains there, That the Church has a Temporal and a Spiritual Power; That Popes and Biſhops can depoſe Kings; That Popes are above Councils; That as Popes muſt confirm them, ſo they can make them null and void. In a word, he there defends all the Principles of the *Ultramontans*, concerning the Sovereignty of the Pope's Power. Theſe Two Books are very full of Quotations, and ſhew the great Reading of their Author, who wrote rather with Method than Elegance. *Nicholas Sanders.*

JOHANNES MALDONATUS.

JOHN *MALDONAT*, was born of a Noble Family, in 1534. in *Spain*, in a Place called *Las Caſas de la Reina*, [*the Queen's Houſe*] near *Lerena* in *Eſtremadura*. (*u*) He ſtudied at *Salamanca*; and when he had gone thro' his Courſe of Languages, and the *Belles Lettres*, he heard a few Lectures in the Civil Law; and then, by the Advice of his Friend *Michael Palacios*, who has left us *Commentaries* (*t*) *upon the Goſpel of S. Matthew*, he wholly gave himſelf up to Divinity. *Dominico Soto* and *Francis Tolet* were his Maſters. When he had gone thro' his Studies, he taught Greek, Philoſophy and Divinity, in that Univerſity, before he entred into the Society of the Jeſuits, which was not till 1562. at *Rome*. Next Year he was ſent to *Paris*, and there taught Philoſophy for Three Years together, and Divinity for Four Years more, and had an extraordinary Concourſe of Scholars. In 1570 he was ſent to *Poitiers*, with Nine other Jeſuits, by the Advice of the Cardinal *de Lorraine*, to oppoſe the Hereticks, who were very numerous in that Country. He read Latine Lectures there, had Conferences with the Miniſters, preached in French, and took Meaſures to ſettle a College of Jeſuits in that City. Then he went into *Lorraine*, and from thence to *Sedan*, where he had a Conference with Twenty Miniſters, Two of whom were converted ſoon after. At his Return to *Paris* he read Lectures in Divinity again, but more extended and profound than his former ones. Then it was that he met with Croſſes, which diſturbed his Quiet; for on the one ſide he was accuſed before the Secular Magiſtrates for procuring the Preſident *Montbrun de St. André*, whom he aſſiſted at his Death, to bequeath his whole Eſtate to the Society; and on the other ſide the Univerſity and Faculty of Divinity at *Paris* were for having him paſs for a Heretick, for not holding the Immaculate Conception of the Bleſſed Virgin to be of Faith. He was protected from the firſt Accuſation by a Decree of Parliament, the principal Motive to which was the known Probity of the Perſon accuſed: But the other Buſineſs had greater Conſequences, and deſerve to be ſet down here at length. *Maldonat* having in his Lectures handled the Queſtion of the Immaculate Conception of the Bleſſed Virgin problematically, that Opinion gave Offence to the *Pariſian* Divines, who were uſed to look upon that Notion as an undoubted Truth, upon the Account of the Deciſion of the Council of *Baſil*, which *Maldonat* rejected without any Scruple, pretending that that Council was not Oecumenical: This alſo cauſed Diſputes among the Scholars of the Univerſity of *Paris*, and gave Offence to the People. *John Deniſet*, Rector of the Univerſity, called a Meeting of the Four *Johannes Maldonatus*

(*u*) *Nicolas Antonius* and *Ribadeneira* ſay, he was born at a Village in *Eſtremadura*, called *Fuente del Maeſtre*. (*Bibl. Hiſp.* Art. *Johannes Maldonatus*, and *Cataleg. Scripp. Soc. Jeſu.*)

(*t*) *Qui nous a laiſſé des Commentaires ſur l'Evangile de S. Matthieu.* i.e. *Palacios.* It was *Michael*'s Brother, *Paul*, who was Chaplain to the Cardinal Don *Henry* King of *Portugal*, that writ the Commentary upon S. *Matthew*; as alſo upon *Eccleſiaſticus*, and the *Minor Prophets*. But this *Michael* was a Commentator upon the Scriptures likewiſe; and we have of his, Commentaries upon *Iſaiah*, the *Minor Prophets*, the *Epiſtle to the Hebrews*, and the *Goſpel according to St. John*. This *Michael Palacios* alſo was a very eminent Ariſtotelian, and oppoſed *Gomezius Pereyra*, who firſt of all the modern Philoſophers took Pains, in his *Antoniana Margarita*, to prove that Brutes are Machines, as *Des-Cartes* did afterwards. See *Bayle*'s Dict. Art. *Pereyra*.

Johannes Maldonatus

Faculties to remedy this Evil, and complained, That *Maldonat*, without regarding Reaſons of Prudence, Motives of Piety, and Laws of Charity, had ſought an Occaſion of introducing Innovations, of making a Schiſm, and of inſpiring Men with a Contempt of the Statutes of the Univerſity: That it was notorious that the *Gallican* Church, eſpecially ſince the Deciſions of the Council of *Baſil*, had always held and believed, as an Article of Catholick Faith, that the Bleſſed Virgin was free from all Stains of Original Sin; and that all *Frenchmen*, who were imbibed with that Doctrine, made it a Point of Duty to honour the Conception of the Virgin, which they worſhipped with great Advantage to themſelves; whereas now *Maldonat* taught the contrary Doctrine, and thereby opened a Gate to Schiſm. The Rector having made this Propoſition, it was reſolved in the Meeting, That a Deputation ſhould be ſent to *Peter de Gondi*, Biſhop of *Paris*, to deſire him to ſupport the Faith and Worſhip of the Immaculate Conception of the Bleſſed Virgin, after the Example of his Predeceſſors, who had approved the Decrees of the Faculty of Divinity about the Immaculate Conception. But ſince the Biſhops of *Paris* had always had a Cuſtom, when any Controverſy preſented it ſelf to be decided that related to Religion, to conſult the Faculty of Divinity of *Paris*, and to require their Doctrinal Advice, *Peter de Gondi*, who had a mind to favour *Maldonat*, called in Twelve Doctors, *Adam Sequart* the Dean, *John Pelletier* Great Maſter of *Navarre*, *James le Fevre* the Syndic, and Nine other younger Doctors. The Three ancient ones declared, That it was the Opinion of the Faculty, that it ought to be believed as an Article of Catholick Faith, and purſuant to the Definition of the Council of *Baſil*, that the Virgin was conceived without any Sin: But the other Nine were not of that Opinion, and maintained, That the Faculty did not hold this Doctrine as an Article of Catholick Faith, but only as an Incentive to Piety: That the Council of *Baſil* did not order the Feaſt of the Conception to be obſerved any other wiſe than as a thing that was not contrary to the Faith, and agreeable to Piety; and that the Council of *Trent* left Men at Liberty alſo upon that Head to hold what Opinion they pleaſed. The Three other Doctors remonſtrated, That the Faculty ought to be conſulted in a Body, that their Opinion upon that Article might be known; and that the Matter ought not to be determined by Nine Doctors. However, notwithſtanding theſe Remonſtrances, the Biſhop of *Paris* gave his Sentence *January* 17. 1575. by which he declared, That *Maldonat* had aſſerted nothing that was Heretical, or contrary to Religion or the Faith. This Sentence made a great Noiſe. The Jeſuits took care to have it poſted up in *Paris*, and publiſhed throughout the Kingdom. Some Preachers alſo publickly declaimed againſt the *Conceptioniſts*, for ſo they called thoſe that aſſerted the Immaculate Conception to be an Article of Faith. The Faculty of Divinity, to defend themſelves, made a Concluſion in a Meeting *Febr.* 1. in which, without taking any notice of the Biſhop of *Paris*'s Sentence, they declared, That it ought to be held as an Article of Catholick Faith, that the Bleſſed Virgin was never defiled by the Pollution of Original Sin, according to the Deciſion of the Council of *Baſil*. This was the Opinion of almoſt all the Doctors, excepting thoſe who had voted in the Conſultation held by the Biſhop of *Paris*. This Concluſion of the Faculties angred the Biſhop of *Paris*, who excommunicated the *Dean* and *Syndic of the Faculty*: Whereupon they *appealed as from an Abuſe* to the Parliament. The Cauſe was pleaded there before the Biſhop of *Paris*; and it was decreed, That thoſe Two Doctors ſhould be abſolved *ad Cautelam*; and ſo the Matter ended.

Maldonat however reſolved to quit *Paris*, and withdrew to *Bourges*, where he gave himſelf wholly up to write upon the Scriptures. In that Retreat he wrote his *Commentaries upon the Four Goſpels, and upon the Leſſer Prophets.* (*w*) But a Man of ſuch rare Worth could not long remain obſcure. Pope *Gregory* XIII. ſent for him to *Rome* to aſſiſt in the Edition of the Greek Bible. There he finiſhed his *Commentary upon the Goſpels*, and preſented it to his General *Aquaviva*, *December* 21. 1582. He fell ſick ſoon after, and was found dead in his Bed *Jan.* 5. 1583. aged 49 Years.

Tho' he wrote a great deal, yet he printed nothing in his Life time.

The firſt Book of his which was publiſhed, was, his *Commentary upon the Four Goſpels*, which the Cardinal of *Lorraine* got Printed at *Pont-a-Mouſſon* in 1596. The Jeſuits of the College in that City publiſhed it from a Copy which their General ſent, which was ta-

(*w*) *Les Petites Prophetes.* This our Author wrote in haſte. The ſequel ſhews, That the Prophets upon whom *Maldonat* commented, are, *Jeremy*, — *Baruch*, *Ezekiel* and *Daniel*, Three of whom are reckoned among the *Major Prophets*.

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ken from *Maldonat*'s Original. It was afterwards Printed at *Brescia* in *Italy* in 1598. at *Lions* in 1601. at *Mentz* about the same time, and at *Paris* in 1617. These are the best Editions of that Book; for those which were afterwards made at *Cologne*, at *Mentz*, and at *Paris*, have been corrupted in some places. This Commentary, which is generally esteemed, is written with Care, Exactness and Judgment. *Maldonat* sticks to the Historical and Natural Sense of the Text, and explains it clearly, without going out of the way after Allegories, or making long Digressions. He explains however the Dogmes, and confirms them by the Explication of those Passages which belong to them. He often reprehends the Interpretations of *Calvin* and *Beza*, and sometimes pretty sharply. He does not servilely tye himself up to follow the Explications of the Ancients, but gives himself a Liberty to follow such Interpretations as he thinks most simple and natural; and whilst he gives the Preference to the *Vulgate*, he now and then follows the Greek, when he thinks that makes a better Sense. *Johannes Maldonatus.*

He wrote a *Commentary upon Jeremiah, Baruch, Ezekiel and Daniel*, Printed at *Lions* in 1609. and at *Cologne* in 1611. with an *Explication of Psalm* 109. and a *Letter concerning a Conference held at* Sedan *with some Calvinist Ministers.*

There came out also in the same Place, in 1601. a *Treatise of Faith*, under *Maldonat*'s Name. There were Printed likewise at *Paris*, in 1643. *Commentaries upon the principal Books of the Old Testament*, which are also attributed to this Author, which have not the Force of his other Commentaries. *The Sum of Cases of Conscience*, Printed at *Lions* in 1604. at *Cologne* and at *Venice*, is not *Maldonat*'s, but a Collection taken out of his Works by one *Martin Cardegnac*, a *Minim*. Lastly, there is a small French Book, Printed at *Paris* in 1617. Entituled, *Maldonat, Of Angels and Dæmons.*

He wrote also several other Tracts, as, *Commentaries upon the Psalms*, and *upon S. Paul's Epistle to the Romans*; and several *Theological Tracts.* Monsieur *du Bois*, a Doctor of the *Sorbonne*, has preserved some of these last from being lost, by Printing them at *Paris* in 1677. in Three Tomes, which make but One Volume. The First contains, *Maldonat's Discourses upon the Sacraments*, larger and more correct than they were in the first *Lions* Edition in 1614. The Second contains, *Letters* and *Tracts of Maldonat*; and the Third, his *Discourses of Free-will, Grace, Original Sin, the Immaculate Conception, Providence, Predestination, Righteousness, and Justification.*

His *Discourse of the Sacraments* is one of the first Books that was written upon that Subject methodically and solidly. *Maldonat* starts his Questions in few Words; builds his Conclusions upon Passages out of the SS. and the Fathers; rejects the Errors of the Hereticks; and answers their Objections neatly and distinctly. He meddles with no useless Questions: He says nothing but what is necessary upon those which he handles; and says a great deal in a few Words: He is longer upon the Questions which are disputed between Hereticks and Catholicks, than upon those which are problematical among Catholick Divines: His Stile is simple, easy and intelligible, and yet neither mean nor barbarous: He treats of Purgatory and Indulgences when he speaks of Pennance: He approves of the Opinion of those Divines who look upon Indulgences to be only a Relaxation of the Penalties enjoyned by the Priest in the Sacrament of Pennance, or by the Ecclesiastical Law: And concludes from thence, That Indulgences granted to the Dead are not, properly speaking, Indulgences, and can be serviceable only by way of Suffrage. He holds also, with the *Louvain* School, That it is not the Merits of the Saints which compose the Treasure of Indulgences in the Church, but only the Merits of Jesus Christ. He owns also, against the common Opinion, That Indulgences are not always valid for the time for which they are granted, because Indulgences are often given for more Years than a Man can live.

Maldonat's *Letters* are written with great Politeness and Elegance. He followed the Rules which he gives in his Second Letter, concerning writing exactly and politely. In his First he consults Cardinal *Hosius*, concerning the Validity of Baptism conferred by Calvinists, which was a Question about which the Catholick Divines were divided at that time. That Cardinal made Answer, That he was amazed that a Thing which had been so long decided in the Church, could be called in Question; and *Maldonat* sends back in his Fourth Letter the Reasons which were brought on both sides. In his Third he answers Four Theological Questions, which had been proposed to him by *Gentianus Hervetus.*

The First is about what Answer is to be made to the Hereticks when they accuse us of imitating *Thyestes*'s Supper, when we declare we believe that the Body of Jesus Christ is animated in the Eucharist. *Maldonat* shews in the first place, That this Ob-

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jection is not more valid againſt thoſe that believe that Jeſus Chriſt is in a living manner in the Euchariſt, than againſt thoſe that believe that he is there in a dead one, ſince *Thyeſtes* did not create his Children till they were dead. Afterwards he ſhews, That Chriſtians ought not to uſe the Reproaches of the Gentiles; and cites thereupon ſeveral noble Paſſages out of the Fathers. Laſt of all, he proves, by Reaſons and Paſſages out of the Fathers, That the Body of Jeſus Chriſt cannot ſubſiſt without his Soul. The Second Queſtion is expreſſed in theſe Words, How could Jeſus Chriſt offer a Sacrifice for Sin in the laſt Supper, when in the Old Law the Immolation of the Victim ought to precede the Oblation of the Sacrifice? To this *Maldonat* anſwers, That there is no expreſs Law in the Old Teſtament which ordains the Immolation of the Victim as neceſſary to every Sacrifice: That the Eſſence of a Sacrifice conſiſts in the Oblation of the Victim; and that Death is neceſſary only for the Remiſſion of Sin; and that it is indifferent whether the Effuſion of the Victim's Blood be before or after the Oblation. The Third is concerning the Opinion of S. *Gregory Nyſſen* and *Heſychius*, concerning the State of Jeſus Chriſt in the Euchariſt. *Maldonat* owns, That he is not of S. *Gregory Nyſſen*'s Opinion; nor does he find the ſame thing clearly in *Heſychius*; but he adds, That both thoſe Authors may err; That *Heſychius* ſomewhere ſays, That the Divine Nature ſuffered in Jeſus Chriſt; and that we ought always to follow *Vincentius Lirinenſis*'s Rule, That the Church is not obliged to conform to the Sentiments of private Men, but that Authors ought to follow the Sentiments of the Church. The laſt Queſtion of *Hervetus*'s was concerning ſome *Papers relating to the Sacrifices of the Supper and the Croſs, and the Sacrifices of Melchiſedeck and Aaron*, which he had ſent to *Maldonat*. The firſt Paper was upon this Queſtion, Whether we ought to ſay the Sacrifices of the Croſs and the Supper are the ſame Sacrifice, or whether we may ſay they are different ones? *Hervetus* was of this laſt Opinion; and the Author of the Paper of the former. *Maldonat* ſays, That they may be both true; That it is the ſame Sacrifice, becauſe it is the ſame Victim; and they are Two Sacrifices, becauſe there are Two ways of offering them. He prefers however their way of ſpeaking who call it but one Sacrifice. The Second Paper was concerning the Second Queſtion, Whether Jeſus Chriſt upon the Croſs was a Prieſt according to the Order of *Aaron*, or according to that of *Melchiſeſeck*? *Maldonat* concurs with *Hervetus*, only with this Diſtinction, That tho' Jeſus Chriſt was a Prieſt according to the Order of *Melchiſedeck*, yet the Sacrifice upon the Croſs was offered according to the Manner and Rites of the *Aaronical* Sacrifices. Towards the cloſe of his Letter, he adviſes *Hervetus* not to write with ſo much Sharpneſs againſt Catholicks.

Hervetus having made Anſwer, That *Moldonat* did not well underſtand his Opinion concerning the Sacrifice of the Euchariſt, which was, That he believed the myſtical Immolation of the Victim ought to precede the Oblation of the Sacrifice, *Maldonat* refutes that Notion in his Fifth Letter, in which he oppoſes that myſtical Immolation.

In his Eighth, to *Turrianus*, he ſpeaks of ſome Works of the Greek Fathers, which that Jeſuit had publiſh'd, or was about to publiſh; and explains his Opinion concerning the Queſtion which had been ſo much agitated among the Greeks, concerning the Light upon Mount *Thabor*.

The Seventh is to the ſame *Turrianus*. (x) *Maldonat* obſerves to him, That the Doctors of the *Sorbonne* diſliked Three Things in the Books which he ſent him: I. That Sin was not in the Soul, but in the Man. II. That the Souls of all Men were in *Adam*'s Soul, and deſcended from it. III. That we are at Liberty to believe or not that the Bleſſed Virgin was conceived without Sin. He adviſes him to correct thoſe Three Propoſitions; the Two former, becauſe he does not believe them true; and the laſt, leſt he ſhould give Offence to the *Sorbonne*. He commends *Turrianus*'s Letter concerning the Uſe of Eccleſiaſtical Poſſeſſions, and congratulates his altering his Opinion concerning the Light upon Mount *Thabor*. He owns he does not underſtand *Turrianus*'s Opinion concerning Predeſtination; and declares for Predeſtination to Glory, made in view of Merits. He ſpeaks of *Hincmar*, *Gotteſchalus*, and the Predeſtinarians. He ſends him likewiſe ſome of the learned News of the Time.

The *Four Speeches* which *Maldonat* made *upon the opening of his Divinity Lectures* in 1570, 1571. and 1574. are written eaſily and eloquently: They contain very uſeful Advices, Rules and Precepts for ſtudying Divinity.

(x) Here is a falſe numbring of *Maldonat*'s Letters; where the Error lies I know not.

After

After theſe Diſcourſes, comes a *Relation of a Journey which he made into* Lorraine, *and of the Conference which he had at* Sedan *with ſome Calviniſt Miniſters*, dedicated to the Duke of *Montpenſier*; in which he deſcribes the Conduct of one *Roſier*, a Converted Miniſter, who accompanied him in that Voyage, and forſook him at his Return, and ran away into *Germany*. This Relation is well writ, and is very diverting. *Johannes Maldonatus.*

Maldonat not only defends *Free-will* in a Treatiſe which he made upon that Subject, but pretends that he may affirm very Catholickly, That Man is neither hurt nor weakned by *Adam*'s Fall.

In his *Diſcourſe of Grace*, he does not go to the bottom of that Subject, but only confines himſelf to ſpeak of the Grace and Gifts which were conferred in the State of Innocence.

He is more particular in his Treatiſe *Of Original Sin*. Here 'tis that he examines the Queſtion, Whether the Bleſſed Virgin was conceived without Sin? To which Opinion he ſeems not very favourable.

In his Tract *Of Predeſtination* he affirms, That it is not a Preparation of Grace, but an Election to Glory; and that the Providence of God is the Cauſe of Predeſtination and Reprobation. He allows of ſufficient Grace given to every Man. He makes no ſcruple of confeſſing that he is not of St. *Auguſtin*'s Opinion, and of examining that Father's Arguments.

In his Diſcourſe *Of Righteouſneſs and Juſtification* he maintains; I. That all the Works of Unbelievers are not Sins. II. That Man may by general Aſſiſtances know the Precepts of Morality, and believe the Myſteries of Religion. III. That Man can by that ſingle Aſſiſtance love God above all Things, tho' he cannot do it ſo as to Merit thereby. IV. That he can obſerve all the Precepts and Commandments [of God] without ſpecial Grace. V. That Man can diſpoſe himſelf to Grace, tho' in a very diſtant manner, by Moral Works, tho' he cannot Merit the firſt [Influences of] Grace. He teaches alſo, That Sins are truly forgiven by Juſtification: That Man is juſtified not by imputed Righteouſneſs, but by that which is inherent, and acquired by the Motions of Faith, Hope and Charity, in Adults, and by Infuſion of Habits in Children. He oppoſes the Errors of the pretended Reformed, who ſay, That Man is juſtified by Faith alone, and that Faith cannot ſubſiſt without Charity and good Works.

Maldonat wrote ſeveral other Theological Tracts that were never publiſhed. It cannot be denied that he was a very excellent Man. He was very well ſkilled in the Prophane Learning: He underſtood Greek and Hebrew, and ſpake Latine with great Purity: He had read the Ancient Fathers and Divines with Care: He had a clear and methodical Head, great Facility of Speaking, much Vivacity, Preſence of Mind, and Addreſs in Diſputations: He was a very free Thinker, and judged very ſoundly of Things; yet he ſometimes ſeems to have had too much Prejudice, and too great a Fondneſs for his own Opinions.

GENTIANUS HERVETUS.

GENTIANUS *HERVETUS*, born at *Olivet* near *Orleans* in 1499. was inſtructed from his Infancy in the Liberal Arts, and in the Greek and Latine Languages. His Firſt Employment was to be Tutor to *Claude d'Aubépine*, who was afterwards Secretary of State under King *Francis* I. *Henry* II. *Francis* II. and *Charles* IX. After that he went to *Paris*, where he aſſiſted *Edward Lupſet*, an Engliſhman, in publiſhing *Galen*'s Works in Latine, which had been Tranſlated into that Language by *Thomas Linacre*. Then he went into *England* with *Lupſet*, where he was Preceptor to *Arthur Pole*; and after that he was ſent for to *Rome* by Cardinal *Pole*, where he was employed in tranſlating Greek Authors into Latine. During the long ſtay which *Hervetus* made in that Country, he lived in the Cardinal's Houſe. His rare Learning, and the ſweetneſs of his Converſation, got him *Pole*'s Friendſhip, and that of all the Illuſtrious Men of *Italy*. When he came back into *France*, he taught publickly in the College of the City of *Bourdeaux*: Then he went a ſecond time into *Italy*, where he apply'd himſelf to Cardinal *Marcellus Cervinus*. When he was in his Houſe he Tranſlated ſeveral Pieces of the Greek Fathers into Latine. He went with the Cardinal to the Council of *Trent*, and there ſpoke ſeveral Diſcourſes. After that he went into Holy Orders, and was Great Vicar of *John Hangeſt*, Biſhop of *Noyon*, and of *John Morvilliers*, Biſhop of *Orleans*; and likewiſe applied himſelf to Preaching. He *Gentianus Hervetus.*

went

Centianus Hervetus.

went to the Council of *Trent* with the Cardinal of *Lorraine*, who made him Canon of *Rheims*, where he paſt the remainder of his Days in Study. He died there in 1584. after having lived a long and a laborious Life.

Among the great Numbers of Tranſlations which he made of Greek Authors into Latine, thoſe which he tranſlated out of the Fathers are theſe: "St *Baſil*'s Homilies "againſt Wrath and againſt Envy. Canons of the Apoſtles, of Councils, of Fa- "thers, and of other Divines. *Photius*'s *Nomocanon*, with *Balſamon*'s Commentaries. "The Works of *Clemens Alexandrinus*, with Notes. St. *Chryſoſtom*'s Homilies upon the "*Pſalms*. *Theodoret*'s *Eraniſtes*: His Book of Heretical Fables, his Commentaries upon "St. *Paul*, and his *Philotheus*. *Palladius*'s *Hiſtoria Lauſiacæ*. A Treatiſe of *Nicolaus Ca-* "*baſilas*, concerning the Sacrifice of the Altar. *S. Maximus*'s *Myſtagogia*. St. *Chryſo-* "*ſtom*'s and St. *Baſil*'s Liturgies. Several Lives of the Saints out of *Simeon Metaphraſtes*. *Hervetus*'s Tranſlations are faithful, and his Words proper; He is much more exact than moſt of the Tranſlators of that time: However he is ſometimes miſtaken, and particularly in his Tranſlation of the Works of *Clemens Alexandrinus*.

His own Compoſitions are much fewer. The moſt conſiderable is, *A Diſcourſe* which he wrote in 1559. in order *to reſtore Eccleſiaſtical Diſcipline upon the Sixth Canon of the Council of* Chalcedon. He lays down, for a Foundation to this Diſcourſe, That if we would procure the Reformation of the Church, we muſt reſtore ancient Cuſtoms as far as we can; and that the only way to bring this about, is to put the Sixth Canon of *Chalcedon* in Practice, by which it is declared, That no Man ought to be Ordained, unleſs he has a Benefice or Eccleſiaſtical Office aſſigned to him. In this Diſcourſe he makes a Commentary upon that Canon, and begins with explaining the meaning of the word *Ordination*, χειροτονία. He pretends it is not the Election of the People, but the Impoſition of Hands; tho' he owns that the People had a ſhare formerly in the Election of Biſhops. He ſhews afterwards that the Functions of different Orders were different, and that Prieſts formerly did not perform the Functions of Deacons and Subdeacons. He demonſtrates, that the Canon aſſigns to every Clerk a particular Church. He reprehends the evil Diſtribution of Benefices, the Abuſes of Commendams, Reſignations *in Favorem*, with a Right of Re-entry, the Traffick which is made of Benefices, and the Cuſtom of giving Biſhopricks to Cardinals that had Titles already. He declaims againſt the Relaxation of Diſcipline. He lays open the Abuſes of Patrimonial Titles, and of that great Number of Ordinations which is performed by Biſhops that call themſelves Suffragans. He diſapproves of that Article of the Concordate which relates to Graduates, becauſe it occaſions many Law-Suits, and Perſons that have no Capacity to take Degrees. He exhorts the Biſhops to Preach to their People, and to Viſit their Dioceſes; and he ſhames them that leſſen their Dignity by making Court to Cardinals. He finds great Fault in the Conduct of Commendatary Abbots and Priors, and of the Uſe which they make of the Goods which they poſſeſs. He wiſhes they would take Care of inſtructing the Monks, of feeding the Poor, and of keeping up the Buildings of the Monaſteries. He thinks the great Number of uſeleſs Prieſts ought to be retrenched. He ſhews, that Canons are obliged to reſide. He wiſhes, that the ancient Cuſtom of holding Provincial Councils every Two Years were revived. He touches alſo in this ſmall Diſcourſe upon ſeveral Points relating to the Reformation of the Clergy, and Eccleſiaſtical Diſcipline. This Treatiſe, which was Printed in 1561. was Reprinted in 1671. in a Collection of Tracts relating to Eccleſiaſtical Diſcipline.

Hervetus wrote beſides, a Latine *Diſcourſe*, ſpoken in the Council of *Trent*, and Printed at *Paris* in 1556. and at *Venice* in 1563. *to ſhew, That the Marriages of the Sons of a Family who are in their Parents Power, contracted without their Conſent, are Null*: And Six other Latine *Orations, upon Prophane Subjects*, excepting *One upon the Aſcenſion of our Lord*. He wrote alſo *Two Letters concerning the Reſidence of Biſhops*, in French, in 1563.

Laſtly, *Hervetus* writ ſeveral ſmall Polemical Tracts in French, thus Entituled; "Epiſtles to the Miniſters. An Epiſtle to the People of the Catholick Church. An "Epiſtle to one enclined to the new Evangelicks. A Treatiſe of Purgatory. Dia- "bolical Artifices to procure the Aboliſhing the Holy Sacrifice of Jeſus Chriſt. An "Apology againſt the Anſwer of the Miniſters of *Orleans*. A Diſcourſe upon the Ex- "cuſe of thoſe that plunder, rob, and burn Churches, and ſay that they mean to "hurt none but Monks and Prieſts. A Confutation of a Book called the Holy Signs. "An Anſwer to an Invective of a Schoolmaſter of *Orleans*. An Anſwer to what the

"Miniſters

" Ministers of *Orleans* have written against his Letters and Books. A Discourse of " the Troubles of *France* in 1562. A Catechism, containing the whole Duty of a " Christian Man, particularly of Curates and Vicars. *Anti-Hugo, (i. e.)* An Answer " to the Writings of *Hugh Sureau*, Minister of *Orleans*. A Consultation concerning " the Holy Signs. An Answer to the Calumnies of *John Lewis Miqueau*. A Ser- " mon Preached after hearing one that was suspected of Heresy. A Letter to a Sa- " cramentarian Preacher. *Gentianus Hervetus.*

He Translated out of Latine into French, " A Collection made by *William Linda-* " *nus*, a German Bishop, of several Falsities of *Calvin*, *Melanchton*, *Bucer*, and others. " Three Tracts of Three Ancient Greek Doctors, *S. John Damascene*, *S. Gregory Nyssen*, " and S. *Nicholas* Bishop of *Modon*, [*Methonensis*,] concerning the Sacrament of the Altar. " The Nine first Sessions of the Council of *Trent*. St. *Cyril* of *Jerusalem*'s Catechism. " And St. *Augustin*'s Books *De Civitate Dei*. This prodigious Number of Books shew how laborious this Author was: But his Erudition was greater than his Genius.

THEODORUS PELTANUS.

THEODORUS PELTANUS, of *Pelta*, in the Diocese of *Liege*, went into the Society of Jesuits when he had learnt the Greek and Latine Tongues. He was one of the first Professors of that Society in the University of *Ingolstadt*, where he was made Doctor of Divinity in 1562. When he had taught Divinity there Twelve Years, he retired in 1574. to *Augsbourgh*, where he died, *May* 2. 1584. *Theodorus Peltanus.*

He Translated and Printed the Commentary of *Andreas Cæsariensis upon the* Apocalypse: *The Acts of the Council of* Ephesus: *Homilies of Seventeen Greek Authors upon the principal Feasts of the Year:* Victor Antiochenus's *Commentaries upon St.* Mark; *and* Titus Bostrensis's *upon St.* Luke *in the* Bibliotheca Patrum: *A Catena of Greek Fathers upon* Solomon's *Proverbs*, Printed at *Antwerp* in 1614. *And St.* Gregory Thaumaturgus's *Paraphrase upon* Ecclesiastes.

He wrote also of his own, " A Commentary and Paraphrase upon *Solomon*'s Pro- " verbs, Printed at *Antwerp* in 1606 and 1607. *Theses*, concerning the Fire of Pur- " gatory, the Place where Souls departed abide, Suffrages for the Dead, Sepultures, " Funerals, and Anniversaries of the Dead, Printed at *Ingolstadt* in 1569. A Theolo- " gical Treatise, divided into Fifteen Chapters, concerning the third and last Part of " Satisfaction; where he treats of the Efficacy of Alms-deeds, their Use, Effects, " Parts and Circumstances, at *Ingolstadt* in 1572. Three Books of Original Sin, and " the Satisfaction of Jesus Christ and our own, and of Purgatory, *ibid* in 1572. and " at *Cologne* in 1576. Tracts of Marriage, Original Sin, the Majesty of the Body of " Jesus Christ: The Original of Canonizations, Worship, Invocation, Relicks, and " Images of Saints: Of Alms-deeds, Fasting and Prayer, at *Ingolstadt* in 1580.

FRANCISCUS TURRIANUS.

FRANCIS de la TORRE, commonly called *Turrianus*, of *Herrera* in the Diocese of *Valentia*, according to *Thuanus*, or of *Leon* in *Spain*, according to *Alegambe*, [and *Ribadeneira*, who wrote the first Catalogue of the Writers of his Order,] spent the greatest part of his Life in searching the Libraries of *Italy* to find Works of Greek Authors not then published, in order to publish them with Translations. After he had been at the Council of *Trent*, he went into the Society of Jesuits upon *Christmas-Day*, 1566. when he was an old Man. He spent the rest of his Days in *Germany*, where he kept on Writing, and died there, *Nov.* 21. 1584. being near 80 Years of Age. *Francis Turrianus.*

His Printed Works are, " Dogmatical Tracts of the Election of God, and of Justi- " fication, at *Rome* in 1551. A Tract concerning the Residence of Pastors, to shew " that is of Divine Right, Printed in 1551. at *Florence*. Three Books of the Autho- " rity of the Pope above a Council, *ibid.* 1559. Of the Acts of the Sixth Council, " and the Canons attributed to it, *ibid.* Four Books of Dogmatical Characters of the " Word of God, *ibid.* 1561. Of perpetual Commendams of vacant Churches, and " of Residence of Pastors, at *Venice* in 1562. Of Monastical Vows, and their Obliga- " tion, at *Rome*, in Three Books, in 1561. Of Celibacy. Of Clandestine Marri- " ages, at *Venice* in 1563. These Books he wrote before he was a Jesuit: Those which he wrote afterwards were, " An Apology for his Discourse of the Residence of " Pastors.

Franciſcus Turrianus.

" Paſtors. A Diſcourſe to ſhew that the Jews ought to be allow'd to read nothing but " the Law and the Prophets. A Diſcourſe of the Apoſtolical Canons, and Decretals of " the Popes againſt the Centuriators, at *Cologne* in 1575. Of the Hierarchial Ordina- " tions of the Miniſters of the Catholick Church againſt the Schiſmatical Vocations of " the Miniſters and Super-Intendants of Hereticks, in Two Books, at *Dilinghen* in " 1572. and at *Cologne* in 1575. Againſt the Articles of the *Leipzick* Diſputation, con- " cerning the Church, and the Ordination of Miniſters, at *Cologne* in 1574. Ano- " ther Tract upon the ſame Subject, againſt the Articles of the ſecond Diſputation of " *Andreas Freyhubius*, *ibid.* 1578. Two Tracts concerning the Euchariſt, againſt *An-* " *dreas Volanus*, a Pole, a Diſciple of *Calvin*'s, at *Paris* in 1577. An Apology againſt *Be-* " *guinus*, a Calviniſt, of *Bourges*, who had ſpread Calumnies againſt his Order, at " *Cologne*, 1578. A Defence of ſome Paſſages of Scripture, concerning the Catholick " Church, and the Biſhop of *Rome* its Paſtor, Succeſſor of St. *Peter*, Prince of the " Apoſtles, againſt the Cavils of *Anthony Sadeel*, or *Chandieu*, (*y*) a Lutheran, at *Co-* " *logne* in 1580. Two Books in Defence of that Work, *ibid.* 1580. A Third, in " Two Parts, againſt *Anthony Sadeel*'s Letter, at *Ingolſtadt*, 1581. A Second Defence " of the Paſſages of Scripture, concerning the Church and the Pope, againſt *Sadeel*, in " Three Books, at *Ingolſtadt*, in 1583. and 1584. A Letter concerning Eccleſiaſtical " Revenues, and the Uſe which ought to be made of them, dated at *Rome*, *April* 20. " 1574. A Letter concerning the Definition of Original Sin, taken out of *Diony-* " *ſius* the Areopagite, and concerning the Immaculate Conception of the Bleſſed Vir- " gin, at *Ingolſtadt* in 1581. A Letter againſt the *Arian Ubiquitarians*, *ibid.* 1583. " An Apologetical Anſwer to the Heads of the Arguments made uſe of by *Paul Ver-* " *gerius*, the Heretick, in his Book, Entituled, *Of the Idol of Loretto*, to defend the " Holy Church in that Place, *ibid.* 1584. A Letter in Defence of the Society of " Jeſuits, which is the 175th among the Epiſtles of *Hoſius*.

The Latine Tranſlations of our Author are, " *Diadochus*'s Hundred Chapters of Spi- " ritual Perfection. *Nilus*'s One hundred and fifty Articles concerning Prayer. The " Apoſtolical Conſtitutions. The Canons of the Apoſtles, with Eighty Canons of " the Council of *Nice*, tranſlated out of Arabick, and Pope *Nicholas* I.'s Anſwer to the " Petitions of the *Bulgarians*. A Tract of *John Cyparisſiota*'s. A Tract of *Photius*'s " concerning the Gnomical Wills of Jeſus Chriſt. Tracts of *Theodorus Abucara* againſt " Jewiſh and Mahometan Hereticks. *Baſil* of *Selucia*'s Demonſtration of the Com- " ing of the Meſſiah, againſt the Jews. S. *Maximus*'s Book againſt *Pyrrhus*. His " Tracts againſt the *Monothelites* and *Acephali*. *Leontius Byzantinus*'s Three Books a- " gainſt the *Eutychians* and *Neſtorians*. St. *John Damaſcen*'s Books, againſt the *Ace-* " *phali*, *Monothelites*, and *Neſtorians*. Four Tracts of *Nicephorus* of *Conſtantinople* againſt " the *Iconomachi*. Three Diſputations of *Theodorus Hagiopolitanus*, concerning the Divi- " nity. An Eſſay upon the Incarnation, by *Theodorus de Raitlin*. A Diſcourſe by *Se-* " *rapion* of *Thmuis*, againſt the *Manichees*. A Treatiſe of the Abbot *Anaſtaſius* againſt " the *Jews*. A Letter, attributed to St. *Dionyſius* of *Alexandria*, againſt *Paulus Samoſa-* " *tenus*. *Zacharias Mitytenenſis*'s Diſputation againſt the *Manichees*. And Three Books " written by *Titus Boſtrenſis*, againſt Hereticks.

By the Choice of theſe Books, one may ſee, That *Turrian* had no very exquiſite Taſte, nor nice Judgment. He is neither a very exact nor a very faithful Tranſlator; and yet a worſe Writer of Controverſy; tho' the Commendation of having taken much Pains for the Commonwealth of Letters, and of having ſerved the Church with much Zeal, muſt be allow'd him.

(*y*) *Anthony de Chandieu*, a ſtrict and zealous Calviniſt, (whom, through inadvertency, our Author here calls a Lutheran) called himſelf ſometimes by an Hebrew Name *Zamariel*, i. e. *The Song of God*, as if his Name in French had been *Chant-Dieu*: But generally *Sadeel*, i. e. *Shadeh El*, *The Field of God*, becauſe his real Name was *Champ-Dieu*. He was an eminent Preacher at *Geneva* long, where he died in 1591.

JOHANNES

JOHANNES MOLANUS.

Johannes Molanus.

JOHN *MOLANUS*, born at *Liſle* in *Flanders* in 1533. (whither his Father *Henry Vermenlen* was gone to ſtay to learn French) having ſpent ſome time in the *Belles Lettres*, and in Philoſophy, gave himſelf wholly up to the Study of Theology and Eccleſiaſtical Antiquity. By that time he had finiſhed his *Licentiate* at *Louvain*, he publiſhed *Uſuardus*'s *Martyrology*, with Notes, which got him a mighty Reputation. He went out Dr. of Divinity in 1570. and was appointed *Cenſor of Books* by the Pope and the King. This Employment did not hinder him however from Writing and Compoſing ſeveral Books. He died at *Louvain*, *Sept.* 18. 1585.

Molanus's Works are, *Uſuardus's Martyrology*, with *Notes*, Printed at *Louvain* in 1568. of which he publiſhed a Second Edition in 1573. and five times more in the ſame City. But theſe Editions, as alſo that of *Antwerp* in 1583. are neither ſo large, nor ſo exact, as the Firſt. *A Treatiſe of Martyrologies. A Catalogue and Chronicle of the Flemiſh Saints. An Eccleſiaſtical Calendar*, Printed at *Antwerp* in 1574. *The Feſtivals of the Flemiſh Saints, and their Chronicle, ibid.* 1595. *A Journal of Saints Phyſitians, ibid. The Holy Warfare of the Dukes and Princes of Brabant*, in 1572. *A Quodlibetical Anſwer to three Queſtions, concerning Images, Prayers for the Dead, and whether the Euchariſt may be given to Criminals condemned to die*, at *Louvain* in 1570. *Three Books concerning Canons* [of Churches] at *Cologne*, 1587. *Five Books concerning Faith to be kept with Hereticks, Rebels, and Tyrants, ibid.* 1584. *Of Teſtaments and Pious Legacies, ibid. Of* Agnus Dei's *and Tithes, ibid.* 1587. *Abridgment of Practical Theology*, at *Louvain*, 1585. *Bibliotheca Theologica*, at *Cologne* in 1618.

All that *Molanus* has written is Curious and Learned. He firſt attempted to make critical Notes upon the Martyrology; and it muſt be owned with very good Succeſs.

CHRISTIANUS ADRICHOMIUS.

Chriſtianus Adrichomius.

CHRISTIANUS ADRICHOMIUS, was born at *Delft* in *Holland*, towards the end of the Year 1533. He was grand Nephew of the famous *Dorpius*, Profeſſor of Divinity at *Louvain*; and his Father *Adrian Nicholas* was a very Zealous Roman Catholick. *Adrichomius*'s Father died *March* 2. 1560. He was ordained Prieſt the Year after. He was appointed to direct a Nunnery then at *Delft*; but being driven out of that City by the revolted Proteſtants, he ſpent the remainder of his Days at *Mechlin*, *Maeſtricht* and *Cologne*: He died in this laſt City in 1585. *June* 20. Aged 52 Years.

He Printed in 1578 at *Antwerp*, by the Name of *Chriſtianus Crucius*, *The Life of Jeſus Chriſt, taken out of the four Goſpels*; and, *A Diſcourſe of Chriſtian Bleſſedneſs*. But after his Death there was a great Work publiſhed, Entituled, *The Theatre of the Holy Land, and of the Hiſtory of the Bible*, in Three Parts. Firſt, *A Geography of the Holy Land*, in which he gives particular Maps of every one of the Twelve Tribes; and explains in his Notes the Situation and Hiſtory of the Cities, Rivers and Places named in the Maps, which he ranges in an Alphabetical Order, with Figures relating to other Figures in the Maps. The Second Part of this Theatre is, *A Deſcription of Jeruſalem*, and the Places round about, with a Map. The Third is a *Chronicle*, from the Beginning of the World to the Death of St. *John* the Evangeliſt, which he places in the 109th Year of our Lord. There had not appeared before the time of *Adrichomius* a *Sacred Geography* ſo exact and compleat as his: It was a Maſter-piece in that Time; and though ſeveral Diſcoveries have been made ſince, yet that Part of his Work is, and always will be, very good and uſeful; and ſo will his Deſcription of the City of *Jeruſalem*. His *Chronology* is not near ſo valuable. The *Theatre* was Printed at *Cologne* in 1590. 1593. and 1600.

ALPHONSUS SALMERON.

Alphonſus Salmeron.

ALPHONSUS SALMERON, was born at *Toledo*. He ſtudied at *Alcala*, where he made himſelf a Maſter in the Languages. Then he went to *Paris* to ſtudy Philoſophy and Divinity. It was there that he met with St. *Ignatius*, who made him one of his Ten firſt Companions. Though he was the Youngeſt of them, yet he was afterwards as famous for his Labours, and his Reputation was as high, as moſt of them. He preached with applauſe in the chiefeſt Cities in *Italy*. He travelled for the ſake of

Alphonsus Salmeron.

Religion into *France*, *Germany*, *Poland*, the *Low-Countries*, and even into *Ireland*, and assisted at the Three different Meetings of the Council of *Trent*. Not being able to bear the Fatigue of Preaching any longer, he retired into the College of the Society which he had founded at *Naples*, and there pass'd the remainder of his Days in composing Books for the Service of the Church. He died *Feb.* 13. 1585. Aged 69 Years, 5 Months, and 5 Days.

His Books, which make 16 Volumes in Folio, are Printed at *Madrid*, in 1601 and 1602. and at *Cologne* in 1604. They contain only, *Prolegomena upon the whole Bible*, in one Volume, and *A Commentary upon the New Testament*. But this Commentary is made up of long Disputations, which are rather Theological Tracts than Commentaries upon the Scripture. There are Printed likewise of his, at *Cologne*, in 1600. *Sermons upon the Parables of the Gospel*. He preached a *Sermon* in 1546 at the Council of *Trent*, *concerning St. John the Evangelist*, which is Printed in the Collection of Discourses made in that Council.

Salmeron wrote and spake with ease; nay, he was learned and deep; but he had neither that critical Skill nor that Discernment that were to be desired: He is not very Methodical, and every where too diffuse; and treats of Religious Matters in too Philosophical a manner.

CAROLUS SIGONIUS.

Carolus Sigonius.

CAROLUS SIGONIUS of *Modena*, studied under *Romulus Amasæus*. He was chosen at the Age of Twenty two Years to profess Greek at *Modena*. He was sent for afterwards to *Padua*, to teach Humanity there; and by his Learning and Eloquence deserved a considerable Pension from the Republick of *Venice*. Then he retired to *Bononia*, where, treading in the Steps of *Panvinius*, he explained the Roman Antiquities. But after that, going to *Modena* to buy himself a Country-Seat there to retire to in his old Age, he found there a Habitation, in which he is like to abide to the Day of Judgment; for he fell sick in that City, and died there in 1585. in the 60th Year of his Age.

There was no Man in that Age that understood the Roman Antiquities better, or that wrote more curious Books upon those Subjects, than *Sigonius*. His *Notes upon Livy* are with Reason admired; and his *Discourse concerning the Roman Fasti*, with several others which do not belong to our purpose. He is mentioned here among the Ecclesiastical Writers, upon the account of his Treatise, *De Republica Hebræorum*, divided into Six Books, Printed at *Cologne* in 1583. and his History of the Bishops of *Bononia*, Printed at *Bononia* in 1586. *Sigonius* wrote Latine so finely, that he tried to make a Book of his own composing pass for *Cicero de Consolatione*: Several Persons were cheated by it; but *Antonius Riccobonus*, *Lipsius* and *Johannes Gulielmus*, discovered it to be a modern Book. Though he wrote Latine so well, yet it is said he had much ado to speak it.

ANTONIUS AUGUSTINUS.

Antonius Augustinus

ANTONIUS AUGUSTINUS of *Saragosa* in *Arragon*, was Son of the Vice-Chancellor of that Kingdom, of his own Name, and Brother of *Peter*, who was Bishop of *Huesca*, and of *Elizabeth* Dutchess of *Cardonna*. His Father being accused of Mismanagement in his Office, was thrown into Prison; but he got leave of Cardinal *Ximines* to go into *Flanders*, and clear himself before *Charles* V. and was acquitted after a solemn Tryal pronounced at *Brussels*, *October* 19. 1516. *Antonius Augustinus* studied first at *Alcala* and *Salamanca*, and then went into *Italy*, where he studied the Law under *Andreas Alciatus*, and the *Belles Lettres* under *Romulus Amasæus* and *Lazarus Bonamicus*. He soon became very learned, not only in the Civil and Canon Law, but also in the *Belles Lettres*, Ecclesiastical History, the Languages, and all manner of Ecclesiastical and Prophane Antiquities. At 25 Years of Age he published his *Emendationes & Opiniones Juris Civilis*, which got him a very great Reputation. He was chosen by Pope *Paul* III. to be *Auditor of the Rota*; and in 1554. was sent Legate into *England* by *Julius* III. *Paul*'s Successor, when *Philip* II. went into that Kingdom to marry Queen *Mary*. *Paul* IV. nominated him to the Bishoprick of *Alisa*, and sent him in 1557 into *Germany* to the Emperor *Ferdinand* I. At his return, *Philip* II. made him Bishop of *Lerida*, and employed him in *Sicily* in 1558. In 1562. he went to the Council of *Trent*, where he made a considerable Figure; and after that retired

to

to his own Church, where he endeavoured to do the Duty of a good Bishop, and wrote several Books. At last, in 1574. he was promoted to the Archbishoprick of *Tarragona*, which he possessed till the Year 1586. in which he died *May* 31. Aged 70 Years, 3 Months, and 3 Days. *Antonius Augustinus*

Antonius Augustinus was one of the greatest Men that *Spain* ever bred. His Piety and his Wisdom were equal to his Learning. There is a Catalogue of all his Works at the end of *Baluzius*'s Edition of his Treatise *Of Corrections upon Gratian:* That is the most Considerable of all the Books which he wrote upon the Canon Law: It is a Work of prodigious Labour, of wonderful Exactness, and of very great Use. There were two old Editions of it, one at *Tarragona*, and one later at *Paris* in 1607. But we are very much obliged to M. *Baluzius* for giving us a new one, much more Beautiful and Correct; with learned Notes, Printed at *Paris* in 1672.

Antonius Augustinus wrote besides, *An Abridgment of the Canon-Law*, in Three Parts, *of Persons*, *of Things*, and *of Judgments*. The First Part of this Work was Printed at *Tarragona* in 1586. and at *Rome* in 1614. The Second and Third, at *Rome* in 1611. and at *Paris* in 1641. He published also, *Ancient Collections of the Decretals*, with learned Notes, at *Lerida* in 1575. which were Reprinted at *Paris* in 1609. His *Penitentiary Canons*, with *Notes*, were Printed at *Tarragona* in 1582. and at *Paris* in 1607. I shall say nothing of the *Statutes of Tarragona*, his *Breviary*, *Hours*, and the *Ritual of the Church of Lerida*. This Author practised what he taught, and joined Purity of Language to Skill in the Law.

MARTIN AZPILCUETA, called NAVARRUS.

MARTIN AZPILCUETA, commonly called *NAVARRUS*, because his Father and Mother were of the Kingdom of *Navarre*, profess'd the Law many Years at *Thoulouse*, *Salamanca* and *Conimbra*. His Reputation was so great, that there was no Case of Conscience, nor Business of Consequence, in which he was not consulted. He published abundance of Books upon the Canon-Law, and Moral Subjects, which make Three great Volumes, Printed at *Lions* in 1597. and at *Venice* in 1602. The Titles are these; "A Manual of Confessors. Of Usury. Of the "Right of Exchange. Of Mental Simony. Of Theft. Of the Necessity of defen- "ding our Neighbour from wrong done to him. Of Casual Homicide. Of Silence "in time of Divine Service. Of Regulars. Of Alienation of the Goods of the Church. "Of the Spoils of the Clergy. Of the Revenues of Ecclesiastical Benefices. A De- "fence of his Apology to his Book of Ecclesiastical Revenues. Of the Incompatibi- "lity of Benefices. Of the Ends of Humane Actions. Of Penance. Of Indulgence, "or of Jubilees. Of Alms-Deeds. Of Gifts and Promises to obtain Justice or Favour. "Of Penal Laws. Of Prayer and Canonical Hours. Some Lectures upon the Law. *Navarrus* is cited with applause by Canonists and Casuists. Sometimes however he is loose in his Rules of Morality. He writes neither politely nor agreeably. He is commended for his Sobriety, his Piety, his Charity, and especially his Fidelity which he shew'd to his Friend *Carranza*, for whom he undertook a Journey when he was 80 Years old to *Rome*, to defend that Archbishop of *Toledo*'s Innocency. He survived *Carranza*, and spent the rest of his Days at *Rome*, where he died in 1586. Aged 95 Years. *Martin Azpilcueta*

LEON DE CASTRO.

LEON de CASTRO, a Spaniard, Canon of *Valladolid*, was Professor a long time in the University of *Salamanca*, where he took his Doctor's Degree, and acquir'd a great Reputation for his Skill in the Hebrew and Greek Languages. He wrote a large *Commentary upon Isaiah*, with a *Preface*, in which he justifies the Translation of the Seventy and the *Vulgate*, in those Places in which they differ from the Hebrew. Not content with that Preface, he handles the same Question in a large Work, divided into Six Books, Entituled, *An Apology for the Apostolical Reading, for the Vulgate of St. Jerome, for the Translation of the Seventy, and for the Manner in which the Church reads, and has always read the Bible, against those that reprehend it.* He accuses the Jews of corrupting the Hebrew Text maliciously. He shews great Aversion to the Rabbins, and to the new Interpreters of the Scriptures. *Leon de Castro.*

These Books were Printed in 1570. and 1585. He died very old in 1586. If we will believe [and why should we not?] *Morinus* and F. *Simon*, this Author understood Hebrew but indifferently.

JACOBUS PAMELIUS.

Jacobus Pamelius.

JACOBUS PAMELIUS, the Son of *Adolphus*, of the Noble Family of the *Pameles* near *Oudenarde*, was Counſellor of State to the Emperor *Charles* V. He was born at *Bruges*, *May* 13. 1536. and was bred up in the Monaſtery of *Bonneff* near *Namur*, which belonged to the *Ciſtercians*. He ſtudied Philoſophy at *Louvain*, and Divinity, for Nine Years together, under *Ruardus Tapperus* and *Iodocus Ravenſtenius*; and that he might get more Learning, he went to *Paris* to the Schools of the *Sorbonne*, and to ſeveral other Univerſities. At his Return to *Louvain*, he went out Licentiate; after which he was called home to *Bruges*, and preferred to a Canonry of S. *Donatian's*. There having raiſed a Library, he began to take Pains upon the Latine Fathers. The Civil Wars obliged him to retire to S. *Omers*, where the Biſhop gave him the Archdeaconry of that Church. Soon after *Philip* II. King of *Spain*, gave him the Provoſtſhip of S. *Saviors*, near *Utrecht*, and after that the Biſhoprick of S. *Omers*. As he went to *Bruſſels*, in order to take poſſeſſion of that Biſhoprick, he died at *Mons* in *Hainault*, *Sept.* 19. 1587.

We have mentioned already the *Editions of Tertullian and Cyprian*, which were publiſhed by *Pamelius*. His *Notes* are long, which was taken notice of before; and he handles ſeveral Queſtions of Diſcipline and Controverſy in them. He publiſhed alſo the *Micrologus*, and *Caſſiodore's* Treatiſe *Of Divine Inſtitutions*. He was preparing when he died an Edition of *Hrabanus's* Works, which were Printed afterwards at *Cologne* in 1626. *Pamelius's Commentaries upon the Book of Judith, and the Epiſtle to Philemon*, are inſerted into that Edition. His Two Books *Of the Latine Liturgy*, Printed at *Cologne* in 1571. are the Books that have procured him the greateſt Honour. He drew up alſo a *Catalogue of the ancient Commentators upon the Sacred Writers*, which is Printed with *Caſſiodore's* Inſtitutions; and he wrote a ſmall Tract, dedicated to the States of *Flanders*, *to ſhew that different Religions ought not to be tolerated in a Commonwealth*. This was Printed at *Antwerp* in 1589.

Pamelius had ſtudied Eccleſiaſtical Antiquity, eſpecially what relates to Diſcipline, exceedingly. He is not however always exact, nor are his Criticiſms juſt.

CUNERUS PETRI, and *GULIELMUS LINDANUS.*

Cunerus Petri.

HEre are Two *Louvain* Doctors, both learned Divines, and able Writers of Controverſy, both raiſed to the Dignity of Biſhops, and both turned out of their Biſhopricks.

The Firſt is *Cunerus Petri*, born at *Duyvendiike*, a Town in *Zeland*, and brought up at *Brouwers-Haven*, who, when he had gone through his Courſes at *Louvain*, and taken his Doctor's Degree in 1560. was made the Firſt Biſhop of *Leewarden* in 1570. He did not long enjoy that Dignity; for ſoon after he was put into Poſſeſſion of his Biſhoprick, the City of *Leewarden* being taken by the Anabaptiſts, he was impriſoned in the Caſtle of *Harlingen*, where he was detained for Two Years. When he was releaſed he went to *Munſter*, where for ſome time he performed the Epiſcopal Functions for that Prince. Thence he retired to *Cologne*, where he taught the Scriptures publickly, and died there *February* 15. 1580. aged 49 Years.

He wrote ſeveral Books: "Of the Sacrifice of the Maſs: Of the Agreement of the "Merits of Jeſus Chriſt with thoſe of the Saints: Paſtoral Queſtions, and of the Celi-"bacy of the Clergy, Printed at *Louvain* in 1572. Of the Marks of the true Church, "*ibid.* 1568. Of Grace, Free-will, Predeſtination, Juſtification, Indulgences, the Firm-"neſs of St. *Peter's* Chair, at *Cologne* in 1583. We have alſo a Tract of his *concerning the Propoſitions of* Baïus, *which were condemned by* Pius V's *Bull: Statutes of a Synod, which he held as ſoon as he took Poſſeſſion of his Biſhoprick; and ſome Pieces in* Low-Dutch *againſt the Anabaptiſts*: Among others, a Treatiſe *Of the Duty of Chriſtian Princes*, and *Of the Obedience which is due to them*, at *Cologne* in 1579.

Gulielmus Lindanus.

Gulielmus Lindanus is the Second Author whom we have mentioned in this Article. He was born at *Dort* in 1525. of one of the moſt conſiderable Families in that City, which had formerly poſſeſſed the Lordſhip of *Linda*, a Town which was drowned, with 71 more, in 1422. He ſtudied at *Louvain*; and being deſirous to perfect himſelf in the Hebrew and Greek Languages, he went into *France* to hear *Mercer* and *Turnebus*. Upon his Return to *Louvain*, he was made Prieſt and Licentiate in Divinity in 1552.

Next

Next Year he was called to *Dilinghen*, to read upon the Holy Scriptures there. When he had followed that Employment for Three Years, he came back and took his Doctor's Degree at *Louvain* in 1556. Afterwards he was made Dean of the *Hague*, King's Counſellor, Vicar to the Biſhop of *Utrecht* in *Holland* and *Frizeland*, Inquiſitor of the Faith; and at laſt was nominated and conſecrated Biſhop of *Ruremond* in 1562. But he did not take Poſſeſſion of that Biſhoprick till Seven Years after, in which he met with ſeveral Croſſes, which however did not hinder him from doing his Duty with Zeal. He went to *Rome* in 1568. and was received there by Pope and Cardinals with ſingular Marks of Eſteem. At his Return he found his Flock reduced to Extremity by Peſtilence and Famine. This gave him an Occaſion to exerciſe his Charity and Zeal, by viſiting his Dioceſe, to comfort, inſtruct and aſſiſt his Flock. He made a ſecond Voyage to *Rome* in 1584. after which he was tranſlated, in 1588. to the Biſhoprick of *Ghendt*; which Promotion he ſurvived but Three Months, for he died in *November* in that Year, aged 63 Years. *Gulielmus Lindanus.*

This great Man was not only Illuſtrious for his indefatigable Zeal in Defence of the Faith, and for his preſerving the Flock entruſted to his Charge, but alſo for abundance of good Controverſial Books; the moſt conſiderable of which is, his *Panoplia Evangelica*, divided into Five Books. In the Firſt he lays down the Neceſſity of Tradition, and refutes the Doctrine of the Proteſtants, That nothing is to be believed which is not written. He ſhews, That they themſelves are obliged to abandon that Principle; and that they believe many Things which cannot be proved by Holy Scripture, as, the Perpetual Virginity of the Virgin *Mary*, the Validity of Baptiſm conferred by Hereticks, Baptiſm of Infants, *&c.* Then he maintains, That the Evangelical Law was promulged, *vivâ voce*, by Jeſus Chriſt in Imitation of the Prophets: That the Doctrine which he taught his Apoſtles, or which the Holy Ghoſt inſpired them with, and which they preached, is the Rule of our Faith: That by this Preaching they intended to inſtruct all the Faithful in all the Points of the Evangelical Doctrine, and not by their Writings, which they compoſed only upon particular Occaſions, and relate only to ſome particular Points of Doctrine: That all that they taught, either by writing, or only *vivâ voce*, is of equal Authority; and that it is by this Body of Evangelical Doctrine, received by Tradition, that we ought to judge of Canonical or Apocryphal Books.

He confirms this Doctrine in the Second Book by Paſſages of Fathers of the Church, who from Age to Age have given Teſtimony to Tradition; and maintained, That we ought to believe ſeveral Doctrines which are not contained in the Holy Books.

From theſe Principles he concludes, in the Third, That the Word of the Goſpel is all that God has propoſed, and does propoſe to us, either by his own Mouth, or by Jeſus Chriſt, or by his Prophets and Apoſtles, or, laſt of all, by his Church and Paſtors in Councils. This Word he divides into the written Word contained in the Canonical Scriptures, and the unwritten Word, which is of the ſame Authority with the written. After he has treated of the Canon of the Books of Scripture, he keeps to that of the Council of *Carthage*. He ſpeaks of the Obſcurity of the Holy Scriptures, and lays it down for a Rule, That we cannot know the true Senſe of the Holy Scriptures certainly and indubitably but by Tradition. Then he runs over ſeveral controverted Queſtions, the Deciſion of which he founds upon this Tradition, ſuch as the Obſervation of *Sundays* and Holidays, of *Lent*, of *Ember*-Weeks, of Abſtinence upon *Fridays* and *Saturdays*. Thence he paſſes to the Queſtion of the Merit of good Works, of Free-will, of Righteouſneſs, and of the Worſhip and Invocation of Saints.

In the Fourth Book he treats at large of all Queſtions of Controverſy which relate to the Sacraments. Speaking of Order, he runs out concerning the Supremacy of St. *Peter* and his Succeſſors, to whom he allows the Right of Appeals, and of calling and confirming General Councils. This Book is much larger and more conſiderable than the reſt.

The Laſt contains a Refutation of the Arguments which *Brentius* and *Calvin* bring againſt the Authority of Traditions. This Work of *Lindanus*'s was Printed in Folio at *Cologne* in 1563. and in Twelves at *Paris* in 1564. In this Edition there are added Tables of the preſent Hereſies, and of Evangelical Doctrine, which had been Printed before at *Antwerp* in 1559.

There are beſides great Numbers of Polemical Tracts of this ſame Author's. The Catalogue follows: "Three Books of the beſt way of interpreting the Bible, at *Co-*
"*logne* in 1558. Three Books of *Stromata*, in Defence of the Council of *Trent*, at *Co-*
"*logne*

Gulielmus Lindanus.

" *logne* in 1590. A Dialogue, Entituled, *Dubitantius*, or, Of the Original of the Sects " of this Age, at *Cologne* in 1571. Another Dialogue, Entituled, *Rueuuardus*, concern- " ning the Tranquillity of the Soul; in which he recalls the Sectaries to the Catholick " Church by their own Principles. Of the true *Roman* Church, againſt thoſe of *Wit-* " *temberg*, at *Cologne* in 1572. An Apology, in Three Books, for the Concord of the " Catholick Church, againſt the Confeſſion of *Augsbourg*, at *Antwerp* in 1570. *Concor-* " *dia Diſcors*, or, A Refutation of the pretended Concord of the Lutherans and Sa- " cramentarians, at *Cologne* in 1583. Five Books of the Vow of Continence, and of " the Celibacy of the Clergy for the Council of *Trent*, againſt *Chemnitius*, ibid. 1580. " A Tract in Defence of the living Body of Jeſus Chriſt, really preſent in the Eucha- " riſt, at *Cologne* in 1575. *Aquilo Myſticus*, upon theſe Words, *Ab Aquilone pandetur Ma-* " *lum ſupra omnes Habitatores Terræ, (a)* to ſhew that they have no Relation to the " Elector of *Saxony*, but to the Calamities of the Church, *ibid.* 1580. An Exhortation " to the *Hollanders* to call them back to the Church, *ibid.* A Pamphlet concerning " fleeing from Idols, and againſt the new Doctrines of the Goſpellers, *ibid.* Confutation " of the Confeſſion of *Augsbourg*, and an Apology for that Book in *Low-Dutch*, ibid. " A Diſcourſe againſt thoſe that eat Fleſh, in *Low-Dutch*, at *Cologne* in 1580.

Here alſo ſeveral other Tracts of Morality and Piety, written by *Lindanus*, as, " A " Paraphraſe upon the CXIXth *Pſalm*: Paraphraſes upon the Firſt XXX *Pſalms*: Ano- " ther Paraphraſe upon the Seven Penitential *Pſalms*: A Synodical Diſcourſe, and " Conſtitutions, at *Cologne* in 1571. A Sacerdotal Mirror: Catechiſms: Sermons: A " Diſcourſe againſt the Diſorders of the Clergy, part of which is Printed in the Se- " cond Tome of the new Edition of the *Faſciculus Rerum Expetendarum & Fugiendarum*, " [at *London*, by Mr. *Brown*, in 1690.] and ſeveral other ſmall Devotional Tracts.

Another much more conſiderable Work ought not to be omitted; namely, *An old Pſalter, purged of its Faults, and illuſtrated with Hebrew and Greek Texts*, Printed at *Antwerp* in 1567.

Lindanus's Stile is vehement, ſomewhat ſwelling, elſe tolerably pure. He may be looked upon as one of the firſt Rate Writers of Controverſy. He underſtood Antiquity well, and his Principles of Divinity and Morality were good. He was well verſed in the Fathers and the Councils. He underſtood Greek and Hebrew, had a very large Mind, and was very exact in his Reaſonings.

MICHAEL BAIUS.

Michael Baïus.

MICHAEL BAIUS, was born at *Melin* in the Territory of *Aeth* in 1513. He went to *Louvain* to ſtudy very young, and began his Courſe of Philoſophy in 1533. after which he commenced Maſter of Arts. He was made *Principal* of *Standonck*-College in 1541. and read Lectures in Philoſophy from 1544. till 1550. He went out *Licentiate in Divinity* in 1545. and Doctor in 1550. Next Year he was choſen to be Profeſſor of the Holy Scriptures along with *John Leonard Heſſels*, in the Place of *Ruardus Tapperus* and *Iodocus Ravenſteinius*, Doctors of *Louvain*, who were gone to the Council of *Trent*. *(z)* In their Abſence *Baïus* and *John Heſſels*, having followed another Method of Teaching in their Lectures than thoſe that went before them, by leaving the Scholaſtick Method, and explaining the Opinions and Writings of the Fathers, eſpecially of S. *Auguſtin*, concerning Grace, advanced ſeveral Propoſitions, which many People thought were not to be maintained. When *Tapper* and *Ravenſtein* came home from *Trent*, they were very much ſcandalized; and the latter could not forbear crying out, *What Devil is this who has introduced theſe Opinions into our School in our Abſence?* Hereupon Diſputes ſoon aroſe concerning theſe Matters among the *Low-Country* Divines, and particularly among the *Franciſcan* Friars, who were then in

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(a) Tout le Mal viendrà de l'Aquilone; i. e. *Omne Malum veniet ab Aquilone.* So the Words are uſually expreſſed by way of Proverb. Thoſe Words of the Vulgar Latine, which are put into the Text, (*Jerem.* 1. 14.) gave Occaſion firſt for that Saying.

(z) L'Année ſuivante il fut choiſi pour remplir la Chaire de l'Ecriture Sainte à la place de Jean Leonard Heſſels, qui etoit allée au Concile de Trente avec Ricard Tapper & Joſſe Ravenſtein; i. e. *The next Year he was choſen to be Profeſſor of the Holy Scriptures in the place of John Leonard Heſſels, who was gone to the Council of Trent with Tapper and Ravenſtein.* If this be not miſerably falſe printed, our Author wrote it in haſte. The Context ſhews, that what is here put into the Text is what M. *Du Pin* meant to ſay; for *Heſſels* and he did not go to the Council of *Trent* till afterwards.

great

great Credit. The moſt zealous Adverſaries of *Baius* drew up a Collection of Eighteen Propoſitions, which they attributed to him, which were ſent to the Faculty of Divinity of *Paris* by *Peter du Chêne, Warden of the Franciſcan Houſe at Nivelle,* and *Giles de Quereto, Warden of that of Aeth.* We know nothing of the Particulars of what paſſed in the Faculty of *Paris* upon that Subject: We find only a Cenſure, dated *June* 27. 1560. which bears the Name of the Faculty of Divinity of *Paris,* aſſembled in the *Sorbonne*; in which Fifteen of theſe Propoſitions are declared Heretical, and the reſt falſe; but nothing appears of their having been examined by a Committee, according to the uſual Cuſtom. *Michael Baïus.*

The Propoſitions which are cenſured, and the Qualifications of the Cenſures, are theſe: PROPOS. I. *The Free-will of Man cannot do Two contrary Things; ſuch a Power does not belong to it by Nature.* The Firſt Part of this Propoſition is declared to be Heretical, and the Second falſe and contrary to moral Philoſophy. II. *Liberty and Neceſſity belong to the ſame Thing in the ſame Manner, (a) and nothing but Violence is repugnant to natural Liberty.* The Cenſure ſets forth, That the Firſt Part of this Propoſition includes a Contradiction, and is Heretical, and the Second is Falſe. III. *Free-will is not that which of it ſelf cauſes an Action to be free.* This Propoſition is declared to be falſe, erroneous and pernicious. IV. *Free-will has nothing but Sin within it ſelf; and every Action of Free-will left to its ſelf is a Sin, mortal or venial.* This Propoſition is declared to be Heretical in both its Parts. V. *Man ſins when he does what depends upon himſelf, and cannot avoid ſinning.* This alſo is declared Heretical. VI. *A Power of ſinning is not of the Eſſence of Free-will, and God has not given ſuch a Power to Man.* The Firſt Part of this Propoſition is declared to be Falſe, and the Second Heretical. VII. *Man's Free-will cannot avoid Sin, without the ſpecial Grace of God; and therefore all the Actions of Men which are purely Infidel are Sins.* The Second Part of this Propoſition is declared to be falſe, and ill drawn, when it is made to be a Conſequence of the Firſt. VIII. *Free-will willeth freely whatſoever it willeth of its own Will and Pleaſure; ſo that a Man may will the ſame thing freely and neceſſarily.* The Second Part of this Propoſition includeth a Contradiction; and the Cenſure ſays it is Heretical. IX. *A Schiſmatick and a Heretick, and one that is not a downright Infidel, may ſometimes merit eternal Life, with the Merit of Condignity.* This Propoſition is cenſured as Heretical. X. *A Man that is in a State of mortal Sin, and guilty of eternal Death, may for all that have Charity.* This is declared to be Heretical. XI. *Contrition never forgives Sin, unleſs we receive the Sacrament of Baptiſm, or of Pennance, except it be in the Caſe of Martyrdom, or of Neceſſity.* This Propoſition is declared to be Heretical. XII. *When a Sinner does what he is commanded, Sin is not forgiven him by Contrition and Confeſſion, unleſs the Prieſt gives him Abſolution, even tho' he ſhould refuſe to give it maliciouſly and unreaſonably.* This Propoſition is declared to be Heretical. XIII. *No good Uſe of Free-will can be admitted in Man before the firſt Juſtification, without introducing Pelagianiſm: And he that prepares himſelf for Juſtification, ſins like him that abuſeth his natural Gifts; for before Juſtification, all Works are Sins which deſerve Damnation.* This Propoſition is declared to be Heretical in all its Parts. XIV. *Grace is never given but to thoſe that oppoſe it: It is the ſame with the firſt Juſtification; for Juſtification is Faith it ſelf, and it is by Faith that the Wicked Man becometh Righteous.* The Two firſt Parts of this Propoſition are declared to be Heretical, and the Laſt Falſe. XV. *Man ſins neceſſarily a Sin which deſerves Damnation; the Acts which he does neceſſarily are Sins: In a word, the being carried freely to any Action, is no neceſſary Condition to make it ſinful.* This Propoſition is pronounced Heretical in all its Parts. XVI. *No Man is without original Sin, but Jeſus Chriſt alone: Thus the Bleſſed Virgin died, becauſe of the Sin which ſhe had contracted in* Adam; *and all the Sufferings which ſhe endured in this Life, are, like thoſe of other Righteous Men, Puniſhments of original or actual Sin.* Job *and all the Martyrs ſuffered for their Sins.* This Propoſition is pronounced Heretical in all its Parts, and Injurious to the Bleſſed Virgin and the Saints. XVII. *Do all to the Glory of God: But I ſay unto you, That ye reſiſt not Evil.* Theſe Sentences are to be looked upon as abſolute Commands. The Second Part of this Propoſition is declared falſe. XVIII. *Every good Work merits eternal Life; and whatſoever Work is rewarded with a temporal Good, which does not deſerve eternal Life, ought to be eſteemed Evil, becauſe no Work can merit any thing but eternal Life.* The Cenſure ſets forth, That this whole Propoſition is repugnant to Holy Scripture.

(a) *Suivant le meme Rapport.* This I ſuppoſe muſt be underſtood as it is here rendred. *Rapport* is what the Geometers call *Ratio,* or *Proportio,* the *Relation which one thing bears to another.*

Baïus

Michael Baïus.

Baïus's Adverſaries ſpread Copies of this Cenſure abroad in *Flanders*, and made uſe of it to condemn thoſe that were of his Party. *Baïus* wrote to *Paris* to know whether the Faculty of Divinity had really made that Cenſure. In the *Preface to his Notes upon it*, he aſſures us, That the Doctors of the *Sorbonne* refuſed to give his Friend an authentick Copy of it, whereby it might have been known whether the Cenſure had been the Faculty's or no. When he receiv'd that Anſwer, he reſolved to write *Notes upon the Cenſure*; in which he approves ſome of the Cenſures, and blames the reſt. He approves the Cenſure of the *Firſt* Propoſition. Upon the *Second*, he diſtinguiſhes *Two Sorts* of *Liberty*; one oppoſed to the *Bondage of Sin*, and another oppoſed to *Neceſſity*. He owns the Cenſure to be juſt, if the Word *Liberty* be taken in the latter Senſe, which is the Senſe commonly given to it by Divines: But he maintains, That it is not reaſonable, if the Word *Liberty* be taken in the former Senſe, which is the moſt uſual in Holy Scripture. He approves alſo of the Cenſure of the *Third*. He defends the *Fourth*; and aſſerts, That all Actions done without the Aſſiſtance of Grace are Sins. He diſtinguiſhes upon the *Fifth* between the *Faithful* and *Unbelievers*; and ſays, That this Maxim, *God infallibly ſuccours him that does all that is in his Power*, is falſe when underſtood of *Unbelievers*; and if underſtood of *Believers*, it is more exact to ſay, *They live well, becauſe God is within them*, than to ſay, *They are juſtified, becauſe they do all they can*: And after all that it is barely a Queſtion about Words, for which no Man ought to be accuſed of Hereſy. He confirms the Firſt Part of the *Sixth* Propoſition that is cenſured by the Authority of S. *Anſelm*, who ſays, That ſince God and Angels cannot ſin tho' they are free, the Power of Sinning is not eſſential to Liberty. He ſays, the *Second* Part is not well ſtiled Heretical, becauſe we may ſay in one Senſe, That God allows of Sin, and has given us a Will that can commit it. We ought not indeed to ſay, That the Power to ſin is a real Power: Whereas a Power not to Sin is a real Power given by God to Angels and to Saints. He maintains the Conſequence of the *Seventh* Propoſition, which is founded upon this Principle, That Grace is neceſſary to avoid Sin in all our Actions. The *Eighth* is the ſame in a manner with the *Second*. Upon the *Ninth* he ſhews, That thoſe who have not perfect Faith, and who have not yet obtained Forgiveneſs of their Sins, as *Cornelius*, may do ſome Things which deſerve ſome Reward. He explains the *Tenth* Propoſition, by taking the Term *Charity* for all *Good-will*; and maintains, That in that Senſe it may be ſaid, That the Faithful, who have not yet obtained Forgiveneſs of their Sins, but have reſolved to be converted, who deteſt their paſt Sins, and begin to love God, have at leaſt the Beginnings of Charity. He ſays, the *Eleventh* is neither Heretical nor Schiſmatical; but on the contrary carries the Faithful to the Prieſts to obtain Abſolution of their Sins: That the *Twelfth* is agreeable to the Opinion of S. *Auguſtin*; whereas the contrary favours the Tenents of *Luther* and *Wickliff*. He owns the *Thirteenth* is rightly condemned, if by the Term *Juſtification* we underſtand Remiſſion of Sins, according to the uſual Acceptation: But he thinks that thoſe who advanced it, only affirmed, That before the *Firſt Grace*, Free-will can do no good; in which Senſe he thinks it ought not to have been condemned. Upon the *Fourteenth* he acknowledges, That the general Propoſition, That Grace is only given to thoſe that oppoſe it, is falſe, becauſe this can only be ſaid of the Firſt Grace, by which the Will of Man is changed. As for the *Fifteenth*, he affirms, That it is not *de fide* to ſay that the Bleſſed Virgin is conceived without Sin; and conſequently the contrary Propoſition ought not to have been cenſured as Heretical, unleſs we ſhould ſuppoſe that the Bleſſed Virgin and the Saints have actually original Sin in Heaven; which Senſe theſe Authors do by no means allow. Laſtly, he ſays there is nothing to be cenſured in the *Two laſt* Propoſitions.

Cardinal *Granvelle*, Governor of the *Low-Countries*, ſeeing that this Quarrel grew hot, and fearing that it might ſet the Univerſities of *Louvain* and *Paris* at Variance, deſired a Breve of Pope *Pius* IV. to empower him to command both ſides to do what he ſhould think adviſable. And to oblige the Divines of *Louvain*, who he ſaid were very good Catholicks, very learned, and of an unblameable Converſation, he made *Heſſius* and *Baïus* of his Council. Having engaged them thus by this Honour, he ſpake to them concerning theſe Diſputes. They acquieſced in what he propoſed, and declared, they would pay all poſſible Submiſſion to the Judgment of the Holy See, and the Council. Then he ſpake to the *Franciſcan* General that was in *Flanders*; and they agreed together, that the beſt way to put an end to that Affair would be to bury it in Silence. The General commanded the Religious of his Order to be quiet, and Cardinal *Granvelle* got the Doctors to be ſo too; and thus the Troubles were appeaſed for ſome time.

time. All this is in a Letter of Cardinal *Granvelle*'s, written to *Philip* II. King of *Spain*, *October* 18. 1561. *Michael Baius.*

Things would have continued thus, if *Baius*'s Adverſaries could have held their Tongues: But they ſoon after renewed theſe Diſputes, by preſenting a *Memorial* to Cardinal *Granvelle*, containing ſeveral Propoſitions, which they attributed to *Michael Baius*. This *Memorial* was communicated to him by the Cardinal. *Baius* gave in an Anſwer to it in a Paper, in which he diſowned ſeveral of thoſe Propoſitions, and affirmed, that the reſt were ill drawn up, and conceived in ambiguous Terms, which were capable of an ill Senſe, from which he was very averſe.

John Heſſels and *Michael Baius* were the Two *Louvain* Divines that were choſen to go to the Council of *Trent*. When Cardinal *Commendone* paſſed thro' the *Low-Countries* to treat with the Princeſs *Margaret* and Cardinal *Granvelle*, concerning a new opening of the Council of *Trent*, he queſtioned whether it would be proper to ſend them thither, and wrote to the Cardinal of *Mantua* about it; obſerving however to him at the ſame time, that he had no evil Preſage concerning them. That Letter made no Alteration as to the Choice which had been made of the Perſons that were to go to the Council. Cardinal *Granvelle* having alſo receiv'd the Pope's Breve, impoſed Silence a ſecond time concerning theſe Diſputes.

In 1563 *Baius* Printed his *Tracts of Free-will, Righteouſneſs, Juſtification*, and *the Sacrifice*, ſtrengthened with the Approbation of *Franciſcus Fontanus*, Biſhop of *Bois-le-Duc*, of *John Hentenius*, Profeſſor of Divinity, and the Privilege of the Catholick King. He went the ſame Year to the Council of *Trent*, and at his Return publiſhed ſome others of his Tracts; namely, *Three Books of the Merit of Works: A Treatiſe of the Firſt Righteouſneſs of Man: Of the Virtues of Unbelievers: Of Sacraments in general: Of the Form of Baptiſm.* Theſe Books were finiſhed about the end of the Year 1564.

The Diſputes between the *Franciſcans*, concerning the Neceſſity of Abſolution, and the Immaculate Conception, were revived with Heat about that time. Some of that Order went upon this Maxim, That Sins are remitted by Contrition; and made no Scruple to ſay Maſs without confeſſing, or receiving Abſolution, tho' they had committed mortal Sins, if they could not get a Confeſſor of their own Order immediately. Now *Baius*'s Notion, That Contrition does not remit mortal Sins without Abſolution, except in Caſes of Martyrdom or Neceſſity, ſapped the Foundation of their Conduct; and ſo they oppoſed it warmly. They took Advantage alſo of what he ſaid concerning the Immaculate Conception of the Virgin *Mary*, againſt thoſe who aſſerted it with too much Heat.

Theſe Diſputes encreaſing thus every day, *Baius*'s Adverſaries extracted ſome Propoſitions out of his Books, and ſent them without his Knowledge to the King of *Spain*, deſiring that they might be cenſured. *Iodocus Ravenſtein* wrote to *Laurentius Villa-Vicentio*, an *Auguſtinian*, who was in *Spain*, complaining that *John Heſſels* and *Michael Baius* had not changed their Mind; and that *Baius* had publiſhed a Book, in which he oppoſed the common Opinion concerning the Merit of good Works, aſſerting, That Man may merit eternal Life with the Merit of Condignity, tho' he be not juſtified: That the Actions of Men unjuſtified, and whoſe Sins are not yet forgiven, are meritorious: That *Adam* and the Angels merited eternal Life by their Nature, and not by the Grace of the Holy Spirit inhabiting in them. That in another Book he affirmed, That the Happineſs of Man in the State of Innocence was not a Benefit of Grace, but a natural Felicity: That he taught, That Concupiſcence is a Sin in thoſe that are baptized who are in a State of Sin. He propoſed to *Villa-Vicentio* to cauſe thoſe Propoſitions and Books to be cenſured in the Univerſity of *Salamanca*. *Villa Vicentio* was probably of the ſame Opinion; for *Ravenſtein* ſent *Baius*'s Books and Propoſitions to the Univerſities of *Salamanca* and *Alcala*. He thought likewiſe that the Things deſerved to be laid before the Holy See; and ſo he ſent by one *Godfry*, a *Franciſcan* of *Liege*, ſeveral Propoſitions taken, as he pretended, out of *Baius*'s Works to Pope *Pius* IV. deſiring that they might be cenſured.

That Pope died in 1566. *Baius*'s Adverſaries addreſſed themſelves therefore to his Succeſſor *Pius* V. to deſire him to condemn *Baius*'s Propoſitions, the Number of which they had now encreaſed to LXXVI. The *Franciſcans* of *Flanders* were the Informers, and at laſt got a Bull, dated *October* 1. 1567. in which the Pope condemned *reſpectively, and in the Groſs*, thoſe Propoſitions as Heretical, Erroneous, Suſpected, Raſh, Scandalous, and likely to offend pious Ears; but with this Clauſe, *Quanquam nonnullæ aliquo Pacto ſuſtineri poſſent in rigore & proprio Verborum Senſu ab Aſſertoribus intento.* Theſe Words

Michael Baius.

were differently interpreted; for ſome referred the Words *In Senſu ab Aſſertoribus intento* to the Verb *Damnamus*, which follows; and others to what went before, *Quanquam nonnullæ aliquo Pacto ſuſtineri poſſent*, which makes Two very different Senſes; for according to the Firſt, the Propoſitions are condemned *in the proper Senſe of the Words, and according to the Author's Intention*: On the contrary, by the Second, *they may be maintained in Strictneſs, in the proper Senſe of the Author's Words*. *Michael Baius*'s Name is ſpared in the Bull. The LXXVI Propoſitions thus condemned may be reduced to the following Principles: That the State of Innocence is Man's natural State: That God could not create him any otherwiſe: That his Merits in that State ought not to be called Graces; and that by Nature he could have merited eternal Life: That ſince the Fall, all the Works of Man, performed without Grace, are Sins: Conſequently that all Actions of Infidels, and even negative Infidelity it ſelf, are Sins: That Liberty in the Scripture-Notion is Deliverance from Sin: That it is compatible with Neceſſity: That the Motions of Concupiſcence, tho' involuntary, are forbidden by the Commandment, and are Sins in the Baptized, when they relapſe into a State of Sin: That Charity may be found in a Man who has not yet obtained Forgiveneſs of Sins: That mortal Sin is not at all remitted by perfect Contrition, which includes the Vow of receiving Baptiſm or Abſolution, if they are not actually received: That no Body is born without Original Sin: That the Pains which the Bleſſed Virgin and the Saints endured are Puniſhments of Original or Actual Sin: That Man may merit before he is juſtified: That we ought not to ſay, that Man ſatisfies by Works of Penance; but in view of thoſe Actions it is that the Satisfaction of Jeſus Chriſt is applied to us.

The Pope did not fix up this Bull at *Rome*, nor publiſh it, being perſwaded, that it was ſufficient to acquaint *Baius*, and the *ſtrict Faculty* of *Louvain*, with the Tenor of it. (*b*) He left the Execution of it to Cardinal *Granvelle*, the Firſt Archbiſhop of *Mechlin*, who was then at *Rome*, and he left it to *Maximilian Morillon*, his Great Vicar, who was ordered to ſhew the Bull to the Chief of the Faculty of *Louvain*, and to take Care that *Baius*, whoſe Perſon he eſteemed, ſhould ſubmit to his Holineſs's Cenſure. *Morillon* therefore called together the Faculty of Divinity of *Louvain*, of which *Janſenius*, who was afterwards Biſhop of *Ghendt*, was Dean, and cauſed the Bull to be read to them; and exhorted the Doctors not to teach or maintain the Propoſitions there condemned, but to live in Peace. The Faculty of Divinity deſired him to give them a Copy of the Bull, which he refuſed to do, only promiſed to give them a Copy of the Articles which it condemned. The Faculty promiſed to ſubmit to his Judgment, and deſired him to ſuſpend the Prohibition of *Baius*'s Book, ſince it was ſufficient that the Articles therein reproved were condemned. At the Faculty's Deſire he conſented to ſuſpend the Prohibition of *Baius*'s Books. Some time after he talked with *Baius* about the Condemnation of thoſe Prohibitions. *Baius* ſeemed to be very angry that he was condemned before he was heard, and that they inſerted Propoſitions into the Bull that were not his. He promiſed however to ſubmit to the Bull; but *Morillon* ſaw him ſo very much concerned, that he durſt not propoſe a Retraction to him. He notified the Bull alſo to the Superiors of the *Franciſcans*, and charged them not to ſuffer thoſe Propoſitions to be taught or maintained by any of their Order.

Baius likewiſe ſent a Letter in his own Defence directly to the Pope, in which he takes notice, That there was a Bull preſented from his Holineſs about a Year before to the *Louvain* Doctors, dated *October* 1. 1567. of which they could not procure a Copy neither in *Flanders* nor at *Rome*: That however the Propoſitions there condemned were every where ſpread about: That there was Danger that this might do ſome Prejudice to his Holineſs's Reputation, both becauſe of the manifeſt Calumny of laying ſome of theſe Propoſitions to Men that never aſſerted them, and becauſe ſome of them were affirmed by the Holy Fathers both in Words and in Senſe: That in order to clear this Matter, he took the Liberty to addreſs theſe Propoſitions to his Holineſs, with the Difficulties which there were in their Condemnation, ſtill ſubmitting the whole to the Judgment of the Holy See, that ſo his Holineſs might declare whether theſe Things had been ſufficiently cleared, and whether it were his Will that that Bull ſhould be owned as lawful, or whether it had been obtained ſubrepticiouſly by Subtilty, and thro' the Importunity of ſome Perſons who did not love good Men. This Letter was dated *Janu-*

(*b*) *La Faculté etroite de Louvain.* The *ſtrict Faculty* ſeems to be a *ſelect Committee* out of the whole Faculty.

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ary 8. 1569. and was ſent to the Pope with the above mentioned Paper, which contained Obſervations upon the condemned Propoſitions, in which *Baius* defended moſt of them, and affirmed, that they contained nothing but the Doctrine of S. *Auguſtin*. He ſhewed alſo, that ſeveral of them were unfaithfully related, being either mutilated or falſified, or taken in a Senſe different from that of the Author. *Baius* wrote at the ſame time to Cardinal *Simoneta*, whom he was acquainted with at *Trent*, a Letter, in which he remonſtrated, That whereas he had been choſen Eighteen Years before to teach Divinity, his Method had been to join the Authorities of the Ancient Fathers to that of the School Divines, and to explain their Doctrine, as well to oppoſe the Hereticks, who would receive nothing but the Holy Scripture, or the Ancient Fathers, as that he might follow the Method of *John Heſſels*, his Collegue, who did the ſame thing: That as thoſe who had taught *Scotus* had maintained Propoſitions which were not approved by thoſe who ſtuck to the Doctrine of S. *Thomas* or S. *Bonaventure*, ſo whilſt he followed the Notions and Expreſſions of the Ancients, particularly of S. *Auguſtin*, who had examined thoſe Queſtions with the greateſt Exactneſs, he could not avoid ſaying ſome Things which appeared extraordinary to thoſe that were not uſed to that Method, nor verſed in the Writings of the Fathers: That it was for this Reaſon that ſome Evil-minded Perſons preſented about Seven or Eight Years before ſome Propoſitions to the higher Powers, which they imputed to him and to *John Heſſels*, tho' ſome of them were very far from their Thoughts, and others of them what they had never taught; and they were almoſt all of them expreſſed in ſuch a manner as rendred them ſuſpected, eſpecially to thoſe that had not ſtudied thoſe Queſtions: That they juſtified themſelves at that time in a Paper which they preſented to Cardinal *Granvelle*: That when they thought that Matter had been laid aſleep, becauſe it had not been any longer talked of for ſeveral Years in the Faculty of Divinity of *Louvain*, there had, upon occaſion of ſome Diſputes which had ariſen among the *Franciſcans* in *Flanders*, been ſome Propoſitions ſent into *Spain* and to *Rome* that were laid to their Doors; and a Bull dated *October* 1. 1567. had been obtained from Pope *Pius* V. in which LXXVI Propoſitions were condemned, the Sixty firſt of which ſeemed to be taken from his Books, and from the Writings of *John Heſſels*, tho' ſeveral of them were very unfaithfully related: That after all, neither the Perſons of him nor of *John Heſſels* who was dead ought to be regarded, nor their Books; but they ought chiefly to mind the Truth, and the Authority of the Fathers, whoſe Opinions ſeem to be diſapproved in that Bull: That tho' they had not gotten a Copy of it, yet it was reported that he and *John Heſſels* were excommunicated: That in order to ſatisfy his Honour and his Conſcience, he thought he was bound to ſend a Defence to one that might be truſted; and ſo he left the Succeſs with God. Cardinal *Simoneta* was dead before that Letter was carried to *Rome*: However *Baius*'s Letter to the Pope, and his Apology, were given to his Holineſs. The ſole Anſwer which the Pope gave him was, to declare by a Breve, dated *May* 3. 1569. That that Matter had been ſufficiently examined; and to exhort him to ſubmit himſelf to the Judgment which had been given. *Morillon* gave *Baius* that Breve, with a Letter from Cardinal *Granvelle*, upon *June* 20. He reprimanded him for writing in Defence of thoſe Propoſitions that were condemned, and told him, that he had been guilty of an Irregularity. *Baius*, either out of a Scruple, or out of Humility, eaſily ſuffered himſelf to be perſwaded to deſire Abſolution upon his Knees. *Morillon* told him, he could not grant it till he had abjured his Errors. Then he deſired a Copy of the Bull, that he might exactly know what the Propoſitions were that were condemned. *Morillon*, who was an able Man, pretended not to have it, and at laſt obliged him to abjure to him; after which he abſolved him from his Cenſures, and reſtored him; but did not make him ſign an Abjuration, nor did he draw an Account of it; and all this paſſed between him and *Baius* in the Preſence of the Curate of S. *Gudulus*, and was kept very ſecret, as appears by a Letter which *Morillon* wrote upon the Spot to Cardinal *Granvelle*, wherein he deſcribes all the Circumſtances now mentioned. *Michael Baius.*

When this Breve once came to be noiſed about, *Baius*'s Adverſaries triumphed more than ever, and declaimed againſt him in their Sermons and their Theſes. The Biſhops of *Ipres*, *Bois-le-Duc* and *Ghendt*, adviſed him to juſtify himſelf, and to ſet forth his Opinion upon the condemned Articles. Purſuant to their Advice, he made Two Lectures, upon *Auguſt* 17. and 19. 1570. in which he undertook to juſtify himſelf, by condemning the Propoſitions contained in the Bull on the one ſide, and by ſhewing on the other, that they were not his, or had been fraudulently drawn up; ſo that they were capable of an ill Senſe, which was none of his.

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This Declaration only gave his Adverſaries a Pretence of accuſing him of not ſubmitting to the Conſtitution of the Pope. They carried their Complaints to the Duke of *Alva*, who wrote to the Synod of the Biſhops of *Flanders*, that was held at *Mechlin* upon *June* 11. 1570. and preſs'd thoſe Prelates to publiſh the Pope's Conſtitution at *Louvain*, and to oblige all the Doctors of the Faculty of Divinity to ſubſcribe it. They did as the Duke of *Alva* deſired, and ordered *Morillon* to come to *Louvain*, and publiſh the Pope's Bull there, and cauſe the Doctors to Sign it. This Reſolution was communicated to *Baïus*, who declared he was ready for his part to contribute towards Peace as much as he could. *Morillon* came to *Louvain Nov.* 16. publiſhed *Pius* V's Bull in a Meeting of the Faculty; but without leaving a Copy, required the Doctors of Divinity to Subſcribe it; and ask'd them, Whether they would obey the Pope's Conſtitution which he had ſhewn them? They all declared, they were ready to obey it; but ſaid not a Word of Signing it. In the Afternoon the Rector ſent a Paper to the Doctors to Sign; in which they were to declare, that they embraced the Definition of the Holy See upon thoſe LXXVI Articles, and would follow in their Lectures, Diſputations and Moderations, Opinions conformable to that Definition. The Dean oppoſed that Signing; and next Day, at a Meeting of the Faculty, gave them notice that ſuch a Subſcription would be required of the Doctors. The Faculty declared, that they deſired a Copy of the Bull; but that they did not think a Subſcription to be neceſſary, becauſe the Intention of the Synod of *Mechlin* was ſufficiently ſatisfied by the Publication of the Bull. The Biſhops, not being ſatisfied with that Refuſal, wrote to the Faculty of *Louvain* to Sign the Pope's Conſtitution.

The Faculty of *Louvain*, inſtead of requiring that Subſcription, in a Meeting held *April* 17. declared, That the LXXVI Propoſitions ought to be looked upon as condemned and ſuſpected; That all the Members of the Faculty would abſtain from teaching them; and that that Prohibition ſhould be publickly Notified to the whole World, when the Statutes of the Faculty were cuſtomarily read, and to every Doctor in particular when they conferred any Degrees. They Decreed likewiſe, That all Books in which that Doctrine was found ſhould be taken from young Divines; and that that Declaration which *Baïus* made in the Divinity-Schools at the end of his Lectures, ſhould be regiſtred. They thought it alſo convenient that the Parties ſhould have a Conference together upon ſome of thoſe Articles, that they might for the future be all of the ſame Opinion, and ſpeak the ſame Language. *Cornelius Regnier*, the Dean, was appointed to regulate the Manner of that Conference.

In the Year 1575. *Michael Baïus*, notwithſtanding all the Oppoſition which he had met with, was made Chancellor of the Univerſity of *Louvain*, and Dean of the Collegiate Church of *St. Peter*. The ſame Year he made a Diſcourſe in the Divinity Schools, to ſhew, that all Biſhops hold their Juriſdiction immediately from God; and at the ſame time affirmed, That our Saviour's Words to St. *Peter*, *I have prayed for thee, that thy Faith fail not*, do not prove the Infallibility of the Pope. Hereupon *Laurentius Weſterhoven* accuſed him of advancing an abſurd and ſcandalous Propoſition. *Baïus* upon this was obliged to defend himſelf in a Diſcourſe in which he handles that Queſtion. He afterwards enter'd the Liſts with the Miniſter *Marnix*, (*c*) againſt whom he wrote ſeveral Pieces. In 1578. he was choſen *Conſervator of the Privileges of the Univerſity of Louvain.*

The ſame Year the Quarrels which ſeemed to be quieted, broke out again: For on the one ſide *Baïus* was accuſed of holding the Condemned Propoſitions ſtill; and on the other ſide, a Queſtion was ſtarted, Whether the Bull againſt the LXXVI Articles was real? Some maintaining, that it was forged; others, that it was ſubrepticious. The Catholick King and ſome *Louvain*-Divines deſired *Gregory* XIII. who was then Pope, to put an End to thoſe Diſputes. That Pope thought a proper way of doing that would be to publiſh a Bull, in which he ſhould inſert the entire Bull of *Pius* V. without confirming it, or condemning the Articles therein contain'd a Second time; only declaring, that he had found that Bull in *Pius* V's Regiſter, and that Credit ought to be given to it. *Francis Tolet*, Jeſuit, *Gregory* XIII's Confeſſor, was order'd to carry the new Bull

(*c*) *Marnix de St. Aldegonde* was a Man of Quality and Learning, who appeared zealouſly for the Proteſtants in *Flanders* at that time; but not a *Miniſter* by Profeſſion, no more than M. *du Pleſſis Mornay* was afterwards in *France*. *Du Pin* retracts this Error afterwards.

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ſo drawn into *Flanders*, and to publiſh it there. He called a Meeting of the Doctors of the Faculty of Divinity; cauſed his Letter of Credence which he had from the Pope to be read to them, and declared, as from himſelf, That his Holineſs having underſtood that ſome Perſons did anew aſſert the Errors condemned in Pope *Pius* V's Bull, reſolved to confirm it, and to condemn again the Articles which were condemned in that Bull already: He required therefore, that there ſhould be a general Meeting of all the Members of the Faculty of Divinity, in which he would read and publiſh the Bull. The Meeting was Summoned for *March* 20 in the Divinity-Schools. The Bull having been publickly read, *Tolet* turned towards *Baïus*, and asked him, If he had condemned the Articles enumerated in that Bull? *Baïus* replied, *That he did condemn them according to the Intention of that Bull, and in the Manner in which the Bull condemned them. Damno ſecundum Intentione Bullæ, & ſicut Bulla eos damnat.* *Tolet* than asked the other Members of the Faculty, If they did not receive the Bull, and condemn the Articles therein condemned? They all unanimouſly anſwered, That they did condemn them, and receive the Bull with reſpect *Tolet* had particular Conferences with *Baïus* after that, in which he was very well ſatisfied with *Baïus*'s Submiſſion and Behaviour. He obliged him however to Sign a Declaration, in which he owned that he had maintained ſeveral of the LXXVI Propoſitions condemned by the Bull; and that they had been cenſured in the Senſe in which he taught them. *Baïus* Signed that Act, *March* 24. 1580. and *Gregory* XIII. afterwards ſent him a very obliging Breve, with the Copy of *Pius* V's Bull that he had deſired. *Michael Baïus.*

Notwithſtanding all theſe Precautions, the Diſputes and Heats ſtill continued among the Faculty of *Louvain*. To quiet which, *Francis Bonhomme*, Biſhop of *Vercil*, the Pope's Nuncio in *Flanders*, required the Faculty to declare their Opinion upon the Condemn'd Propoſitions, that was drawn up by *John Lens* (*Lenſæus*) and read before the other Doctors, who approved it, and put it into the Nuncio's Hands about the End of the Year 1585. It was well written, and contained a clear and exact Explication of the Doctrine, contrary to the condemn'd Propoſitions, without any thing perſonal, ſharp, or violent.

Some time after, in 1587. the Writings of the Jeſuits were cenſured by the Faculty of *Louvain*. *Baïus* was one of the Cenſors; but there is no ground to ſay, that he cauſed that Cenſure to be made out of a Spirit of Revenge, becauſe ſeveral *Louvain* Doctors, who had oppoſed him, were for cenſuring theſe Books of the Jeſuits; among others, *Lenſæus* abovenamed, and *Henry Gravius*, who made an Apology for that Cenſure. This was one of the laſt Circumſtances of *Baïus*'s Life, who died *Sept.* 16. 1589. Aged 77 Years, after he had profeſs'd Divinity 40 Years.

Before I treat of the Works of *Michael Baïus*, it will be proper to clear a Fact which has been mentioned already concerning *Pius* V's Bull; namely, Whether it declares, That ſome of the condemned Propoſitions may be ſtrictly maintained in the proper Senſe of the Words, and according to the Author's Intention? or, Whether by declaring that ſome of them may be maintained, it does not condemn them in the ſtrict Senſe, and according to the Intention of the Author's? How great ſoever the Difference is between theſe two Declarations, it depends however upon a *Parentheſis*, or a *Comma*; for if we read, *Quas quidem Sententias ſtricto coram nobis Examine ponderatas, (quanquam nonnullæ aliquo Pacto ſuſtineri poſſent in rigore & proprio Verborum Senſu ab Aſſertoribus intento) Hæreticas, Erroneas, Suſpectas, &c. damnamus,* the Propoſition is underſtood in the firſt Senſe; whereas if we read, *Quas quidem Sententias, &c. (quanquam nonnullæ aliquo Pacto ſuſtineri poſſent) in rigore & proprio Verborum Senſu ab Aſſertoribus intento, Hæreticas &c. damnamus,* it is only capable of the latter. Now to determine which Senſe is the true, we ought to judge by the Manner in which it was explain'd at firſt, by the Friends and Enemies of *Baïus*. Cardinal *Granvelle* and *Morillon*, who were required to executed the Bull, and *Cunerus Petri*, who wrote againſt *Baïus*, took it in the firſt Senſe. In all the Regiſters of the Faculty of *Louvain*, the Words of the Bull, *In rigore & proprio verborum Senſu ab Aſſertoribus intento*, are ſtill joined to the Sentence *Quanquam nonnullæ ſuſtineri poſſent*. The *Comma* is thus marked in the firſt Copies of *Urban* VIII's Bull of 1642. in which the Bulls of *Pius* V. and *Gregory* XIII are inſerted. Laſtly, That Maxim in the Law, *Favores ampliandi, Odia reſtringenda*; and Chriſtian Charity requires us to interpret that Clauſe in the Senſe which is moſt favourable to *Baïus*, which beſides ſeems to be the moſt natural.

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Baius's Works are, ſeveral ſmall Tracts, which are written methodically and clearly. The Firſt is, a *Diſcourſe concerning Original Sin*, and the Manner how it is forgiven. *Baius* obſerves firſt, That the Church has condemned two Errors in this Matter: Firſt, That *Adam*'s Sin only prejudiced himſelf: Secondly, That that Sin cauſed only Corporal Death, and other Penalties of Sin. Then he examines what Original Sin is; and ſays, That it does not conſiſt in a ſimple Privation, but in a vitious and irregular Act, with which all Men are born; and that this Act, though laid aſleep in Infants, diſcovers it ſelf in Time. He diſtinguiſhes Four Parts in this Sin, Ignorance in the Mind, Malice in the Will, a Revolt of the Inferior Part againſt the Superior, and the involuntary Motions of the Fleſh, which he judges to be Evil, and contrary to the Law of God, even in the Juſt, though they are not imputed to them.

The Second Tract is, *Of the Merit of Works.* He maintains there, That as eternal Damnation was the juſt Puniſhment due to the Sin of the Devils, ſo eternal Life was the Recompence due to the Merit of good Angels, as it alſo would have been to Man too, if he had perſevered in the State of Innocence: But that when Man fell, that eternal Life, which in the State of Innocence would have been the Recompence of his Merits, is now become the Fruit of Grace in thoſe that are delivered; and ſo the Right of Meriting accrues to Man by the Grace of Jeſus Chriſt, and eternal Life becomes a Recompence and a Grace: Grace to Sinners, as all Men are by their Birth; and a Recompence to him that is delivered from Sin by Grace. He adds, That as one ſingle mortal Sin deſerves Damnation, ſo the Actions to which the Kingdom of Heaven is promiſed deſerve eternal Life, though he that does ſuch Actions may not obtain that Recompence, becauſe he renders himſelf unworthy by Sin: That all that relates to the Redemption of Mankind ought only to be imputed to the Merits of Jeſus Chriſt; and conſequently, that Faith, Prayer, Repentance, Forgiveneſs of Sins, Abolition of Temporal Puniſhments, a Holy Life, and the Reſurrection of the Body, ought only to be attributed to the Merits of Jeſus Chriſt: But ſtill that eternal Life is given to thoſe that have lived well, not by Grace, but by the juſt Judgment of God, becauſe it is in the order of Nature, a Recompence of the Obſervation of the Commandments. Theſe are the Principles which *Baius* lays down in the Firſt Book *Of the Merit of Works.* In the Second he proves, That it is not Juſtification and Adoption which make an Action meritorious, but the Nature of the Action it ſelf, and of Obedience to the Law. He concludes, That the Works of the Penitent may be ſaid to merit eternal Life: He carries that Principle yet farther, and affirms, that we may ſay, That Sins are not venial in their Nature, but only through the Mercy of God, and by reaſon of the good Actions of righteous Men who commit them. At laſt he pretends, That as the Puniſhments of the Damned are proportionable to their Crimes, ſo the Reward of the Righteous ſhall be according to the Meaſure of their Merits.

The Third Diſcourſe is, *Of Original Righteouſneſs.* He ſuppoſes there, that the firſt Man was created full of the Holy Ghoſt, and perfectly Righteous, in a State of Submiſſion of his Underſtanding and his Will to the Law of God, of the Inferior Part to the Superior, and of all the Members of the Body to the Deſires of the Soul. He affirms, That that State was not an Elevation of the Nature of Man above what was its due, but its natural Condition, becauſe it ought to have been ſo born; and ſo Righteouſneſs was then natural to it in that Senſe; whereas it is ſupernatural to it in the State we are now in, becauſe it is not now our due by reaſon of Sin.

The Fourth is, *Of the Virtues of the Wicked.* He allows none in Unbelievers, and in all that have not Grace; and thinks that all their Actions are Sins.

The Fifth is, *a Diſcourſe of Liberty.* He there diſtinguiſhes between Two ſorts of Liberty, Liberty from Neceſſity, and Liberty from Bondage. The Firſt conſiſts in a Power of not Willing what one does Will, or of Willing what one does not Will. He owns, that Man, in the State of his corrupted Nature, may be ſaid to be free in this Senſe, becauſe he may Will what is good, with the help of Grace. The Second ſort of Liberty conſiſts in being free from all manner of Bondage. Now the Bondage of the Soul is a conſtrain'd involuntary and forced Neceſſity, or an evil Inclination from which we cannot deliver our ſelves. In this Senſe it is, that the Scripture calls thoſe that commit Sin Slaves; and teaches us, that none are free indeed but thoſe whom the Son delivers. The Saints are never perfectly free in this Senſe in this Life; and to be free in this Senſe, it is not neceſſary that the Action be in the Power of him that does it. He adds, That there is a great deal of difference between the Free-Will of Man in the State of Innocence, and of Fall'n Man: That in the State in which Man is at preſent, he can do no good,

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nor ſurmount any Temptation, nor do any thing but evil; but that the Good he does is by the Aſſiſtance of the Grace of God; but yet ſo, as that no Man receives Aſſiſtances in this Life which are powerful enough to repreſs all Concupiſcence, and to commit no more Sin. *Michael Baius.*

The Sixth Diſcourſe is *of Charity. Righteouſneſs and Juſtification,* which are the Subjects of the Three Books of which it is compoſed. Charity, according to him, is an actual Motion of the Soul, which may be accompanied by a Habit. He affirms, That that Motion is an Act of the Love of God, as Creator and Rewarder: That this Love cannot be obtained but by the Aſſiſtance of Grace: That every Action of the Creature is a laudable Charity, or a vicious Concupiſcence: That Charity may precede the Forgiveneſs of Sin: That it is not given all at once: That it has its Beginnings, and that it encreaſes by little and little. He defines Righteouſneſs to be a State which comprehends all Virtues, and is ſubject to no Vice. He ſays, that in this Senſe Jeſus Chriſt alone is perfectly juſt. In the Condition we are in, Righteouſneſs conſiſts in the Forgiveneſs of Sins, and the Practice of Virtues. He pretends, that though the Catechumen may have ſome Beginnings of Righteouſneſs before Baptiſm, yet he has not entire Righteouſneſs, becauſe he cannot obtain Forgiveneſs of Sins without receiving that Sacrament. When he ſpeaks of Juſtification in the Third Book, he obſerves, That though God can juſtify a wicked Man all at once, yet he uſually does it by degrees: That Faith is the Beginning of Righteouſneſs, in a manner different from that of Fear, which is only called ſo becauſe it precedes Righteouſneſs, and ſtirs a Man up to ſeek after it. He concludes that Treatiſe by ſaying, That Juſtification conſiſts of Two Parts, Forgiveneſs of Sins, which is obtained by the Sacraments, and the Practice of Piety, which is performed by the Grace of God.

Baius's Seventh Diſcourſe is upon a Subject which has no relation to the former, and that is *Sacrifice.* He defines Sacrifice in general to be an Act performed in order to be united in an Holy Society with God, with relation to an End, without which we cannot be truly happy. He diſtinguiſhes afterwards between two ſorts of Actions, which may be called Sacrifices; ſuch as of themſelves are well pleaſing to God, tho' they have no other ſignification; and ſuch are all Virtuous Actions; and ſuch as are Typical of ſomething elſe, which are not well pleaſing to God; nor are Sacrifices any farther than as they relate by their Signification to ſomething which is a Sacrifice. The Sacrifices of the firſt ſort are always well pleaſing to God; they may be offer'd by all Men, and are uſeful only to thoſe that offer them with Faith and with a pure Intention. Thoſe of the Second ſort may change; they can only be offer'd by the Prieſt; and ill Miniſters may offer them to Advantage for others. The Sacrifice of the Euchariſt is of this laſt ſort, becauſe it repreſents the Death of Jeſus Chriſt as paſt, which the Sacraments of the old Law figured as to come. *Baius* adds, That though the other Sacraments may alſo be called *Sacrifices* in the ſame Senſe, yet the Conſecration of the Euchariſt deſerves that Title by way of Excellence, with relation to what it ſignifies two ways; firſt by the outward Species of the Sacrament, and then by the Reſemblance of the outward Action. The Species of Bread repreſents to us Jeſus Chriſt as the Bread of Life, and as our Nouriſhment; and the Action by which we break Bread repreſents to us the Immolation of Jeſus Chriſt upon the Croſs. At laſt *Baius* owns, that there is a mighty Difference between the Sacrifice of the Altar, and that of the Croſs; not only in the Signification, but alſo in that it contains the real Victim which was offer'd upon the Croſs; ſo that he that partakes of that Sacrifice, receives not only the Figure, but alſo the thing figured. He acknowledges alſo, that it was generally offer'd for all Men, and is ſerviceable for the Living and for the Dead.

This Notion of *Baius*'s drew ſeveral Contradictions upon him: Some accuſed him of not owning the Euchariſt to be a Sacrifice, but only in the general Notion; according to which, every Action which unites us to God is called a Sacrifice. This is one of the LXXVI Propoſitions that were condemned. He defends himſelf, by ſaying, That he never applied that Definition to the Euchariſt, but only to a Sacrifice in general. After that, *Cunerus Petri* and *Iodocus Ravenſtein* having accuſed him of maintaining that Notion at a Diſputation in which he preſided, in which *Matthias Hovius* was Reſpondent, *Nov.* 27. 1568. he replied, That he had always been of a very different Opinion; and he made the Sacrifice of the Euchariſt to conſiſt, according to the Council of *Trent*, in Three Things; namely, the Repreſentation, the Preſence of the Body of Jeſus Chriſt, and the Effect of the Sacrament. *Cunerus Petri* and *Iodocus Ravenſtein* found fault alſo with this Notion, and maintained, That the Sacrifice conſiſted

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conſiſted in the Oblation of the Body and Blood of Jeſus Chriſt. *Baïus* made Anſwer, That he alſo acknowledged that Oblation; but then that which diſtinguiſhed the Sacrifice of the Euchariſt from other Sacrifices was not that Oblation, but the Three Things which he had obſerved before. The Letters of *Cunerus Petri*, and *Iodocus Ravenſtein*, with *Baius*'s Anſwers upon this Queſtion, are Printed among *Baïus*'s Works.

Next to theſe *Letters* comes his Diſcourſe *Of Indulgences*. *Baïus* owns, that Indulgences ought to be rejected, if they were not above Six hundred Years old in the Church. When he comes to explain what an *Indulgence* is, he obſerves, That Sins deſerve a Puniſhment, and that this Puniſhment cannot be remitted but by Satisfaction in this Life, by Works of Penance, and in the next by Sufferings. This being ſuppoſed, he undertakes to prove Three Things: Firſt, That Indulgences have always been known and uſed in the Church, though they were not very common as long as the Diſcipline of Penance preſerved its Vigour: Secondly, That Indulgences exempt Penitents from ſuffering in another Life, as Satisfaction exempts them in this: Thirdly, That Indulgences are not only granted by the Merits of Jeſus Chriſt, but likewiſe by the Merits of the Saints. He proves the Antiquity of Indulgences by the Apoſtle St. *Paul*'s Indulgence towards the Inceſtuous *Corinthian*, and by Teſtimonies out of St. *Cyprian*. He produces the ſame Examples and Authorities to ſhew, that they ſerve to remit the Pains of another Life, becauſe they are inſtead of Satisfaction. Laſtly, he ſays, They are granted by the Merits of the Saints; not that any Saint can merit for us the Remiſſion of our Sins, but becauſe by the Communion of their Charity they make us worthy to be delivered by the Price of the Blood of Jeſus Chriſt.

From *Indulgences* he paſſes to *Prayers for the Dead*. Thoſe he grounds upon Teſtimonies out of Holy Scripture, and upon the Uſage of the Primitive Church. The Article of Faith conſiſts, according to him, in this, That ſome Souls after Death are in Miſery and Pain, from which they are relieved by the Prayers of the Living.

The Treatiſe *Of Sacraments in general* was written to prove their Virtue and Efficacy againſt the Opinion of *Calvin*.

In his Diſcourſe *Of Baptiſm*, *Baïus* rejects P. *Nicholas* I.'s Opinion concerning the Validity of Baptiſm conferred only in the Name of Jeſus Chriſt; and maintains, That, according to the Opinion of the Greek and Latine Fathers, the Invocation of the Three Perſons in the Trinity is neceſſary.

Baïus decides alſo ſome other Queſtions in a Conſultation ſigned by *Janſenius* Biſhop of *Ghendt*, and *Iodocus Ravenſtein*, held in the Council of *Cambray*, in 1567. The Firſt relates to Infant-Baptiſm conferr'd by Hereticks He maintains, That when we know it was canfer'd in the legal Form, it ought not to be renew'd, but only the Exorciſm and the other Ceremonies ought to be ſupplied; and that when we are doubtful, we may reiterate it with due Limitations. The Second relates to thoſe that broke down Images, plunder'd Churches, and prophaned Relicks, who had a mind to come again into the Church. They there declare, That ſuch Perſons are not lightly to be received, but to be tried, and when they are receiv'd, that Abſolution and the Sacrament of the Euchariſt ſhould not immediately be given to them. The Third is concerning the Marriages of Hereticks. They conclude, that they ought to be made Null, when made between thoſe that have no Power to Contract, till a Diſpenſation be gotten from the Pope, and that then they ought to be Married according to the Uſage of the Church. They maintain, that in thoſe Places where the Council of *Trent* is publiſhed, all the Marriages of Hereticks ought to be confirmed, by reaſon of the default of the Curate's Preſence, which the Council requires.

In a Letter directed to the Archbiſhoprick of *Cambray*, *Baïus* gives it as his Opinion, That Nuns ought not to be obliged to perpetual Reſidence in their Nunneries, unleſs their Inſtitution or a Vow on purpoſe obliges them to it.

After theſe Diſcourſes come ſome Papers relating to his Diſputes with *Philip Marnix de Sante Aldegonde*, who was a Man of Quality in the Prince of *Orange*'s Intereſt, and one of the moſt conſiderable Men among the Proteſtants in the *Low Countries*. That Gentleman propoſed ſeveral Queſtions concerning the Church and the Euchariſt, which were communicated to *Baïus*. Concerning the Church, he asked, Whether the Church and Traditions have no other Mark of Truth beſides the Cuſtom of the Church of *Rome*? Whether the way of knowing of it be any other than the Scriptures only; or, Whether the Explications of Fathers, Decrees of Councils, Deciſions of Popes, Opinions of Schoolmen, are certain Evidences of its Truth? And,

Whether

Whether the Church gives Authority to the Word of God, or the Word of God gives it to the Church? *Michael Baïus.*

Baïus, without enlarging upon uſeleſs Queſtions, reſolves the firſt Queſtions ſuccinctly, by ſaying, That the true Church is known by the Holy Scriptures; that the Authority of Fathers, Decrees of Councils, Deciſions of Popes, and alſo Opinions of Schoolmen, may likewiſe be made uſe of: To which laſt however, adds he, I ſhould give more Authority, if they would adhere more to the Scriptures, and not introduce in their Diſputations ſo many Principles taken out of the Darkneſs of the Pagan Philoſophers.

He reſolves the laſt Queſtion by applying it to a like Demand: Did Jeſus Chriſt give his Authority to St. *John*, or did St. *John* give it to Jeſus Chriſt? St. *John*, by his Witneſs, gave Authority to Jeſus Chriſt, tho' he wanted it not; whereas St. *John* wanted the Witneſs of Jeſus Chriſt, and received from him all his Light. So the Holy Fathers and the Church give Credit and Authority to the Books of Scripture by their Teſtimony; but ſince the Church receives its Light from Scripture, we may juſtly ſay, That it is the Scripture which gives its Authority to the Church. As to the Eccleſiaſtical Conſtitutions, he ſays, It cannot be denied but a Kingdom ought to have its Laws: That the Church is called a Kingdom in Holy Scriptures, and conſequently ought to have its own Laws.

Marnix was ſatisfied with theſe Two firſt Reſolutions of *Baïus*: He ſtopt only at the laſt, which related to the Laws of the Church. In his Anſwer, he owns that it is a Kingdom; but ſays, That Jeſus Chriſt being ſole Monarch and Governor, he it is that ought to make its Laws, and not Men.

The Queſtions concerning the Euchariſt turn upon the Senſe and Meaning of this Propoſition, *This is my Body*. *Marnix* propoſes ſuch Logical Difficulties as the Miniſters uſed to object to us, concerning the Terms of which it is compoſed, which *Baïus* anſwers neatly and diſtinctly. *Marnix* objected againſt *Baïus*'s Anſwer, and *Baïus* replied to his Objections; which reply *Marnix* did not leave unanſwer'd. Hereupon *Baïus* made an Apology for his Reply, and *Marnix* rejoined to that Apology. All theſe Pieces are in the laſt Edition of *Baïus*'s Works; in which we ſee, that that happened to theſe two Adverſaries which uſually happens in long and obſtinate Diſputes; that the ſame things are often repeated; and that the Diſputation, which began with Decency, grew hot, and degenerated into Sharpneſs and Rage.

Baïus had Diſputes not only with *Marnix*, concerning the Reſolution of the Queſtions which he propoſed, but alſo with Catholick Divines. *Francis Horantius*, a *Spaniſh Franciſcan*, took great Exceptions, not to his Solution of the Queſtions concerning the Euchariſt, which he commended and admired, but to the Anſwers about the Church; and wrote a Paper directed to *Michael Baïus*, in which he blames *Baius*'s way of anſwering; and tells him how he ſhould have writ his Anſwer. This Paper being become publick by the Preſs before *Baïus* had ſeen it, he defended his Replies to *Marnix*; and ſhew'd that he had reaſon to ſpeak with Moderation, and that he had ſaid nothing but what was true.

After theſe Polemical Tracts comes *Baïus*'s Judgment againſt the Oath which was required of the Catholicks of the *United Provinces*.

The Diſcourſe *concerning the Church*, newly Printed in the laſt Edition of *Baïus*, is one of his beſt Books. He ſhews, There that the Modern Hereticks have taken a great many Errors from the Ancient Hereſies. Then he ſhews, That the Knowledge of the true Church is able to drive away all Darkneſs of Errors; That this Church is viſible; And that as Jeſus Chriſt, who was only believed in by the Fathers, was ſeen upon the Earth; ſo the Church, which was the Object only of the Fathers Faith, has been viſible ſince the coming of Jeſus Chriſt. He adds, That we may find in Scripture the Characters of the true Church: That it is a great unhappineſs to be ſeparated from it: That we ought not to look for it in a little corner of the Earth, but in the whole World, where it ſhall continue till the Conſummation of all Things.

The Two laſt Pieces of *Baïus*'s are *concerning the Pope's Power*. The Firſt is a Diſcourſe which he wrote in 1575. againſt *Turrecremata*, to ſhew, That Biſhops hold their Power immediately from God. He lays down there that noble Principle of St. *Cyprian*, That Epiſcopacy is one in all Biſhops; and explains, after that Father, what is ſaid in Scripture, That the Church is founded upon St. *Peter*, and made up of all Biſhops united with St. *Peter*. He quotes likewiſe St. *Auguſtin*'s Explication, That St. *Peter* repreſented the whole Church, becauſe of his Supremacy, and maintains, That it was upon that account that he received the Keys. He was alſo appointed *Paſtor* in the Names of

Michael Baius.

all [the Apoſtles.] He quotes a Paſſage out of St. *Gregory* concerning the Title of *Univerſal Biſhop*; and ſays of the Council of *Chalcedon*, That it did not give that Title to S. *Leo*, but that of *Univerſal Patriarch*. He concludes againſt *Turrecremata*, That the Pope is neither Judge nor immediate Prelate over all Chriſtians.

In the Second Paper he examines, Whether the Pope's Infallibility can be concluded from theſe Words of our Saviour's to St. *Peter*, *I have prayed for thee Peter, that thy faith fail not*. He obſerves, that, according to *Driedo*, who had formerly been his Maſter, before *Ruardus Tapperus*, this Paſſage may be underſtood either of the Perſon of St. *Peter*, or of his Succeſſors, or of the Catholick Church, or of the See of *Rome*. That, according to this Author, the Firſt Senſe is againſt the Intention of Jeſus Chriſt; that the Second is of Faith; and that the Third is only probable. Upon this Principle he demonſtrates, that it cannot be concluded from this Paſſage, That the Pope is Infallible when he Judges by himſelf, or with ſome particular Committee of his own Nomination. He ſhews, that this is the Opinion of *Ranormitan*, *Latomus*, *Heſſelius*, and *Adrian* VI. who affirm, That the Pope can certainly Err. As for *Baius*, he thinks the moſt natural Senſe of that Paſſage is to underſtand it of the Perſon of St. *Peter*, in favour of whom Jeſus Chriſt prays, That he may not loſe the Faith for ever, after he had once denied it; that he may repent of his Fault, and be converted, and riſe from his Fall. All this is Perſonal to St. *Peter*, and has nothing to do with his Succeſſors. The next Words, *Strengthen thy Brethren*, might be applied to St. *Peter*'s Succeſſors, if they related to the Miniſtry and the Paſtoral Charge. But *Baius* thinks this was not ſaid to S. *Peter* as Paſtor, but as a private charitable Chriſtian, who ought to take care of his Brethren. He confirms theſe Principles in another Anſwer to *Weſterhoven*, who had reprehended *Baius* for what he had ſaid upon that Subject.

All that ſpeak of *Baius*, even thoſe that are the leaſt favourable to his Opinions, as Cardinal *Grandvelle*, and *Francis Tollet* the Jeſuit, own him to have been a *learned Man, of great Authority in the School, and withal a very humble and ſimple Man*. It cannot be denied but he was very well verſed in the Doctrine of the Fathers, particularly of St. *Auguſtin*. He firſt of the Faculty of *Louvain* took a new Method of teaching Divinity, by avoiding Terms and Queſtions purely Scholaſtical, to conform himſelf to the Notions and way of Writing of the Fathers. With all this, he was a good Logician, clear, exact, and methodical; his Style is ſimple and cloſe, and not at all reliſhing of the Barbariſm of the Schools.

Moſt of his Books here mentioned were Printed at *Louvain* in 1566 and 1677. and all together, with the Pieces relating to his Hiſtory, at *Cologne* in 1696. There are of his *Commentaries upon the Maſter of the Sentences, and upon the Pſalms*, not yet Printed.

PETRUS GALESINIUS.

Petrus Galeſinius.

PETER *GALESINI*, better known by the Name of *Galeſinius*, of *Milan*, Apoſtolical Prothonotary, flouriſhed under the Pontificat of P. *Gregory* XIII. and *Sixtus* V. He underſtood the Languages, and had ſtudied Eccleſiaſtical Antiquities. He took Pains in illuſtrating and correcting the Roman Martyrology, in giving it a new Dreſs, and in adding to it great Numbers of Hiſtorical Facts relating to the Saints. He Dedicated it to *Gregory* XIII. by the Title of *A Martyrology, accommodated to the Uſe of the Church of* Rome, *for all the Days of the Year*. He deſigned by that means to make it common for all Churches. He Publiſhed it firſt at *Milan* in 1577. under the Inſpection of *S. Charles Borromée*, with whom he laboured to reſtore Diſcipline; and the next Year he had it Reprinted at *Venice*. But this Work was never approved by the Roman Cenſors, who thought it too long to be recited in the Canonical Office. Beſides this, our Author is accuſed of neglecting to cite his Vouchers, and of confounding Perſons, Times and Places. He wrote beſides the Lives of the Saints that are mentioned in the Church of *Milan*, Printed at *Milan* in 1582. He made *Notes alſo upon the Greek Text of the* LXX. Printed at *Rome* in 1567. and a *Commentary upon the Pentateuch*, *ibid.* 1587.

He Tranſlated out of Greek into Latine ſome Diſcourſes of *S. Gregory Nyſſen* and *Theodoret*. He publiſhed the Hiſtories of *Sulpicius Severus*, and of *Hamio* of *Halberſtadt*, and ſome other Pieces of the Ancients. He took care of the Edition of the Acts of the Church of *Milan*. He wrote a Tract *concerning the Obilisk* which *Sixtus* V. raiſed in 1586. and Two Years after another *Diſcourſe upon the Tomb which the ſame Pope raiſed for Pius* V. And laſtly, a Hiſtory of the Popes, Entituled, *Theatrum Pontificale*. He died about the Year 1590.

ANDREAS

ANDREAS de VEGA.

ANDREAS de VEGA, a *Spanish Franciscan*, was Professor at *Salamanca*. He was at the Council of *Trent* in 1546. and was looked upon there to be a very able Divine, and had a great share in the *Decrees of that Council concerning Justification*. He wrote a Defence of them in Fifteen Books, in which he treats at large of Justification; after which come Fifteen Questions upon the same Subject, which are as it were an Abridgment of that Work, in which he treats of Faith, Grace, Good Works, and Merits, Printed at *Venice* in 1548. and at *Cologne* in 1572. and, with a Preface by *Canisius*, at *Aschaffembourg* in 1621. He wrote also a *Commentary upon some other Passages in the Council of Trent*, Printed at *Alcala* in 1574. A *Commentary* also *upon the Psalms*, bearing his Name, was Printed at the same Place in 1599. *Andreas de Vega.*

His *Discourse of Justification* is a Commentary upon the Decrees of the Sixth Session of the Council of *Trent* upon that Subject. The Doctrine which *Vega* lays down is this: Man being sunk through *Adam*'s Sin, and fallen away from a State of Righteousness, his Free-will was weakned, but not lost by that Sin. He is Justified by the Merits of Jesus Christ who died for all Men, as to the Sufficiency of the Price, but not as to the Application and Efficacy. Justification includes Four Things, Remission of Sins, Sanctification, Renovation of the inward Man, and the Adoption of the Children of God. *To be Justified* means Three Things in Scripture: First, To be declared Righteous: Secondly, To be made Righteous: Thirdly, To grow in Righteousness. Righteousness is outward or inward: There is a Legal Righteousness, and an Evangelical one; a Natural Righteousness, and a Theological one. Baptism is necessary to obtain Righteousness In Adults it may be supplied by Charity, provided a Man has made a Vow to receive it. As for Infants they cannot be saved unless they actually receive Baptism, or suffer Martyrdom. Man is prepared for Justification by Grace. The first exciting Grace prevents Free-will, which co-operates with the other Graces. We cannot merit preventing Grace. That Faith which disposes to Justification is not a habitual or formed Faith, but an Act by which we believe what God has revealed. Men may be Justified without explicite Faith in Jesus Christ, if their Ignorance is invincible; but they cannot be saved without Faith in the Gospel. Fear of Punishment is very useful, and disposes to Justification; Hope and Faith follow after; and last of all, the Love of God, without which Man cannot be Justified. The Love of God, when we love him above all Things, is a Disposition near to Justification, but precedes it; for our Love towards God ought to precede God's Love towards us. All Actions done without Grace are not Sins. The Merits of Jesus Christ are the Instrumental Cause of our Justification, and they are applied to us by the Sacraments. When St. *Paul* says, That Man is Justified by Faith, and not by Works, the meaning of that Proposition, according to the Sense in which the Holy Fathers understand it, is; I. That Faith is the Beginning, the Foundation, and the Fountain of Salvation. II. That Actions which precede Faith do not merit Justification. III. That Justification is not made by the Works of the Law. IV. That Man is Justified without preceding Merit, because the Good Works done by Sinners do not deserve Justification: But St. *Austin* assures us, That Faith does deserve it. Sinners can merit Justification with the Merit of Congruity. The Ninth Book is of the Uncertainty in which Man is in this Life as to his Justification. The Tenth of the Unequality between Grace and Glory. The Eleventh concerning the Observation of the Commandments, and the possibility of keeping them with the Assistance of Grace. *Vega* shews, That Concupiscence is not properly Sin. The Twelfth is of the Uncertainty of Predestination, and of Perseverance. The Thirteenth of the Fall of Man by Sin, and his Restauration by the Sacrament of Penance, of which *Vega* treats very largely. The Fourteenth of the Distinction between venial and mortal Sins. The Fifteenth of the imputed Righteousness of Jesus Christ; which, according to him, is never imputed but by Baptism: It is imputed to Sinners, when they are kept from greater Crimes, and reserved for Penance. There must be a new Imputation of the Merits of Jesus Christ to every Action of the Righteous Man, to make him persevere and grow in Righteousness, and obtain Forgiveness of Sins; but there is no need of it to obtain Blessedness when it is once merited.

Andreas de Vega.

The Fifteen following Queſtions are, as it were, an Abridgment of that great Work; and *Vega* treats there more diſtinctly of the Queſtions of Grace, Merit and Good Works. The Fifteen *Queſtions*, with their *Anſwers*, are theſe; I. What Faith is that to which the Scriptures attribute Juſtification? *A.* Faith in one ſole Mediator, Jeſus Chriſt, whereby we believe we ſhall be ſaved. II. Is Faith alone ſufficient for Salvation? *A.* No; Good Works are alſo neceſſary. III. Doth Faith hold the firſt and principal Place in Juſtification? *A.* No; Repentance. IV. Do Faith and the Good Works of the Righteous merit Bleſſedneſs? *A.* Yes. V. Is theirs a Merit of Condignity? *A.* Yes. VI. Do they merit Juſtification? *A* No. VII. Have they ſo much as any Merit of Congruity? *A.* No Man can merit Faith and Grace, by ſo much as Merit of Congruity: But Faith ſeems to be able to merit Grace with Merit of Congruity. VIII. Can Man by his Natural Strength, without the particular Aſſiſtance of God, do all that is neceſſary on his part to be Juſtified, and to obtain Grace? *A* No. IX. Can we Believe by the Aſſiſtance of our Natural Strength? *A.* No. X. Can we love God above all things without ſpecial Aſſiſtance? *A.* No. XI. Is Natural Strength ſufficient to work true Repentance? *A.* No. There is need of the ſpecial Aſſiſtance of the Grace of God. XII. Is this Aſſiſtance neceſſary to do good Works, to overcome Temptations, and to fulfil the Commendments? *A.* It is not abſolutely neceſſary for every Action in particular, nor to overcome ſlight Temptations, but only thoſe that are ſtronger, and to fulfil all the Commandments. XIII. Is it neceſſary to have ſanctifying Grace to fulfil all the Commandments? *A.* Yes, to fulfil them all, but not to fulfil every one, ſtill excepting thoſe which are the neareſt Diſpoſitions to Grace. XIV. Do the Juſtified ſtand in need of ſpecial Grace to fulfil the Commandments, to overcome Temptations, to avoid Sin, and to perſevere in Righteouſneſs? *A.* They may fulfil ſome Commandments; but if they would perſevere long, they muſt have ſpecial Grace. XV. Can the Juſt merit Perſeverance? *A.* No Man can merit it with a Merit of Codignity.

Vega was a very ſubtile Schoolman; he had read St. *Auguſtin* and St. *Thomas*, and knew how to apply Paſſages out of them to prove his Aſſertions skilfully.

JACOBUS PAIVA ANDRADIUS.

Jacobus Paiva Andradius.

JACOBUS PAIVA ANDRADIUS of *Cominbra*, of an illuſtrious Family in *Portugal*, went into Orders, not to obtain conſiderable Dignities in the Church, but to be filled with ſacred Knowledge; and that he might labour to Advantage for the Flock of Jeſus Chriſt. He ſtudied the Scripture and the Fathers, and employ'd himſelf in ſending out Miſſions to inſtruct the Ignorant. King *Sebaſtian* ſent him to the Council of *Trent* to aſſiſt there as his Divine. He wrote there a Book, Entituled, *Orthodox Explications*, divided into Ten Books, Printed at *Cologne* in 1564. After that he wrote a *Defence of the Council of Trent*, againſt *Chemnitius*'s Examination of it, Printed at *Lisbon* in 1578. He publiſhed likewiſe a *Latine Oration*, which he ſpake before the Council of *Trent* in 1562. and Three Volumes of Sermons in *Portugueze*. He died in 1576.

The *Orthodox Explications* are divided into Ten Books, and are a Juſtification of the *Cenſures of* [*the Univerſity of*] *Cologne*, which *Chemnitius* had attacked. The Jeſuits having had a good Hand in that *Cenſure*, *Païva* ſpends the Firſt Book in drawing a Character of St. *Ignatius de Loïola*, and an Apology for his Society. In the following Books he treats of Controverſial Queſtions concerning the Holy Scriptures, Sin, Free-will, the Law, Juſtification, the Supper, Penance, Confirmation, Extream Unction, Worſhipping of Saints, which he ſcruples not to call Adoration, and the Celibacy of the Clergy.

His *Defence of the Council of Trent*, and the Catholick Faith againſt Hereticks, particularly againſt *Chemnitius*, is more ſolid, and better written than the foregoing Treatiſe. It is divided into Six Books: Firſt, Of the Uſefulneſs and Authority of General Councils. Secondly, Of the Canonical Books. Thirdly, Of the Authority of the *Vulgate*. Here he explains in what ſenſe the Council declares it to be Authentical; and ſhews, That it is not by way of Compariſon with the Original Texts. He condemns thoſe that leſſen its Authority; and owns, that there are Faults in the *Vulgate*. Fifthly, Of Orignal Sin and Concupiſcence. (*d*) The Laſt, Of the Immaculate Conception of

(*d*) If *Du Pin* was right at firſt, when he ſaid, That *Andradius*'s *Defence* conſiſted of Six Books, then the Subject of the Fourth Book is omitted; or what he ſays of the *Vulgate* took up Two Books. But *Nicolaus Antonius* (*Bib. Hiſpan. Art. Paiva de Andrada*) ſays it conſiſted but of Five Books; and then the Arguments of them all are enumerated.

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the Bleſſed Virgin. He owns that the Fathers did not poſitively teach it; and then endeavours to anſwer thoſe Paſſages which ſeem to prove that they were of a contrary Opinion. *Jacobus Paiva Andradius.*

Paiva wrote rather like a Declaimer than a Writer of Controverſies. His Reaſonings are not always exact.

FLAMINIUS NOBILIUS.

FLAMINIUS NOBILIUS of *Lucca*, a Divine and a Critick, took great Pains in the Publication of thoſe Bibles which *Sixtus* V. ſet out at *Rome*. He undertook to reſtore the old *Vulgar Verſion* of the whole Bible, from Paſſages quoted out of the Fathers, and from the Text of the LXX. and he publiſhed an Edition of it at *Rome* in 1588. To that he added Notes, in which he produced the Fragments of the ancient Greek Fathers. When he had finiſhed that great Work, he died at *Rome* in 1590. Aged 58 Years. He wrote ſeveral other curious Treatiſes beſides; as, Three Books *Of Man's Happineſs*, Printed at *Lucca* in 1563. Two Books *Of true and falſe Pleaſure*, ibid. *Of Honour*, one, *ibid.* A Treatiſe *Of Predeſtination*, divided into Two Books, at *Rome*, 1581. He tranſlated into Latine St. *Chryſoſtom's Homilies upon the Epiſtle to the Philippians*, and ſome other Pieces of the Greek Fathers. *Flaminius Nobilius.*

Nobilius was a Learned Man: He wrote Latine well; but he does not ſeem to have been a very Profound Divine.

CHRISTOPHER CHEFFONTAINES, or TESTEFONT (A Capite Fontium.)

CHRISTOPHER de CHEFFONTAINES, in *Bas-Breton Penfenteniou*, in Latine *A Capite Fontium*, a *Breton*, of the *Franciſcan* Order, was made General of his Order in 1571. Afterwards, about the Year 1586. he was conſecrated Archbiſhop of *Ceſarea*, to perform the Epiſcopal Functions in the Dioceſe of *Sens*, for Cardinal *de Pellevé*, who was titular Archbiſhop of that See. He lived till about the Year 1590. and died at *Sens*, where he lies buried in the Cathedral Church. He wrote and printed Books while he was a Fryar, and when he was Archbiſhop. *Chriſtopher Teſtefont.*

One of the Firſt was a Letter in French concerning Free-will and Merits, in Anſwer to a Letter which a Hugonet Lawyer writ to his Brother, to oblige him to leave the Catholick Church, by endeavouring to perſwade him, That the Doctrine of the Church upon thoſe two Articles, was contrary to Scripture and the Doctrine of the Ancients. *Teſtefont* wrote a French Anſwer to it in the Name of that Lawyer's Brother. Afterwards he put it into Latine, and dedicated it to Pope *Gregory* XIII. when he was General of his Order in 1575. He there proves the Free-will of Man by Teſtimonies out of Scripture and the Fathers; and anſwers the Objections to the contrary in the Lawyer's Letter. Man, according to him, was created perfectly free: That Liberty was weakened by *Adam's* Fall; but is reſtored by the Grace of Jeſus Chriſt. He labours to reconcile Grace and Free-will, without entring upon the intricate Queſtions of the Schools. He treats of the Merit of Good Works very ſuccinctly; and proves, That Virtue ought to have an eternal Reward. About the ſame time he publiſhed another Treatiſe of Controverſy, Entituled, *The Defence of the Faith of our Forefathers*, in which he proves the Reality of the Body and Blood of Jeſus Chriſt in the Sacrament of the Euchariſt.

The moſt Curious of all his Diſcourſes is that which is Entituled, *Of the neceſſary Correction of School-Divinity*; or, *Of the Neceſſity of reconciling the contrary Opinions of the Schoolmen.* Though the Title be general, yet he treats but of one ſingle Queſtion in that whole Work; namely, Whether the Words by which Jeſus Chriſt conſecrated the Bread and Wine in the laſt Supper, are theſe, *This is my Body*; *This my Blood*? He declares, That he does not condemn School-Divinity; nay, That he thinks it ſo neceſſary, that no Man can in his Opinion be a perfect Divine, unleſs he be exerciſed in that Science. He ſays, he could only wiſh that a more eaſy and certain Method were uſed in teaching of it; and that by obſerving of it, they would avoid that confuſion and variety of Opinions which one meets with among School-Divines. His Scope however is only to ſhew, that the common Opinion of the Schools, concerning the Form by which Jeſus Chriſt conſecrated the Euchariſt in the laſt Supper, cannot be reconciled

Chriſtopher Peſtefont.

reconciled to the Scriptures, nor to the Council of *Trent*. He takes notice of Seven Opinions of the Schoolmen upon that Subject. I. Of thoſe that affirm, That Jeſus Chriſt conſecrated without pronouncing any Words. This the Opinion of Pope *Innocent* III. and *Innocent* IV. *Francus Mairon*, *Gabriel Biel*, *Godfry* of *Poictiers*, *William Durantus* Biſhop of *Mende*, and *Catharinus*; and before them of *Rupertus*, St. *Anſelm*, and *Odo Cameracenſis*. II. Of thoſe that believe, That Jeſus Chriſt pronounced Words when he bleſſed the Euchariſt; but that we do not know what they were: This was *Albertus Magnus*'s Notion. III. Of thoſe that ſay, That Jeſus Chriſt conſecrated by theſe Words, *This is my Body*; but then that he repeated them twice; firſt ſecretly, when he bleſs'd the Bread; and then publickly, when he gave the Euchariſt. This ſeems to have been the Notion of *Stephanus Auguſtodunenſis*. IV. Of thoſe that think, That by theſe Words Jeſus Chriſt did conſecrate: That he pronounced them but once when he bleſs'd the Euchariſt; though the Evangeliſts not obſerving the Order of Things, do not relate them till after the Bleſſing. V. Of St. *Thomas*, who ſays, That Jeſus Chriſt continued the Pronounciation all the while he bleſs'd, and brake and diſtributed the Euchariſt. VI. Of *Soto* and *Cajetan*, who ſay, That Jeſus Chriſt did not conſecrate the Euchariſt when he bleſs'd it, but when he pronounced theſe Words, *This is my Body*. VII. Of thoſe that hold, That when Jeſus Chriſt bleſs'd the Bread he pronouced theſe Words, *This is my Body*, and conſecrated at the ſame time. Our Author declares for thoſe that affirm, That Jeſus Chriſt conſecrated the Euchariſt before he pronounced thoſe Words, *This is my Body*; and he pretends that thoſe Words were not ſaid till after Conſecration, when our Saviour diſtributed the conſecrated Bread. He builds his Notion upon the Text of Scripture, and upon the Manner in which the Council of *Trent* ſpeaks of the Inſtitution of the Euchariſt in the XIIIth Seſſion; Firſt, Jeſus Chriſt bleſs'd the Bread; when he had bleſs'd it he order'd his Apoſtles to take and eat it; and declared to them at the ſame time that it was his Body, by theſe Words, *This is my Body*. When he bids his Apoſtles *Take and Eat*, he does not mean that they ſhould take and eat Bread, but his Body. The Council of *Trent* ſuppoſes, That before the Diſtribution the Body of Jeſus Chriſt was in the Euchariſt. Now theſe Words, *This is my Body*, go along with the Diſtribution: Conſequently, it is not by thoſe Words that Jeſus Chriſt made the Bread his Body. So that, according to our Author, the whole Series of the Actions of Jeſus Chriſt was this; He took Bread and gave thanks to his Heavenly Father; then he bleſs'd it, and by by that Bleſſing conſecrated it; then he offer'd his Body as a Sacrifice to our Lord, under the Species of Bread: Laſtly, he broke the Euchariſt, communicated firſt himſelf; and then preſented the Euchariſt to his Apoſtles, ſaying to them, *Take, Eat, this is my Body, do this in remembrance of me.* This Order ſeems to be built upon the Narration of the Evangeliſts, and is confirmed by the Teſtimony of the Greek and Latine Fathers, and the Opinion of ſeveral Divines. This Author wrote beſides ſeveral other ſmall Tracts; as, *An Illuſtration of the Chriſtian Faith againſt Atheiſts*, Printed at *Paris* in 1586. *A Defence of the perpetual Virginity of Mary and her Husband*, at *Lions* in 1578. *A Refutation of the Point of Honour, and againſt Duels*, in French, at *Paris* in 1586. *Two Sermons concerning the Virgin*; and *A ſhort Collection of the Privileges of his Order*, Printed at *Paris* in 1578.

Cheffontaines wrote Latine well, and reaſon'd very ſtrongly.

CLAUDIUS de SAINCTES.

Claudius de Sainctes.

CLAUDIUS de SAINCTES, born in *Perche*, was received Canon-Regular in the Abbey of St. *Cheron* near *Chartres* in 1536. and was profeſs'd there in 1540. when he was 15 Years old. But he not being willing to continue idle in the Obſcurity of that Monaſtery, he left it to go to *Paris*. The Cardinal of *Lorrain* put him in *Navarre College*, where he went through his Courſes of Humanity, Philoſophy and Divinity. He went out Doctor of Divinity in 1555. Then he went into the Cardinal of *Lorrain*'s Family, who employed him in the Colloquy of *Poiſſy*, and ſent him to the Council of *Trent*. He got a very great Reputation by his Writings, his Sermons, and his Diſputations againſt the Hereticks. In 1575 he was preferred to the Biſhoprick of *Evreux*. In 1576 he aſſiſted at the States of *Blois*; and in 1581 at the Council of *Roüen*. He joined with the *League*; and being taken in the Town of *Louviers* by a Party of King *Henry* IV's, a Paper was found among his Writings, in which he juſtified the Aſſaſſination of King *Henry* III. He was carried Priſoner to *Caën*, and they had a mind to bring him to his Tryal; but the Cardinal of *Bourbon* and ſome other

other Prelates interceded for him; and ſo he was condemned to continue the reſt of his Days in Priſon: There he died ſoon after in 1591. One cannot but lament the Misfortune of this Learned Man, who would have done great Services to the Church, if he had not brought his Ruine upon himſelf, by ſtanding by a bad Cauſe with ſo much Obſtinacy. However, the Memory of *de Sainctes* ought to be valued becauſe of the Services which he did to the Church, by his eloquent Diſcourſes and learned Writings. The moſt conſiderable is his great *Diſcourſe of the Euchariſt*, divided into Ten Parts. In the Six firſt, he treats of the Inſtitution of the Supper: He there proves the Reality of the Body and Blood of Jeſus Chriſt in the Euchariſt, by Scripture and the Fathers; and anſwers the Arguments by which the Calviniſts endeavoured to eſtabliſh their Spiritual Manducation. In the Two following Books, he treats of Tranſubſtantiation: In the Ninth, of Adoration; and in the Laſt, of Communion under one kind. This Work is the moſt exact and large Treatiſe that had been written upon that Subject till that Time. It makes a large Volume in *Folio*, Printed at *Paris* in 1575. *Claudius de Sainctes.*

Some Years before, (in 1566.) *de Sainctes* publiſh'd a Book, Entituled, *An Examination of* Calvin *and* Beza's *Doctrine concerning the Euchariſt.* *Beza* anſwer'd it in a Tract, Entituled, *An Examination of the Doctrine of the Sorbonne concerning the Supper.* A little while after, there came out Two other Anſwers to *de Sainctes*'s Examination, one by *Beza*, the other by *Chandieu.* Next Year (1567.) *de Sainctes* wrote an Anſwer to *Beza*'s Apology, in which there is a great deal Perſonal.

In 1561. he publiſhed a Pamphlet, to ſhew that Princes ought not to tolerate Hereticks, Entituled, *A Commentary upon the Edicts of ancient Princes, concerning Toleration of Sects in the Chriſtian Religion*; or, *The Method which the firſt Catholick Emperors obſerved againſt the Sects.*

He publiſhed alſo the Liturgies of St. *James* and St. *Baſil*, and inſerted ſeveral Chapters of his own Compoſition. Theſe are the Latine Works of this Author.

In French, he wrote theſe following; "A Confeſſion of the Catholick Faith, containing in ſhort the Reformation of that which *Calvin*'s Miniſters preſented to the "King in the Aſſembly at *Poiſſy*, Printed at *Paris* in 1561. A Diſcourſe concerning "the Plundering of Catholick Churches by ancient Hereticks and new Calviniſts in "1562. with a Diſcourſe concerning the ancient Inclination of the French towards "the Chriſtian Religion, at *Paris* in 1567. Acts of the Conference held at *Paris* in "*July* and *Auguſt* 1566. between two *Pariſian* Doctors and two Calviniſt Miniſters, at "*Paris* in 1568. and a Book, Entituled, A Declaration of ſome Atheiſms in the Doctrine of *Calvin* and *Beza*, againſt the firſt Foundations of Chriſtianity; in which is "comprehended an Examination of almoſt all the Firſt Book, and part of the Third "of *Calvin*'s Inſtitutions, and Twelve Articles of the Confeſſion preſented to the King "at *Poiſſy*. The Titles of the Subjects are, I. Of the Omnipotence of God. II. Of "the Scriptures, and other Fundamentals of Chriſtianity. III. Of Apoſtolical Traditions. IV. Of the Inſpirations of the Holy Spirit. V. Of Canonical Books. VI. Of "the Errors of *Calvin* concerning the Trinity. VII Of the Eſſence of the Son of God. "VIII. Of the Invocation of the Trinity. IX. Of the Errors of the Trinitarians of "our Times. X. That God is not the Author of Sin. XI. Of Fatal Neceſſity. "XII. Of Preſcience. XIII. Of Providence. XIV. Of Predeſtination and Reprobation, "at *Paris* in 1568. and 2572. He likewiſe Printed his *French Tranſlation of the Council of Roüen*, which was held in 1581. in 1512. and the Synod of his own Dioceſe, which was held in 1561.

De Sainctes had a good deal of Learning and Erudition: He wrote Latine very well; but his Stile is very diffuſe. His Diſcourſe of the Euchariſt is excellent, and has been very uſeful to thoſe who have treated of that Subject ſince.

ALOISIUS de LEON.

ALOISIUS, or LEWIS *de* LEON, of the Order of Friars Hermits of St. *Auguſtin*, Doctor of Divinity, and Profeſſor of Sacred Letters at *Salamanca*, was excellently learned in the Holy Scriptures. He wrote a *Tract concerning the Time when the typical and real Lamb were Sacrificed*; in which he examines the Difficulties that have been ſtarted concerning the laſt Supper of our Lord. It was Printed at *Salamanca* in 1587. He likewiſe wrote an *Explication of the Canticles*, Printed at the ſame Place in 1589. and at *Venice* in 1604. with Three Books *of the Names of Jeſus Chriſt.* This Author died *Auguſt* 23. 1591. Aged 64 Years. *Aloſius de Leon.*

LATINUS,

LATINUS, LATINIUS.

Latinius.

LATINO, LATINI, in Latine *Latinius*, of *Viterbo*, the laſt of the Family of the *Latini*'s, ſpent his whole Life in correcting the Works of the Holy Fathers, eſpecially of *Tertullian*. His Obſervations are Entituled, *Bibliotheca Sacra & Profana*, or, *Obſervations and various Lections upon Authors*. It was Printed at *Rome* in 1577. and 1659. *Latinius* died at *Rome*, where he had lived in 1593. Aged 80 Years.

JOHN LEUNCLAVIUS.

John Leunclavius.

JOHN LEUNCLAVIUS, born at *Amelbueren* in *Weſtphalia*, of an illuſtrious Family, was a Man very learned in the Tongues, in the *Belle Literature*, and in the Civil Law. He is, in the Opinion of the Learned, one of the beſt Tranſlators we ever had. He publiſhed abundance of Books; but moſt of them upon Subjects which have no Relation to Divinity; excepting his Tranſlation of St. *Gregory Nyſſen*'s, Diſcourſe *De Opificio Hominis*; and of the Works of St. *Gregory Nazianzen*; and of his Commentators into Latine. *Leunclavius* died at *Vienna* in *Auſtria* in 1593. when he was ſcarce 60 Years of Age.

JOHANNES LENSÆUS.

John Lens.

JOHN LENS, or *Lenſæus*, of *Bailleul*, a ſmall Town in the Territory of *Aeth*, Doctor and Profeſſor of Theology of the Faculty of *Louvain*; Taught long there with Reputation, and wrote a great many Controverſial Books, which are ſolid and well written: The Titles are theſe; "Of the only Religion, and the Care which Prin-"ces ought to take to preſerve it, Printed at *Cologne* in 1579. Of the only Church of "Jeſus Chriſt upon Earth, at *Louvain* in 1577. and 1588. Of the admirable Concord "of the Church, *ibid.* in 1582. Of the unwritten Word of God, at *Antwerp* in 1591. "Of Chriſtian Liberty, *ibid.* in 1590. Two Books of Purgatory, and a Third of the "*Limbi Patrum*, at *Cologne* in 1583. and at *Louvain* in 1564. Of the Eccleſiaſtical "Satisfaction of a Penitent, againſt *Benedictus Aretius*, at *Louvain* in 1685. Of Faith, "Hope and Charity, againſt Hereticks, *ibid.* in 1599. Of the Perſecution of the Juſt, "and the Duty of a Man in time of Perſecution, *ibid.* in 1578. A Defence of his "own Perſon, and of the Chriſtian Commonwealth, againſt an Impious Uſurper, at "*Louvain* in 1582. A Confutation of a Paper publiſhed at *Antwerp* againſt Don *Juan* "of *Auſtria*, becauſe Liberty of Conſcience is deſired in that Paper, *ibid.* 1578. A De-"claration of the Faculty of Divinity of *Louvain*, concerning the Articles condemned "in Pope *Pius* V's Bull, which are mentioned in the Article *Baïus*. He had a Hand likewiſe in the Defence of the Cenſure of the Faculty of Divinity of *Louvain* againſt the Jeſuits. He died at *Louvain*, *July* 2. 1593.

WILLIAM ALAN.

William Alan.

WILLIAM ALAN, a *Lancaſhire* Man, was driven out of his Country for Religion, and retired into *Flanders*, where he went out Doctor in Divinity, in the Faculty of *Doüay*. His Learning and Piety were ſo great; and he laboured ſo very uſefully for the Defence of the Catholick Religion againſt the Hereticks, that Pope *Sixtus* V. thought he was bound to reward his Merit, by giving him a Cardinal's Hat in the Year 1587. He was alſo made Archbiſhop of *Mechlin* in 1589. He died at *Rome*, *October* 16. 1594. Aged 63 Years.

He wrote a very good Diſcourſe in Latine *concerning the Sacraments of the Church*, Printed at *Antwerp* in 1576. and in Engliſh *Tracts concerning the Authority of Prieſts, the Sacrifice of the Maſs, Purgatory, Prayer for the Dead, Indulgences, Predeſtination, Images, and the Pope's Intention in ſettling the Seminaries*, which were Printed at *London* and *Antwerp*. He likewiſe Tranſlated the Bible into Engliſh. (*e*)

(*e*) I queſtion whether any of Cardinal *Alan*'s Pieces were ever Printed at *London*. He was a young Man when he left *England* firſt in 1560. at which time he had written nothing. It is, I believe, Miſprinted, or miſtaken for *Louvain*; which if the Word was written ſhort *Lou.* might eaſily be. As to his Tranſlation of the Bible, that is certainly a Miſtake; for he was but one of thoſe that were employed in making that *Verſion of the New Teſtament*, which is known by the Name of the *Rheims Teſtament*; becauſe it was tranſlated in the Engliſh College at *Rheims*, and Printed in that City in 1582. The Tranſlation of the *Old Teſtament* was done into Engliſh at *Doüay*, by the Seminary there, many Years afterwards, and Printed in 1609. No other Tranſlations of the Bible were made into Engliſh by Roman Catholicks.

Alan

Alan was a Man of great Learning and great Zeal. His Diſcourſe of the Sacraments is ſolid and well written. *William Alan.*

PETRUS PITHOEUS.

PETRUS PITHOEUS, Lord of *Savoydic*, born at *Troyes* in *Champagne* of a noble Family, originally of *Lower-Normandy*, was inſtructed in the *Belles Lettres* by *Turnebus*, and in the Civil Law by *Cujacius*. He was one of the greateſt Men of his Age; one of the moſt ſolidly knowing Men, and whoſe Knowledge was the moſt extended. The *Belles Lettres* and the *Law* he underſtood throughly; he poſſeſs'd Hiſtory to Perfection; he had read the Ancient, Prophane and Eccleſiaſtical Authors, and ranſacked Libraries, to diſcover new Treaſures, that he might impart them to the Publick. His Prudence and his Probity, which were univerſally known, procured him a Share in all the moſt important Buſineſs, though his Humility made him refuſe the moſt illuſtrious Charges and Employments. He was only *Advocate in the Parliament of Paris*, and had never any other Commiſſion in his Life, but that of *Procureur-General of the Chamber of Juſtice in Guienne* in 1582. Afterwards he laboured with great Zeal to get *Paris* to return to the Obedience of King *Henry* IV. He left it in the Plague Time, and died near *Troyes*, *November* 1. 1596. *Petrus Pithoeus.*

Among the great number of Books which *Pithoeus* wrote, we ſhall mention none but what do in ſome Meaſure concern Religion. In the Front of theſe we may place a ſmall *Tract of the Latine Interpreters of the Bible*; in which he gives in few words an exact Account of the Authors of the Verſion of the Books of the Bible, which till then had been very confuſedly known. This Diſcourſe was Printed with the Patriarch *Nicephorus*'s *Canon of the Books of the Holy Scripture* at *Mentz* in 1572. and is inſerted into *the Eighth Tome of the Engliſh Criticks*. There are alſo in the *Mentz* Edition, *Notes upon the Inſtitution of the Supper*, as it is related in *Matthew* xxvi. He wrote alſo the *Hiſtory of the ancient Controverſy concerning the Proceſſion of the Holy Ghoſt*. His little Book, called *Comes Theologicus*, is an excellent Collection of Sentences out of the Fathers, upon the principal Points of Religion and Chriſtian Piety. The *Liberties of the Gallican Church*, which he put into Order; and his Latine *Diſcourſe concerning the State of the Gallican Church in time of Schiſm*, contain the Foundations of the Diſcipline of our Churches. Beſides this, he made a Reviſion of the ancient Code of the Canons of the Church of *Rome*, which was Printed a few Years ſince. He publiſhed ſeveral Pieces beſides of Eccleſiaſtical Authors, which he Reviſed and Corrected from MSS. as, "*Phebadius*'s Books "againſt the *Arrians*. *Salvian*'s Book of Judgment. *Paulus Diaconus*'s Hiſtory, with a "Preface of *Anaſtaſius* the Library Keeper, and *Nicephorus*'s Chronology. *Tiro Proſper*'s "Chronicle. *Ferrandus*'s, *Creſconius*'s, and *Dionyſius Exiguus*'s Codes of Canons. *Iſaac* "the Jew's Confeſſion. The Martyrdom of St. *Timothæus*; and the Letters of *Abbo* "*Floriacenſis*.

FRANCISCUS TOLETUS.

FRANCIS TOLET, was born at *Corduba* in the Year 1532. He was Scholar to the Famous *Dominico Soto*, and got in a little time abundance of Reputation at *Salamanca*, where he profeſs'd Philoſophy. Afterwards he entirely conſecrated himſelf to Divinity; and went into the Society of Jeſus in 1558. and being afterwards called to *Rome*, he preached there with great Applauſe in the Sacred Palace. He went with Cardinal *Commendone* into *Germany*, who was ſent to perſwade the Emperor *Maximilian* II. and *Sigiſmond* King of *Poland*, to enter into the League which the Chriſtian Princes made againſt the Turks. Under *Gregory* XIII. he was employed in important Negotiations; and under *Sixtus* V. he was ſet a work to review the Bible. At laſt, *Clement* VIII. made him Cardinal in 1593. He died Three Years after, *Dec.* 14. 1596. *Franciſcus Toletus.*

The *Theological Works* of *Tolet* (for we ſhall ſay nothing of his Commentaries upon *Ariſtotle*'s Philoſophy) are, *A Commentary upon the Goſpel of St. John*, at *Rome* in 1588. *A Commentary upon Twelve Chapters of St. Luke*, at *Venice* in 1600. *A Commentary upon the Epiſtle to the Romans, with an Explication of Pſalm* xxxvii. *ibid.* 1602. and *a Sum of Caſes of Conſcience*, or *Inſtructions of Prieſts*.

Tolet's Commentaries upon the Scriptures are long: He handles many Queſtions of Divinity in them. He explains alſo the literal Senſe, and produces the Opinions of the

Franciſcus Toletus. Fathers: He follows St. *Auguſtin* pretty much. His Sum of Caſes of Conſcience has been a Book of great Uſe.

EMANUEL SA.

Emanuel Sa. EMANUEL SA, a Jeſuit, went into that Society in 1545. at 15 Years of Age. He died *December* 30. 1596. He wrote ſhort Notes upon the whole Scriptures, Printed at *Antwerp* in 1598. in *Mariana*'s Bible; and in the Collections of Commentators in the *Biblia Magna*, and *Maxima*. His Notes are ſhort and literal. He wrote beſides, Aphoriſms for Confeſſors (f)

SUFFRIDUS PETRI.

Suffridus Petri. SUFFRIDUS PETRI, was born at *Leewarden* in *Weſt-Frizeland*. When he had learnt the Greek Language with care at *Louvain*, he profeſs'd for ſome time at *Erfurdt*. After that, he was Library-Keeper and Secratary to Cardinal *Granvelle*. At laſt, being tired with that Court-Life, he retired to *Louvain*, where he explain'd Greek Authors for a while Then at the Sollicitation of the States of *Frizeland*, he undertook to illuſtrate the Originals, Colonies, Nobility, and Liberties of the People of that Province. He has mingled abundance of Fables into the Hiſtory. The Diſorders of the *Low-Countries* obliged him to retire to *Cologne*, where he continued to be Profeſſor of Laws, and Hiſtoriographer to the States of *Frizeland*. When his Wife was dead, he went into Orders, and died of a Dropſy in 1597. Aged 70 Years. He was a Grammarian, Poet, Orator and Hiſtorian, and was a prodigious Lover of Study.

He made a *Collection of the Tracts of St. Jerome, Gennadius, Honorius, and Sigebert, concerning Eccleſiaſtical Writers*. He publiſhed alſo the *Chronicles of Martinus Polonus, and of the Biſhops of Utrecht. Notes upon Euſebius, and the other Eccleſiaſtical Hiſtorians. A Tranſlation of the Three laſt Books of Sozomen's Hiſtory, and of the Apology of Athenagoras.*

PETRUS CANISIUS.

Petrus Caniſius. PETRUS CANISIUS of *Nimmeghen*, ſtudied at *Mentz*, and went into the Society of Jeſus in 1543. He was their firſt Provincial in *Germany*; and took abundance of Pains to eſtabliſh and aggrandize his own Society. He was ſent to the Council of *Trent*; and emp'oyed his whole Life in inſtructing the Faithful, and oppoſing the Hereticks by his Sermons and Writings. He went to die in *Fribourg* in *Switzerland*, where he finiſhed his Courſe in the Year 1597. upon St. *Thomas* the Apoſtle's Day, 1597. being 77 Years old.

Caniſius was not an Author that writ Books of profound Erudition; he contented himſelf with writing Treatiſes proper to inſtruct Men in neceſſary Things: Such as in Doctrinal Matters, his *Sum of Chriſtian Doctrine*; and in Morality, his *Catechiſms*. His *Notes upon the Goſpels of the Year*: His *Exerciſes of Piety*; and ſeveral other ſmall Pieces. His *Diſcourſe againſt the Centuriators concerning the Corruptions of the Word of God*, Printed at *Dilinghen* in 1571. is of another Nature.

GILBERT GENEBRARD.

Gilbert Genebrard. GILBERT GENEBRARD, born at *Riom* in *Auvergne*, was, when he was young, profeſs'd in the *Benedictine* Abbey of *Mauſac*, in the Dioceſe of *Clermont*. He ſoon left his Monaſtery to go ſtudy at *Paris*, where he learnt Greek under *Hadrian Turnebus*; Philoſophy under *Jacobus Carpentarius*; and Divinity under *Claudius de Sainctes*. He made ſo great a Progreſs in Learning in a ſhort time, that he was made

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(f) The firſt Edition of *Emanuel Sa*'s Notes upon the Bible was by themſelves in *Plantius*'s Preſs, by *Moretus*, in 1598. At the end of which are Three copious Indices; *Of Scripture Phraſes*; *Of Matters*, and, *Of Select Scripture Sentences*, which are exceedingly uſeful to the Underſtanding of the Text. Beſides theſe, *Sa* wrote *Scholia* upon the Four Goſpels, Printed more than once. He was by Birth a *Portugueze*, of *Villa de Conde* (*Earlſtown*) a Town upon the Sea, in the Province between the Rivers *Minko* and *Douro*.

Doctor

Doctor of Divinity in 1563. and nominated *Regius Professor in the Hebrew Language.* He was preferred also to the Priory of *S. Denis de la Chartre* at *Paris*, and then *Archbishop of Aix:* But it was by the Faction of the Leaguers, during the Troubles, and without the Kings Authority. He was consecrated however, and took possession of his Archbishoprick in *September* 1593. And having supported the Party of the League in that Country, and declaimed against the King, when those Troubles were calmed, he was turned out by a Decree of Parliament, *January* 26. 1596. He retired to *Avignon*, and afterwards got leave to withdraw to his Priory of *Semeur* in *Burgundy*, where he died *March* 14. 1597. Aged 60 Years *Gilbert Genebrard.*

Genebrard was certainly one of the most learned Men of that Time: But he was as little judicious in the Choice of his Opinions, as in the Choice of his Party. He pass'd, as *Thuanus* very well says, for a more regular Man in his Life, than in his Writings: For he shews there abundance of Sharpness and Rage, not only against the pretended Reformed, but also against all that opposed the League.

Genebrard's Writings are of different Natures. He applied himself to the Study of the Knowledge of Time; and wrote a *Sacred Chronology*, more exact than any that had appeared before, with a Table and Chronological Notes. *Upon the Scripture* he wrote *Notes*, and a *Commentary upon the Psalms*, at *Paris* 1577. and at *Lions* in 1592. He sticks to the literal Sense; and particularly applies himself to reconcile the Hebrew Text with the Vulgar Latine. He translated the *Canticles into Iambic Verse.* His Books *concerning the Dogmes of Religion* are, *A Commentary upon St.* Athanasius's *Creed*, which he asserts to that Father, Printed at *Paris* 1607. Three Books *Concerning the Holy Trinity, against the Anti-Trinitarians and Antotheites of the Time*, at *Paris*, in 1569. *An Answer to Schegkius, in defence of that Book*, ibid. 1575. *An Answer to Danæus whom he accuses of Sabellianism*, ibid. 1581. *A Discourse against Joseph Albo, David Kimchi, and another Jew, who opposed some Articles of the Christian Religion*, ibid. 1566. *A Preface and Notes upon Espencæus's Books concerning the Eucharist*, ibid. 1573. His Polemical Tracts are, *A Book of Elections*, Printed in 1593. in which he maintains, That Elections of Bishops are of Evangelical, Apostolical and Ordinary Right, and declaims violently against the Nominations of Kings and Princes. *A Treatise against the Politicians of that Time*, in 1590. He translated out of Hebrew into Latine the *Seder Olam Rabba*, i.e. *The great Chronology of the Jews*; and the *Seder Olam Zuta*, which is, *The little One. Eldad Danius's Discourse concerning the Jews that are shut up, and their happy Empire in Æthiopia. The Jews Confession of Faith by Moses Ægyptius*; and some *Rabbinical* Tracts, which he Printed at *Paris* in 1575. *A Discourse of Poesy*, i. e. *Of the Measure of Hebrew Verse, by R. David Kimchi*; or rather by *R. David Jechia. Commentaries upon the Canticles by three Rabbins, R. Salomon Jarchi, R. Abraham Aben Ezra*, and an *Anonymus.* Several *Extracts* or *Fragments* out of *Maimonides, Elias Levita*, and *Jacob Ben Solomon.* To these, we may join his *Introduction to read Hebrew and the Eastern Languages without Points*, with his *Notes upon the Hebrew Grammar.* He translated out of Greek into Latine *several Liturgies*; a *Menology*, or Calendar for the whole Year. The *Titles of the* 122 *Chapters of the Euchologium.* A Treatise of *Zacharias Mitytenensis against the Philosophers, who say the World is Eternal. Origen's Philocalia. A Dialogue of the invisible Essence of God. A Treatise of a Greek Anonymus concerning the Procession of the Holy Ghost. Simeon Thessalonicensis's Book of the seven Mysteries of the Church.* Some Tracts *written by Cavasilas and the Patriarch Jeremias.* An Edition of *Origen's Works*, in Latine, made at *Paris* in 1584. by his care. He published also *Honoratus's Life of St. Hilary of Arles*; a Discourse of St. *Eucherius's* in *Commendation of Solitude*; and of *Faustus Rhegiensis, Concerning the Instruction of Monks*, Printed at *Paris* in 1578. He translated also some Greek and Latine Books into French; the Chief of which is, the *Antiquities of Josephus.*

One sees by this great number of Books, how laborious *Genebrard* was. He wrote with ease, and tolerably well in Latine; but his Stile is something hard, and swelling with *Synonyma* and *Epithets.*

BENEDICTUS ARIAS MONTANUS.

BENEDICTUS *ARIAS MONTANUS*, was born, as some say, at *Frexenal de la Sierra*, [i. e. *Fraxinetum Montanum*] in the Diocese of *Badajox* in *Spain*; as others, in *Zera de la Frontera* in *Andaluzia.* He calls himself a *Sevilian*, perhaps because he was educated and maintained by some Persons of Fashion in that City; for tho' his Parents were Noble, yet they were so poor, that they had not wherewithal *Benedictus Arias Montanus.*

Benedictus Arias Montanus.

to breed him up to Learning. He made a mighty Progress in his Studies, and afterwards went to *Alcala* to study Divinity, where he not only made himself perfect in the Greek and Latine Languages, but learnt also Hebrew, Arabic, Syriac and Chaldee. Then he travelled into *France*, *Germany*, *England*, *Italy*, and the *Low Countries*, where he learnt also the living Languages. About that time he was received as Clerk into the Order of S. *James*, and was ordained Priest. He went with the Bishop of *Segovia* to the Council of *Trent*. At his Return into *Spain* he shut himself up in the Mountains of *Andaluzia*, where he chose out an agreeable Place near *Aracena*, to give himself entirely to Study. But his Merit and his Writings having soon made him known, *Philip* II. King of *Spain*, employed him in publishing his new *Polyglot* Bible, which he caused to be published after that of *Complutum*, which was printed by the Care of Cardinal *Ximenes*.

Arias Montanus being a Master of Hebrew and the Oriental Languages, was very proper to execute that Design. He put all the Chaldee Paraphrases that he could find into that Bible, together with *Pagnin*'s Version, which he has reformed in several places, to make it more conformable to the Letter of the Hebrew Text. He has added also to the Greek and Latine of the Books of the New Testament a Syriack Version in Syriack, and in Hebrew Characters; and has also prefixed to that Edition several little critical Tracts. This Bible was Printed at *Antwerp*, whither *Arias* went in the Year 1571. The Characters are beautiful, and the Paper excellent; and nothing has been omitted to make the Book magnificent. That prodigious Labour drew envious People upon *Montanus*. Among other things, they accused him of resting too much upon the Explications of the Rabbins. He was obliged to take a Journey to *Rome* to justify himself. Upon his Return into *Spain*, King *Philip* offered him a Bishoprick as his Reward; but he refused it, and spent the rest of his Days at *Seville*, where he died in the House of the Knights of S. *James*, aged 71 Years, in 1598. (g)

The Treatises of *Arias Montanus* which are in the *Antwerp Polyglot*, and in the great *English* Criticks, are, Nine Books of Jewish Antiquities; namely, I. *Phaleg*, or, Of the first Places in which the Earth was inhabited, and of its first Situation. II. *Caleb*, or, Of the Division of the Holy Land. III. *Chanaan*, or, Of the Twelve Nations which inhabited the *Land of Promise*. IV. *Nehemiah*, or, The Plan of Old *Jerusalem*. V. *The Pattern*, or, Of the Holy Buildings; the Ark, the Tabernable, and the Temple. VI. *Aaron*, or, Of Priestly Habits. VII. *Thubalcain*, or, Of Sacred Measures. VIII. *Jeremiah*, or, An Explication of the Actions mentioned in the Bible. IX. *Daniel*, or, Of Chronology. There is also another Tract in the *Polyglot* Bible, Entituled, *Joseph*, or, Of the Interpretation of Mysterious Discourses; in which he explains abundance of Words used in Scripture. He was the first that cleared up these Things well; and those that came after him made good Use of his Light.

His other Works upon the Bible are, "A Commentary upon *Joshua*, Printed at "*Antwerp* in 1583. A Commentary upon the Book of *Judges*, *ibid.* 1592. Illustra- "tions upon the XXXI first *Psalms*, *ibid.* in 1574. and 1605. and particularly one up- "on the LVth *Psalm*. Two Tomes of Commentaries upon *Isaiah*, *ibid.* in 1599. A "Commentary upon *Daniel*, *ibid.* 1562. A Commentary upon the Twelve Minor "Prophets, *ibid.* in 1583. Illustrations upon all the Books of the New Testament, *ibid.* "in 1575. and 1588. A History of Mankind, or, Of the Generation or Regeneration "of *Adam*, *ibid.* in 1593. Of the History of Nature, *ibid.* 1601. A Translation of "the *Psalms*. *Spectaculum Davidicum*. *Ecclesiastes* in Verse. The Figures of the Old "Testament explained in Verse. Some Sacred Hymns. *Benjamin Tudelensis*'s Itinerary, "translated out of Hebrew: With a Translation of *Jonathan*'s Chaldee Paraphrase up- "on the Prophet *Hoseah*. There has been lately Printed a Letter of this Author's, containing a Censure no ways favourable to the Society of *Jesus*.

Arias Montanus had not only a good deal of Erudition, but also abundance of good Sense. His Notes upon the Bible are learned and judicious: He writes neatly and plain, but with well-chosen Words; and he joined profound Knowledge to solid Piety. He never drank any Wine, and very rarely ate any Flesh: He loved Solitude, and was indefatigably laborious. In one Word, it cannot be denied that he was one of the greatest Men that *Spain* ever produced.

(g) *Nicolaus Antonius*, who was himself of *Seville*, says, That *Arias Montanus* lived till the Year 1600. *Bibl. Hisp. Art. Montanus.*

FRANCISCUS BIBERA.

Franciſcus Bibera.

FRANCISCUS BIBERA, a *Spaniard*, of *Villa-Caſtin* in *Caſtile*; when he had gone thro' his Studies at *Salamanca*, and particularly applied himſelf to the Holy Scriptures, entred into the Order of the Jeſuits in 1570. in the 33d Year of his Age. He was ordered to read upon the Scriptures at *Salamanca*. He continued that Exerciſe 16 Years with Succeſs; and then put into Writing what he had meditated and taught upon the Scriptures. He died at *Salamanca* in *November*, 1591.

He wrote an excellent *Commentary upon the Twelve Minor Prophets*, in which he explains the Hiſtorical, Allegorical and Moral Senſe: He there joins the new Interpreters to the old, and particularly follows S. *Jerome* for the literal Senſe. This Commentary was Printed at *Salamanca* in 1590. at *Cologne* in 1599. and at *Doüay* in 1612. There is an Abridgment of it Printed at *Salamanca* in 1598. He alſo wrote a *Commentary upon S. John's Goſpel*, Printed after his Death at *Lions* in 1623. in which he explains the Letter of the Text, and treats of Theological Queſtions; and a *Commentary upon the Epiſtle to the Hebrews*, Printed at *Salamanca* in 1598. and at *Cologne* in 1600. This laſt is written with more Care than the former; and *Ribera* beſtows more Time upon explaining the Signification of the Terms, and the true Senſe of the Text. He alſo wrote a *Book concerning the Temple, and its Parts*, Printed at *Antwerp* in 1593. and 1603. He is alſo the *Author of Santa Thereſa's Life*, whoſe Confeſſor he had been.

THOMAS STAPLETON.

Thomas Stapleton.

THOMAS STAPLETON, was born at *Henfield* in *Suſſex*, in *July*, 1535. He was made Prebendary of *Chicheſter* before the Alteration of Religion in *England*. Upon the Revolution of Religion there he went into *Flanders*, and taught the Scriptures publickly at *Doüay*. Then he was nominated to be Profeſſor of Divinity at *Louvain*, and made Canon of St. *Peter*'s. He ſpent in theſe Employments the Forty two Years of his Exile, with the Reputation of a great Divine, and an able Writer in Polemics. He died at *Louvain*, *October* 12. 1598.

All this Author's [Latine] Books, which were for the moſt part Printed by themſelves towards the latter end of the XVIth Century, were Publiſhed together in Four Tomes at *Paris* in 1620. The Titles and Diſpoſition of them are as follows.

TOME I.

" Of the Principles of Faith, in Twelve Books, at *Paris* in 1579. Defence of Ec-
" cleſiaſtical Succeſſion, *ibid.* Abridgment of the Principles of Faith, *ibid.* Defence
" of Eccleſiaſtical Authority, againſt *Whitaker*. A Third Diſcourſe concerning the Au-
" thority of the Church.

TOME II.

" Twelve Books of Juſtification, at *Paris* in 1582. Mirror of Heretical Malice, at
" *Doüay* in 1580. Funeral Orations, at *Antwerp* in 1575. Dogmatical Diſcourſes;
" I. Concerning the Cauſes of Hereſies. II. Of the Duty of a Catholick among He-
" reticks. III. An Apology for the Church, *ibid.* Two Books of the Grandeur of the
" Church of *Rome*, *ibid.* 1599. Defence of the Primitive Faith of the *Engliſh*. Diſ-
" ſertation concerning Proteſtantiſm. Diſcourſe againſt the Politicians of the Times,
" at *Venice* in 1602.

TOME III.

" Antidotes Evangelical and Apoſtical, upon the *Acts*, and upon S. *Paul's Epiſtles to*
" *the Romans*, and the *Corinthians*, at *Antwerp* in 1595.

TOME IV.

" A Moral Promptuary upon the Goſpels. A Catholick Promptuary, at *Venice* in
" 1602. Hiſtory of the Three *Thomas's*, the Apoſtle, the Archbiſhop of *Canterbury*,
" and *More*, at *Doüay* in 1588.

ALPHON.

ALPHONSUS CIACONIUS.

Alphonsus Ciaconius.

ALPHONSUS CIACONIUS, a *Dominican*, Native of *Baëzá* in *Andalusia*, was, as well as his Brother *Peter Ciaconius* already mentioned, very skilful in Ecclesiastical and Prophane Antiquities He died at *Rome*, where he usually resided, and where he had the Honour of being Penitentiary, and the Title of Patriarch of *Alexandria*, in *February* 1599. in the 59th Year of his Age.

He published several curious Books: The most considerable of those which entitle him to a place among the Ecclesiastical Authors, is, his History of Popes and Cardinals. He died before he could set his last Hand to it. *Franciscus Moralez de Cabrera* went on with it after him, and published it at *Rome* in 1601. and 1602. But that Edition being faulty, *Hycronymus Aleander* and *Andreas Vittorellus* undertook to correct it. When *Aleander* died, *F. Wadding*, a *Franciscan*, was substituted in his place. But *Vittorellus* had the greatest Share in the Edition which came out at *Rome* in 1630. *Cesar Becillus* of *Urbin*, Priest of the Oratory in *Rome*, *Ughellus*, *Fioravantes*, *Martinellus*, and *Augustinus Olduinus*, continued it down; and by the Care of *Olduinus* it was published at *Rome* in 1676. in Four Volumes in Folio.

Alphonsus Ciaconius wrote a small *Discourse to vindicate the History of the Delivery of the Soul of* Trajan *out of Hell, by the Prayers of St. Gregory the Great*, Printed at *Rome* in 1596. and another *Pamphlet*, Printed there also in 1591. *to shew, that S.* Jerome *enjoyed the Dignity of Cardinal.* I need not say, that the side which he took in these Two Treatises was so weak, that he was abandoned and confuted by *Baronius*. He wrote also a very particular Book *concerning the Signs of the Cross which have appeared in the World*, Printed at *Rome* in 1592. and another *Of Fasts*, *ibid.* 1599. Father *Mabillon* assures us in his *Iter Italicum*, that he found in the Library of the Family of the *Chigi's*, Letters of *Alphonsus Ciaconius's*; by which it appears, that he wrote Two Books that have never yet been published; *viz. A Treatise of Roman Antiquities*, with Figures; and a *Bibliotheca of Authors*, Entituled, *A Bibliotheca, compiled and collected formerly by several Authors, and abridged by others, newly revised, enriched with new Books, purged from Heretical Remarks, and encreased to double as much as formerly.* The Printing of this last Book was stopped for Two Reasons: First, because this Author took a good deal out of *Gesner the Lutheran's Bibliotheca:* Secondly, because he mentioned there the Writings of the Rabbins.

LAURENTIUS de VILLAVICENTIO.

Laurentius de Villavicentio.

LAURENTIUS de VILLAVICENTIO, an *Augustinian* Monk, and Preacher to *Philip* II. King of *Spain*, was born at *Xeres* in *Andalusia*. He had lived long in *Flanders*, and went out Doctor of Divinity of the Faculty of *Louvain* in the Year 1558. before he was called to Court to be Preacher to the King of *Spain*. He flourished till after the Year 1580.

This Monk made himself, without much Labour, the Author of a very good Book; *Of the way of forming Theological Studies*, *De recte formando Studio Theologico*, *Libri* IV. In which he only copied from one end to the other a Discourse *Of a Divine, or, Of the way of studying Divinity*, *De Theologo seu de Ratione Studii Theologici. Libri* IV. Written by *Andreas Hyperius*, Professor of *Marpourg*; striking out some Passages, in which that Author spake openly like a Lutheran, and adding some others, to prove the Doctrines of the Church. *Hyperius* wrote his Book in 1556. and it was finished, and came out at *Basil* in 1559. *Villavicentio* did not publish it in his own Name till 1565. at *Antwerp*, and a second time at *Cologne*, in 1575. No Man ought to have taken it ill, if, when he had met with a good Book written by a Protestant, he had Printed it, and struck out what had been mischievous; but then to publish it as his own, seems to be contrary to Sincerity. All that he could do, if he had been afraid, that the Name of a Protestant prefixed to that Work would have hinder'd its being licensed, and that several Catholicks would not have read it, was to suppress the Minister's Name; but to put his own in the room of it, was intolerable. *Villavicentio* put in even *Hyperius's* Preface, only striking out some Lines in the beginning, and changing some Words, that his Theft might not immediately appear. The Division of his Work is also the same with that in *Hyperius's* Book. He proposes in the First Book, to speak of the Things, and Sciences necessary for a Student in Divinity: In the Second, to treat of the Study and Understanding of the Scriptures: In the Third, to speak of the Use which Men ought to

make

make of Eccleſiaſtical Books and Monuments, and of the way of making Theological Common-place Books for ones ſelf: And in the Fourth, to teach the way how we may be inſtructed in the Things which relate to the Government of the Church. *Villavicentio* adds at the end of this Diviſion, a Teſtimony of his Submiſſion to the Church of *Rome*, which is not in *Hyperius*. The reſt of *Villavicentio*'s Firſt Book is copied Word for Word out of *Hyperius*. In the Firſt Chapter of the Second Book he changes what relates to the Verſions of *Munſter* and *Caſtellio*, which laſt he calls an Apoſtate. He recommends the *Vulgate*, which *Hyperius* had ſaid nothing of. He commends the Notes of *Vatablus*, and declaims againſt the Diviſion of Religions in *Germany*. He adds to the Catalogue of Canonical Books, thoſe which were not in the Hebrew Canon. He treats of the Authority of the Church, and of Traditions. He adviſes him that would read the Holy Scriptures not to truſt in his own Light, but to chuſe a Man that may guide him, and explain the Scriptures to him. He treats of the Qualities of ſuch a Doctor, and of the way how a Scholar may profit by his Leſſons. *Hyperius* never touch'd upon theſe Things. He changed hardly any thing in the other Chapters. *Villavicentio* added ſomething concerning the Schoolmen in the beginning of the Third Book. There is no conſiderable Alteration in the reſt, nor in the whole Fourth Book. *Laurentius de Villavicentio.*

With theſe Four Books, *Of Theological Studies*, *Villavicentio* cauſed Three Books to be Printed concerning the way of compoſing Sermons, or of the popular Explication of the Holy Scripture; *De formandis Sacris Concionibus*. *Hyperius* having alſo written Two Books under the ſame Title, it is very probable that *Villavicentio* made theſe alſo out of the others, as he had done the former, as *Valerius Andreas* aſſures us There are beſides, *Two Volumes* of *Villavicentio*'s Sermons, Printed at *Paris* in 1577.

IODOCUS COCCIUS.

IODOCUS COCCIUS, of *Bilfeld*, Canon of *Juliers*, was bred up among the Lutherans: But when he came to *Cologne*, he left them, and entred into the Boſom of the Catholick Church. After his Converſion he undertook to make a Collection of Teſtimonies of the Fathers, and Deciſions of Councils upon controverted Points; and having laboured Twenty four Years about it, he Printed it at *Cologne* in Two great Volumes in Folio, in the Years 1599. and 1600, under the Title of *Theſaurus Catholicus*. It is a Work of great Labour; but it is not compoſed with all the Diſcernment and Choice that might be wiſhed. *Iodocus Coccius.*

IODOCUS LORICHIUS.

IODOCUS LORICHIUS, Profeſſor in the Univerſity of *Fribourg*, flouriſhed about the end of the XVIth Century, and the beginning of the XVIIth. Towards the latter end of his Life he went into the *Carthuſian* Order, and was Profeſt in the *Charter-Houſe* of *Fribourg*. He wrote ſeveral Pieces of Controverſy and Piety, of which we may ſee the Catalogue at the end of his *Theſaurus Theologicus*, Printed in 1607. *Iodocus Lorichius.*

End of the SIXTEENTH CENTURY.


30
72
APR

A CHRONOLOGICAL TABLE OF THE Eccleſiaſtical Hiſtory,

From the Year 1550, to the Year 1600.

Years of Chriſt.	*Popes.*	*Emperors and Kings.*	*Eccleſiaſtical Affairs, Councils and Aſſemblies about Religion.*
1550.	*Paul* III. dying *Novemb.* 10. 1549, the See was vacant till *Febr.* 8. when Cardinal *del Monte* was choſen, who took the Name of *Julius* III.	*Charles* V. Emperor and King of *Spain*.	Propoſition for reviving the Council.
	I.	XXXII.	Nuncio's ſent upon that Errand.
		Henry II. King of *France*.	Bull of Convocation of the Council, *Dec.* 27. publiſh'd in the Diet.
		Edward VI. King of *England*.	Edict of Emperor *Charles* V. againſt the *Lutherans*.
		Mary Queen of *Scots*, Widow of *James* V.	Beginning of the Reformation in the *Low Countries*.
		Sigiſmond II. King of *Poland*.	Legate and Nuncio's ſent to *Trent*.
		Chriſtian II. King of *Denmark*.	Catalogue of Prohibited Books drawn up by the Faculty of Divinity of *Paris*.
		Guſtavus King of *Sweden*.	Confirmation of the Society of *Jeſus*, which was eſtabliſhed in 1540. Letters-Patents granted to them to ſettle at *Paris*, not verified.
		Solyman Emperor of the *Turks*.	Diet of *Augsbourg*.
1551.	II.	XXXIII.	Second Opening the Council of *Trent*, *May* 1.
		War declared by the Emperor upon the Duke of *Parma*.	*Saxon* Confeſſion drawn up by *Melanchthon*.
		War between the Emperor and the King of *France*.	Ordonnances of the King of *France*, prohibiting the carrying any thing to *Rome*, and againſt the Hereticks.
			Change of Religion in *England*.
			Council held at *Narbonne* in *December*.
1552.	III.	XXXIV.	Council ſuſpended, *April* 28.
		Peace of *Paſſau*.	Cenſure of the Faculty of Divinity of *Paris*, of *Du Moulin*'s Book of *The Leſſer Dates*.
			Cenſures of *Mauroy* the *Franciſcan*, and *Maſancal*, and *Gibout*, and others.
1553.	IV.	XXXV.	Queen *Mary* re-eſtabliſhes the Catholick Religion in *England*.
		Edward VI. King of *England*, dy'd *July* 6. *Mary* ſucceeded him.	*Servetus* burnt at *Geneva*, *October* 27.
			Cenſure of the Faculty of Divinity of *Paris* againſt *Eſpencæus*'s Expoſition of the *Lord's Prayer*.
1554.	V.	XXXVI.	Cenſure of the Faculty of Divinity of *Paris* of *Sabellat*.
			Concluſion of the ſame Faculty againſt the *Jeſuites*.

Years of Christ.	*Popes.*	*Emperors and Kings.*	*Ecclesiastical Affairs, Councils, and Assemblies about Religion.*
1555.	*Julius* III. dies *March* 23. *Marcellus* II. dies 12 Days after his Advancement. *Paul* IV. chosen *May* 23. I.	XXXVII. A	Diet of *Augsbourg*. National Council of *Germany* propoſed. Articles of Accommodation between the Catholicks and the Proteſtants. *Socinianiſm* begins to be eſtabliſh'd in *Poland* and *Tranſilvania*. Opinions of the Faculty of Divinity of *Paris*, concerning the Practiſes of the Church of *Lions*.
1556.	II.	XXXVIII. *Charles* V. renounces the States of *Spain* upon *Febr.* 17. in favour of *Philip*, and gives the Adminiſtration of the Empire to *Ferdinand*.	
1557.	III.	XXXIX. Battle of St. *Quintin*, in which the *French* were defeated.	Cenſure of the Faculty of Divinity of *Paris*, of *Cheſderville* an *Auguſtinian* of *Bourdeaux*.
1558.	IV.	*Ferdinand* own'd as Emperor. *Charles* V. dies *Sept.* 21. I. *Mary* Queen of *England* dies *Novemb.* 17. *Elizabeth* ſucceeds her. *Philip* II. leaves the *Low Countries*, and goes into *Spain*.	Diet of *Augsbourg*. Erection of new Archbiſhopricks and Biſhopricks in *Flanders*. Troubles in *Flanders*. Submiſſion of *Eſpencæus* to the Faculty of Divinity of *Paris*. Cenſures of *Bigot* and *Maimoury* by that Faculty.
1559.	V. *Paul* IV. dies *Aug.* 18. *Pius* IV. choſen *Decemb.* 25.	II. Peace between *France* and *Spain* concluded at *Château Cambreſis*. *Henry* II. King of *France* dies *July* 10. *Francis* II. ſucceeds him. *Frederick* crowned King of *Denmark*.	Laws in favour of Roman Catholicks repealed by Queen *Elizabeth*. Exerciſe of Proteſtant Religion permitted in *Scotland*. *Anne de Bourg* executed, being condemned for the ſake of Religion, *Dec.* 18. Synod held in *Lithuania* againſt the *Socinians*. Cenſures of *The Inſtruction*, of a *Book of Feru's*, of *Scheeſpée*, and of *Propoſitions* about *Liberty of Religion*, paſs'd by the *Sorbonne*.
1560.	I.	III. *Mary* Queen of *Scots* is married to the King of *France*. *Francis* II. King of *France*, dies *Dec.* 5. *Charles* IX. ſucceeds him.	Propoſals for reviving the Council. Cenſure of the Propoſitions of *Baius*, and of the Biſhop of *Valencia*, by the Faculty of Divinity of *Paris*. Proteſtant Diet at *Naumbourg*. Conſpiracy of *Amboiſe*. Meeting at *Fontainebleau* for Matters of Religion. Edict of Toleration by *Francis* II. upon *April* 24. League of the *Gheuſes* in *Flanders*.
1561.	II.	IV. *Eric* XIV. King of *Sweden*. *Mary* Queen of *Scots*, Widow of *Francis* II. goes into *Scotland*, where ſhe marries *Henry Darnley*.	Edict of *July*, in favour of the *Hugonots*. Jeſuites approved by the Aſſembly of the Clergy of *France*. Aſſembly and Colloquy of *Poiſſy*. Condemnation of *Tanquerel*. Demand by the *French*, of the Marriage of the Clergy, and of the Cup. Conference at St. *Germains* about Images. War againſt *Vaudois*. Synod at *Pinkzou* againſt *Socinians*.

The Chronological Table.

Years of Christ.	Popes.	Emperors and Kings.	Eccleſiaſtical Affairs, Councils, and Aſſemblies about Religion.
1562.	III.	V. *Maximilian* crowned King of *Bohemia*, *Sept.* 20.	Third Opening of the Council of *Trent*, *Jan.* 18. Edict of *January* favourable to Proteſtants of *France*. Cenſure of *Vigor*. Firſt War of *Hugonots* in *France*. *Calviniſm* introduced in *Poland*. Synod [or Convocation] at *London*. Synod at *Petricow* againſt *Socinians*.
1563.	IV.	VI.	Peace concluded in *France* with the *Hugonots*, *March* 18. Proteſtation of *French* Ambaſſadors in the Council, *Sept.* 22. who retire to *Venice* in the beginning of *October*. *Octob.* 20. Sentence againſt Cardinal *de Châtillon*, and other *French* Biſhops. Concluſion of the Council of *Trent*, *Decemb.* 4. Synod at *Cracow* againſt *Socinians*. Aſſembly of *Socinian* Miniſters in *Polachia*.
1564.	V.	*Ferdinand* the Emperor dies *July* 25. *Maximilian* II. ſucceeds him. I.	Pope's Approbation of the Council, *January* 26. Queſtion of Precedence of *French* Ambaſſador above *Spaniſh*, judged by the Pope *Aug.* 8. Council receiv'd in ſeveral Places. Conference at *Maulbrun* in *Germany*, between Palatine Proteſtants and Rigid Lutherans, *April* 10. Council of *Rheims* in *December*.
1565.	*Pius* IV. dies *Dec.* 9. *Pius* V. ſucceeds him.	II.	Aſſembly of *Socinians* at *Wingrow*. Synod II. of *Petricow* againſt *Socinians*. Council at *Cambray* in *Auguſt*. Council I. of *Milan*, under S. *Charles*. Council of *Toledo*.
1566.	I.	III. *Solyman* II. takes Poſſeſſion of the Ottoman Empire.	Confeſſion of *Swiſs* Churches. Diet of *Augsbourg*. Edict at *Lublin* againſt *Socinians*.
1567.	II.	IV. *Darnley*, Husband of the Queen of *Scots*, killed. She marries *Bothwel*. *Scots* riſe.	Second War of *Hugonots* in *France*. Silence impoſed upon *German* Proteſtants of the contrary ſide. Conference between *Socinians* and *Arrians*. Aſſembly of the Clergy of *France* at *Paris*.
1568.	III.	V. *John* ſucceeds *Erie* in the Kingdom of *Sweden*. Queen of *Scots* retires into *England*, where ſhe is ſeized. *James* VI. declared King of *Scotland* at Two Years of Age.	Peace with *Hugonots*. War renew'd. Toleration of the Proteſtant Religion allow'd in the *Netherlands*. Conference at *Altembourg* with *Lutherans*.
1569.	IV.	VI.	Council II. of *Milan*.
1570.	V.	VII.	Synod of *Sandomir*, in which *Lutherans* and *Calviniſts* come to an Agreement. Council of *Mechlin*. Eſtabliſhment of the Congregation of the Brethren of the Charity.
1571.	VI.	VIII.	Conference between *Lutherans* at *Dreſden*. Confeſſion of Faith drawn up at *Tergau*. Articles of Agreement between *Lutherans*. Queen of *England*'s Proclamation againſt Catholicks. Suppreſſion of the Order of the *Humiliati*. Maſſacre of St. *Bartholomew*'s in *France*.

The Chronological Table.

Years of Christ.	Popes.	Emperors and Kings.	Ecclesiastical Affairs, Councils, and Assemblies about Religion.
1572.	*Gregory* XIII. chosen Pope *March* 13. I.	IX. *Sigismond* King of *Poland* dies *July* 7. Beginning of the Republick of *Holland.*	
1573.	II.	X. *Henry*, Brother of K. *Charles* IX. chosen King of *Poland.*	Council III. of *Milan.*
1574.	III.	XI. *Charles* IX. King of *France* dies *May* 30. *Henry* III. succeeds him. *Stephen Battori* chosen King of *Poland.*	Patriarch *Jeremias*'s Answer to the *Lutherans* Letter.
1575.	IV.	XII. *Amurath* III. succeeds *Solyman* in the Ottoman Empire.	
1576.	V.	*Rodolph* II. succeeds *Maximilian* *October* 27. I.	Second Conference at *Tergau* among the *Lutherans.* Peace concluded in *France* with the *Hugonots*, and confirmed by an Edict *May* 9. States of *Blois*, in which that Edict is revoked. War with *Hugonots* begun again. Council IV. of *Milan.*
1577.	VI.	II.	Treaty of Peace with *Hugonots.* Assembly of *Lutherans* at *Francfort.*
1578.	VII.	III. Defeat and Death of Don *Sebastian* King of *Portugal.* Cardinal *Henry* succeeds him.	Form of *Concordat* reform'd and published. Institution of *Knights of the Holy Ghost.*
1579.	VIII.	IV.	*Faustus Socinus* settles in *Poland*, and there founds a Sect. Council V. of *Milan.* Assembly of the Clergy of *France.*
1580.	IX.	V. King *Philip* seizes upon the Kingdom of *Portugal.*	
1581.	X.	VI. Union of *Low-Country* Provinces.	Council of *Roüen.*
1582.	XI.	VII.	Reformation of the *Calendar.* Proclamation of the Queen of *England* against Catholicks. Council VI. of *Milan.* Assembly of the Clergy of *France.*
1583.	XII.	VIII.	*Gebhard Truchses*, Archbishop of *Cologne*, deposed. Councils of *Rheims*, *Bourdeaux*, and *Tours*
1584.	XIII.	IX.	Council of *Bourges.* Assembly of the Clergy of *France.* *Capuchins* and *Recollects* settled in *France.* Approbation of the *Theatine* Order.
1585.	*Gregory* XIII. dies *April* 10. *Sixtus* V. chosen Pope *April* 24. I	X.	War of Leaguers in *France.* Council of *Aix.* Council of *Mexico.* Assembly of the Clergy of *France.*
1586.	II.	XI.	Conference between Protestants at *Montbeliard* Assembly of the Clergy of *France* continued.

1587.

The Chronological Table.

Years of Christ.	Popes.	Emperors and Kings.	Ecclesiastical Affairs, Councils and Assemblies about Religion.
1587.	III.	XII. *Sigismond* III. [afterwards] King of *Sweden*, and chosen King of *Poland Dec.* 17. *Mary* Queen of *Scots* executed in *England*, after 20 Years Imprisonment.	Reformation of the *Feuillantines.*
1588.	IV.	XIII. *Frederic* King of *Denmark* dies. *Christiern* IV. succeeds him. Death of the Duke of *Guise.*	Assembly of the Clergy of *France.* Reformation of *Hermits of St. Augustine.*
1589.	V.	XIV. *Henry* III. killed by *James Clement*, a *Jacobine*, *Aug.* 3. *Henry* IV. succeeds him.	
1590.	*Sixtus* V. dies *Aug.* 27. *Urban* VII. chosen *Sept.* 14. Dies Eleven Days after. *Gregory* XIV. chosen *Dec.* 3.	XV.	Council of *Tholouse.*
1591.	*Gregory* XIV. dies in *October.* *Innocent* IX. chosen *Oct.* 29. Dies within Two Months.	XVI.	Queen of *England*'s Proclamation against the Catholicks.
1592.	*Clement* VIII. chosen Pope *Febr.* 26.	XVII.	
1593.	I.	XVIII. *Sigismond* succeeds *John* in the Kingdom of *Sweden.*	*Henry* IV. is Converted. Reformation of *D'scalceate Carmelites.*
1594.	II.	XIX.	Council of *Avignon.* *Jesuites* driven out of *France.*
1595.	III.	XX. *Mahomet* III. succeeds *Amurath* in the Ottoman Empire.	Reconciliation of *Henry* IV. with the Holy See. Condemnation of Propositions maintained by *Jacob* an *Augustinian.* Reformation of *Penitents* or *Picpusses.*
1596.	IV.	XXI.	Council of *Aquileia.*
1597.	V.	XXII.	
1598.	VI.	XXIII. Peace of *Vervins* between *France* and *Spain.* *Sigismond Batori* yields *Transilvania* to *Maximilian*, and repents.	Assembly of the Clergy of *France.*
1599.	VII.	XXIV. *Transilvania* taken from *Stephen Batori* by the Emperor.	Edict of *Nants* for Liberty of Religion in *France.*

Years of CHRIST.	*Chronology of the Council of* Trent.
	Under PAUL *III.*
1542.	Bull of Indiction of the Council, *May* 22.
1545.	Council opened *December* 3. Seſſion I. the ſame Day.
1546.	Seſſion II. *January* 7. Seſſion III. *February* 4. Seſſion IV. *May* 8. Seſſion V. *June* 17. Next Seſſion appointed to *July* 29. and then prorogued.
1547.	Seſſion VI. *January* 13. Seſſion VII. *March* 3. Propoſition of removing the Council. Seſſion VIII. *March* 7. which order'd the Council to be remov'd to *Bologna*. Departure of ſome of the Prelates. The Imperialiſts ſtay at *Trent*. Seſſion IX. held at *Bologna April* 11. Proroguing of the Seſſion. Seſſion X. *June* 2. at *Bologna*. Proroguing the Seſſion to *Sept.* 15. *Sept.* 14. Continuation of the Council prorogued as long as the Council ſhould pleaſe. Inſtances of the Emperor to reſettle the Council at *Trent*. Deliberations of the Aſſembly at *Bologna* againſt returning to *Trent*.
1548.	Proteſtations of Emperor's Ambaſſadors againſt the Aſſembly of *Bologna* in *January*. Anſwer of Prelates in the Aſſembly at *Bologna*. Decree of the Pope, commanding the Prelates of the Aſſemblies of *Bologna* and *Trent* to ſend their Deputies to *Rome*. Letters of both.
1549.	*Interim* publiſhed in *Germany*; Its Execution appointed by the Emperor's Edict to *May* 15. Prelates of both Aſſemblies called to *Rome* by the Pope. Aſſembly at *Bologna* ſent Home by the Legate.
	Under JULIUS *III.*
	Propoſitions for reviving the Council. Nuncio's ſent for that Purpoſe.
1550.	Bull of Convocation of the Council of *Novemb.* 24.
1551.	Second Opening of the Council at *Trent*, *May* 1. Seſſion XI. the ſame Day. National Council reſolved upon, and deferr'd in *France*. Seſſion XII. *Sept.* 1. *Amyot*'s Proteſtation in the King of *France*'s Name againſt the Aſſembly. Seſſion XIII. *Octob.* 11. Firſt Safe-conduct granted to Proteſtants. Seſſion XIV. *November* 25.
1552.	Arrival of *Saxon* and Duke of *Wirtemberg*'s Ambaſſadors at the Council, *Jan.* 7. Seſſion XV. *Jan.* 25. Safe-conduct granted to Proteſtants. Seſſion XVI. *April* 28. in which the Council was ſuſpended.
	Under PIUS *IV.*
1560.	Bull of Indiction of Council at *Trent*.
1561.	Legates ſent to *Trent*. Proceſſion at *Rome* for opening the Council, *Nov.* 23.

The Chronological Table.

Years of Chriſt.	*Chronology of the Council of* Trent.
1562.	Third Opening of the Council, *Jan.* 18. Seſſion XVII.
	New Safe-conduct granted to Proteſtants.
	Seſſion XVIII. *Febr.* 26. Safe-conduct granted to Proteſtants.
	Seſſion XIX. *May* 14.
	Arrival of *French* Ambaſſadors at *Trent*, *May* 18.
	Seſſion XX. *June* 4.
	Seſſion XXI. *July* 16.
	Seſſion XXII. *Sept.* 17.
1563.	Seſſion XXIII. *July* 15.
	Sept. 22. *French* Ambaſſadors Proteſtation againſt the Council, who retired ſoon after.
	Seſſion XXIV. *November* 11.
	Seſſion XXV. begun *Decemb.* 3. and concluded *Dec.* 4.
	Concluſion of the Council the ſame Day.
1564.	Approbation of the Council by the Pope, *Jan.* 26.
	Council receiv'd in *Spain*.
	Refuſal to receive it in *France*.

A CHRO-

A CHRONOLOGICAL TABLE OF Eccleſiaſtical Authors,

Who died from the Year 1550, to the Year 1600, who are mention'd in this Volume; and of their Works.

FRANCISCUS TITELMANNUS, a Franciſcan, Doctor of *Louvain*.
Flouriſhed at *Louvain* about the Year 1530. went to *Rome* in 1537, and there turned Reformed Capuchin. Died *Sept.* 12. 1553. aged 46 Years. *Page* 1.

WORKS.

Paraphraſe and Notes upon the Book of Job, *the* Pſalms, *the* Canticles, Eccleſiaſtes, *the Goſpels of* St. Matthew *and* St. John, *the Epiſtles of* St. Paul, *and the Canonical Epiſtles.*
Concerning the Authority of the Revelation.
Expoſition of the Ceremonies of the Maſs.
Treatiſe of the Myſteries of the Chriſtian Faith.
Meditations upon the Exerciſes of Monks.
Explication of the Office of the Trinity.
Scholia *upon* Arnaldus Bonevallis's *Diſcourſe concerning the Seven Words of our Lord.*

ADAM SASBOUTH, a Franciſcan.
Born at *Delft* 1516, went into the Franciſcan Order in 1544. Died *December* 1. 1553. *Page* 2.

WORKS.

Treatiſe upon the Four Books of Sentences.
Commentaries upon Iſaiah.
Diſcourſe of the Senſes of Scripture.
Commentary upon St. Paul's *Epiſtles, the firſt Epiſtle of* St. Peter, *and the Epiſtle of* St. Jude.
Homilies and Sermons.

JOHN HASSELS, Doctor of *Louvain*.
Died at the Council of *Trent, Jan.* 5. 1551. *Page* 2.

WORKS.

Diſcourſe concerning Nectarius's *putting down Confeſſion.*

CLAUDE GUILLAUD, Doctor of *Paris*.
Flouriſhed about the Year 1540. *Page* 2.

WORKS.

Commentaries upon the Goſpels of St. Matthew *and* St. John, St. Paul's *Epiſtles, and the Canonical Epiſtles.*
Homilies *upon* Lent.

JOHN FERUS, a Franciſcan.
Died at *Mentz Sept.* 8. 1554. *Page* 2.

WORKS.

Comentaries upon ſeveral Books of Scripture; See Catalogue, *Page* 2.
Sermons and Tracts.

AMBROSIUS CATHARINUS, a Dominican, Biſhop of *Conza*.
Profeſs'd the Civil Law, by the Name of *Politus Lancelottus.* Went into the Order of *St. Dominic* in 1515; aſſiſted at the Council of *Trent* in 1545. Made Biſhop of *Minori* in 1547, and Biſhop of *Conza* in 1551. Died at *Naples* in 1552. *Page* 3, &c.

WORKS.

Commentaries upon the Five firſt Chapters of Geneſis, St. Paul's *Epiſtles, and the Canonical ones.*
Remarks upon Cajetan.
Of the Preſcience and Providence of God.
Three Books of Predeſtination.
Two Books of the Excellent Predeſtination of Jeſus Chriſt.
Of the Glory of Good Angels, and the Fall of Evil ones.
Of the Fall of Man, and of Original Sin.
Three Books of the Immaculate Conception of the Bleſſed Virgin.

Of

A Chronological Table of Eccleſiaſtical Authors, &c.

Of the Conſummation of the Glory of Jeſus Chriſt, and of the Bleſſed Virgin.
Of Death, the Reſurrection, and a future Judgment.
Of Purgatory, Hell Fire, and the Glory of the Saints.
Of the State of Infants, who Die without being Baptized.
Of the Certainty of Glory; of Invocation, and Veneration of Saints.
Apology for the Truth of Faith, and Catholick Doctrine againſt Luther.
Of the Certainty of Juſtification.
Of the Immaculate Conception of the Bleſſed Virgin, to the Council of Trent.
Memorial concerning Predeſtination.
Of the Excellent Predeſtination of Jeſus Chriſt.
Of the Worſhip and Adoration of Images.
Concerning Sacrifices, the Words of Conſecration, Communion under both kinds; the Intention of the Miniſter, Right of Abſolution in Foro Pœnitentiali, *the Character impreſs'd by the Sacraments.*
Of the difference between John Baptiſt's *and Jeſus Chriſt's Baptiſm.*
Queſtions concerning Marriage.
Treatiſe of Canonical Scriptures.
Of puniſhing Hereticks.
Of the Reſidence of Biſhops.
Anſwer to a Book Entituled, The Errors of Catharinus.
Treatiſe of Jewiſh Infant Baptiſm.

ISIDORUS CLARIUS, a Benedictine Monk; Abbat of *Ceſena*, and Biſhop of *Foligno*; Born in 1495. Aſſiſted at the Council of *Trent* in 1545. Made a Biſhop at his Return. Died *May* 28. 1555. *Page* 18.

WORKS.

Edition of the Vulgar Verſion, Corrected; with Notes.
Sermons.

JOHN GROPPER, Archdeacon of *Cologne*. Born in 1501, made Provoſt of the Church of *Bonne* in 1547. Aſſiſted at the Council of *Trent*. Nominated Cardinal in 1555; which Dignity he refuſed. Died at *Rome* in 1558. *Page* 19.

WORKS.

Catholick Inſtitution or Inſtruction.
Treatiſe concerning the Euchariſt.

JOHANNES BUNDERIUS, a Dominican. Died at *Gaunt June* 8. 1557. *Page* 20.

WORKS.

Abridgment of Points of Divinity, controverted between Catholicks and Hereticks.
Compariſon between Four Doctors of the Latin *Church, and Thirty Articles diſputed by Hereticks.*
Buckler *of Orthodox Faith.*
Treatiſe of Baptiſm againſt Menno *the Anabaptiſt.*
Diſcovery of the Impertivencies of Luther.
Refutation of Lutheran Opinions.

ALFONSUS de CASTRO, a Franciſcan. Nominated to the Archbiſhoprick of *Compoſtella*, at *Bruſſels*; died, without taking Poſſeſſion of it, in 1558. *Page* 20.

WORKS.

Treatiſe againſt Hereſies, divided into Fourteen Books.
Three Books of the Juſt puniſhment of Hereticks.
Diſcourſe of the Force of Penal Laws.
Twenty five Homilies upon Pſalm 50. *Twenty four upon* Pſalm 31.
Commentary upon the Minor Prophets.

REGINALD POLE, Cardinal.
Born in *March* 1500; made Cardinal in 1536; Preſided in the Council of *Trent* in 1545. Died *Nov.* 18. 1558. *Page* 22.

WORKS.

Treatiſe concerning the Pope, Vicar of Jeſus Chriſt upon Earth.
Diſcourſe of Councils.
Concerning the Baptiſm of Conſtantine, *by* P. Sylveſter Reformatio Legum.
Treatiſe of Eccleſiaſtical Union.

STEPHEN GARDINER, Biſhop of *Winchester*: Died *Nov.* 12. 1555. *Page* 25.

WORKS.

Of True and Falſe Obedience.
Refutation of the Chicaneries, of the impious Capharnites (or Sacramentarians) under the Name of Marcus Antonius Conſtantius.
Another Diſcourſe againſt the ſame, under the Name of John Withe, *Entituled,* Teſtimonies of Two hundred Authors for the Truth of the Body and Blood of Jeſus Chriſt in the Euchariſt.
Explication of ſome Paſſages of the Fathers, miſapplied by Bucer, *concerning the Celibacy of the Clergy.*
Complaint againſt the impudent Pſeudology of Bucer.
Treatiſe againſt the Articles of Hooper.

PETER LISET, Firſt Preſident of the Parliament of *Paris*, and afterwards Abbat of *St. Victor*; left his Poſt of Firſt Preſident, and was made Abbat of *St. Victor* in 1550. Died *June* 7. 1554. Aged 72 Years. *Page* 25.

WORKS.

Diſcourſes concerning Tradition, Authority of the Church, and Authority of the Pope.
Exhortation to Judges, to do their Duty to extirpate Hereſy.
Tracts of the Neceſſity and Obligation of Eccleſiaſtical Laws; againſt Tranſlations of the SS. into vulgar Tongues: Of Auricular Confeſſion: Of a Monaſtick State: Of the Blindneſs and Deceptions of the Age.

MATTHIAS BREDENBACHIUS, Principal of a College in the Dutchy of *Cleves*. Died in *June* 1559. aged 70 Years. *Page* 26.

WORKS.

Of Ways and Means to compoſe the Differences of the Church.
Two Defences of that Book.
Anti-Hypecaſpiſtes.
Two Letters concerning Religion.
Commentaries upon the firſt LXIX Pſalms, *and the Goſpel of* St. Matthew.

A Chronological Table of Eccleſiaſtical Authors,

TILMANNUS BREDENBACHIUS, (*Son of the former*) Doctor and Canon of *Cologne*. Died *May* 14. 1587. *Page* 27.

WORKS.

Aſcetical Conferences.
Inſinuations of Divine Piety.
Collection of Prayers.
Of Puniſhments due to Sacrilegious Perſons.
Letter concerning the Faith.
Eyſengrenius's *Apology concerning the Certainty of Faith.*
Hiſtory of Livonia.

RUARDUS TAPPERUS, Chancellor of the Univerſity of *Louvain*; Died *March* 2. 1559. Aged 71 Years. *Page* 27.

WORKS.

Defence of Twenty Articles of the Faculty of Divinity of Louvain *againſt the Lutherans.*
Ten Theological Diſcourſes.
Memorial concerning the Cauſes of the Hereſies of Germany.
Quodlibetical Queſtion concerning the Effects of Cuſtom.

TACITUS NICOLAUS ZEGERUS, a Franciſcan. Died at *Louvain Aug.* 26. 1559. *Page* 29.

WORKS.

Rectifications or Corrections upon the N. Teſtament. (a)
Notes upon the New Teſtament.
Concordance of the N. Teſtament.
Tranſlation of Herentals's Speculum vitæ Humanæ; *and of* Florentius *of* Haerlem's Way of Life.

ALOISIUS or *LUDOVICUS LIPPOMANNUS*, Biſhop of *Bergamo*.

Employ'd in ſeveral Negotiations. Died Aug. 14. 1559. *Page*. 29.

WORKS.

Catena's *of* Greek *and* Latin *Fathers upon* Geneſis, Exodus, *and the firſt Ten* Pſalms, *with Extracts upon the reſt.*
Collection of Lives of Saints, in Eight Volumes.
Confirmation of all Catholick Dogmes, with an overthrow of all the Foundations of Modern Hereticks.
Familiar Explication of the Creed.

JOACHIMUS PERIONIUS, a Benedictine Monk of *Cormery*: Died in 1559. *Page* 30.

WORKS.

Theological Topicks.
Several Latin *Verſions of the Writings of the* Greek *Fathers.*
Of the beſt way of Tranſlating ancient Authors.

ROBERTUS CENALIS, Biſhop of *Auranches*.

Commenced Doctor at *Paris* in 1513. Nominated to the Biſhoprick of *Venice* in 1530; then to that of *Riez*; and laſtly to that of *Auranches* in 1532. Died *April* 27. 1560. *Page* 30.

WORKS.

Hiſtory of France, *in Two Tomes.*
Antidote againſt the Interim.
Treatiſe of the Two Swords.
Catholick Axiom, to prove that we ought to have no Conferences with Hereticks.
Catholick Axiom, in defence of Celebacy.
Axiom concerning Divorce.
Plucking off the Sycophantick Maſk of the Impiety of Calvin.
Method to repreſs the fierceneſs of Hereticks.
Of the Meaſures of liquid Bodies, with a juſt Reduction of Weights and Meaſures.

DOMINICO SOTO, a Dominican,

Born in 1494: Taught at *Salamanca*, and elſewhere: Aſſiſted at the Council of *Trent* in 1548. Choſen to be Confeſſor to *Charles* V. Died at *Salamanca Dec.* 6. 1560. *Page* 31.

WORKS.

Commentary upon the Epiſtle to the Romans.
Commentary upon the Fourth Book of Sentences.
Diſcourſe of Juſtice and Right.
Of Nature and Grace, in Three Books.
Refutation of Anſwers to Catharinus.

MATTHEW ORY a Dominican.

Flouriſhed about the Year 1540. *Page* 32.

WORKS.

Diſcourſe againſt Hereticks.

MELCHIOR CANUS, a Dominican, Biſhop of the *Canaries*.

Taught Divinity with Reputation at *Salamanca*, after the Year 1546. Aſſiſted at the Council of *Trent*: Made Biſhop in 1552; left his Biſhoprick, and died ſome time after the Year 1560. *Page* 33. &c.

WORKS.

Theologick Places.
Of Sacraments in general.
Six Lectures of Penance.

JOHANNES BAPTISTA FOLENGIUS, Prior of *S. Juſtina's* Monaſtery in *Padua*; Died *Octob.* 4. Aged 60 Years. *Page* 39.

WORKS.

Commentaries upon the Pſalms, *and the Two Epiſtles of* St. Peter.

JOHANNES ARBOREUS, Doctor of the Sorbonne. Flouriſhed about the Year 1550. *Page* 39.

WORKS.

Theoſophia.
Commentaries upon Eccleſiaſtes, Canticles, Proverbs, *the Four Goſpels, and the Epiſtles of* St. Paul.
Exhortation to Penance.
Method of Confeſſion, and ſome other Aſcetical Tracts.

(a) In the Text it is *Refutations*; but this laſt ſeems righteſt.

BARTHOLOMÆUS CAMERARIUS, President of the Royal Chamber at *Naples*. Flouriſhed till about the Year 1560. Died at *Naples* 1564. *Page* 40.

WORKS.

Of Grace and Free will.
Three Dialogues of Faſting, Prayer, and Alms-deeds.
Two Dialogues of the Fire of Purgatory.

BARTHOLOMÆUS LATOMUS, Royal Profeſſor at *Paris*. Born in the Year 1485. Taught at *Triers* about the Year 1520. Called to *Paris* in 1534. Returned into *Germany* in 1540. Concerned himſelf with Polemicks. Died in 1566. *Page* 41.

WORKS.

Anſwer to Bucer *about Communion under one kind, Invocation of Saints, Celebacy of the Clergy, and the Authority of the Church.*
Second Anſwer to Bucer.
Of Learned Simplicity, of the Uſe of the Cup, and of the Holy Sacrifice of the Maſs.
Another Tract of the Euchariſt, and the Sacrifice.
Anſwer to Dathenus, *a Franciſcan Apoſtate.*
Letters concerning Schiſm.

GEORGE CASSANDER, Died *Feb.* 3. 1566. Aged 52 Years 5 Months and 10 Days. *Page* 41.

WORKS.

Liturgica, with Obſervations.
Collection of Hymns and Collects, with Obſervations.
Two Treatiſes of Infant Baptiſm.
Of the State of Infants that die unbaptized.
Of the Duty of a Pious Man, who truly loves Peace in differences of Religion.
Dialogue in Defence of that Book.
Conſultation upon controverted Points in Religion.
Of the reſtoring Communion under both kinds.
Catalogue of the Illuſtrious Men of the Old Teſtament.
Letters.
Two Conferences with Anabaptiſts.
Edition of the Works of Vigilius *Biſhop of* Trent, Horius *of* Autumn, St. Proſper *and* St. Hilary's *Letters to* S. Auguſtine *and* S. Auguſtine's *Sentences concerning Predeſtination.*
Tracts upon profane Subjects; of which, ſee Catalogue, Page 59.

JOHANNES HESSELIUS, Doctor and Profeſſor of Divinity at *Louvain*; ſent in 1563. to the Council of *Trent*. Died *Nov.* 7. 1566. Aged 44 Years. *Page* 60.

WORKS.

Catechiſm.
Proofs of the Corporal Preſence of the Body and Blood of Jeſus Chriſt in the Euchariſt.
Of Invocation of Saints.
Refutation of the new Faith.
Diſcourſe of the perpetual Firmneſs of the Chair of Saint Peter.
Of the Sacrifice of the Euchariſt.
Of the Duty of a Pious Man, in differences of Religion, againſt Caſſander.
Of Communion under both kinds againſt the ſame.
Defence of Celebration of the Office in an unknown Tongue.
Cenſure of ſome Hiſtories of Saints.
Commentaries upon S. Matthew's *Goſpel, Firſt Epiſtle to* Timothy, *Firſt General Epiſtle of* S. Peter, *and the General Epiſtles of* S. John.

BARTHOLOMÆUS de LAS CASAS, Biſhop of *Chiapa*.
Born 1474. Went into Orders after his firſt Voyage into *America*, whither he went a Second and a Third time. Went into the Order of S. Dominic. Nominated Biſhop of *Chiapa* in 1543. Repaſs'd into *Spain* in 1551. Died there at *Madrid* in 1566. *Page* 62.

WORKS.

Several Memorials in Defence of the Indians.
Diſcourſe, whether Princes may alienate their Subjects and Domaine.

THOMAS CAMPEGIUS, Biſhop of *Feltri*.
Made Biſhop of *Feltri* about the Year 1540. Aſſiſted at the Council of *Trent* in 1545. Died at *Rome* in 1564. Aged 64 Years. *Page* 71.

WORKS.

Diſcourſes concerning the Authority of Holy Councils: Of the Power of the Pope: Of the Duty of Chriſtian Princes; that Prieſts may lawfully poſſeſs Temporal Eſtates: Of the Reſidence of Paſtors: Of Plurality of Benefices: Of Simony: Of the Inſtitution, and in Defence of Annates: Of Reſervations, Penſions and Unions of Benefices: Of Reſerved Caſes: Of Exemptions, Excommunications, Interdicts, Obſervation of Feſtivals: Of Conſecration of Biſhops by Schiſmaticks: And of the Indiſſolubility of Heretical Marriages.

CHARLES du MOULIN, Lawyer.
Born in the Year 1500; began to Teach the Law at 17 Years of age: Receiv'd Advocate in the Parliament of *Paris* in 1522: Labours quietly till 1552, when he was obliged to leave the Kingdom. Returned to *Paris* in 1557: Obliged to quit it in 1562. Returned in 1564: Suffer'd new Perſecutions. Died *Decemb.* 27. 1566. *Page* 79.

WORKS, which any way relate to Eccleſiaſtical Matters.

Of Uſury. Council 43, XLIII. *Whether it is lawful to pretend to be a Heretick, in order to diſcover them? Council about the eſtabliſhment of the new Order of the Jeſuites: Of Monarchy: Of the Dignity of Divinity, and the Laws: Of the difference between Civil Magiſtrates, and the Miniſters of the Church: Concerning Elections of Biſhops: Concerning the Reception of the Council of* Trent *in* France: *Notes upon* Gratian's *Decree, and the Decretals: Commentaries upon the Edict of the leſſer Dates; and upon the Rules of the* Roman *Chancery, receiv'd and allow'd in* France: *Harmony of the Four Evangeliſts: Complaint againſt the Calviniſts.*

ONUFRIUS PANVINIUS, a Hermit of *St. Auguſtine*.
Began to Write in 1550. Died at *Palermo* in 1568, Aged 39 Years. *Page* 93.

WORKS.

A Chronological Table of Eccleſiaſtical Authors,

WORKS.

Treatiſe of St. Peter's *Supremacy.*
Of antient Funeral Rites among the Chriſtians, and of their Cemeteries, with an Explication of ſeveral Eccleſiaſtical Terms: Of the Names of Eccleſiaſtical Offices, and Officers: Of Churches and their Parts: Of Sacred Veſſels and Ornaments: Of Prieſtly Habits: And of the Stations in the Churches in the City of Rome.
Eccleſiaſtical and Profane Commentary, from Julius Cæſar *to* Maximilian II.
Treatiſe of the Seven principal Churches in Rome.
Of the Biſhopricks, Titles, and Deaconries of Cardinals.
Of Baptizing at Eaſter, *and the Original of* Agnus Dei's.
Of the Sibyls.

JACOBUS NACLANTUS, Biſhop of *Chiozza.*

Made Biſhop in 1544. Aſſiſted at the Council of *Trent.* Died *May* 6. 1569. *Page* 96.

WORKS.

Commentary upon St. Paul's *Epiſtle to the* Romans *and* Epheſians.
Marrow of the Holy Scriptures.
Eighteen Theological Tracts.
Fourteen Theorems in School Divinity, and ſeveral other Philoſophical Tracts.

SIXTUS SENENSIS, a Dominican,

Quitted Judaiſm. Embraced Chriſtianity. Went into the Order of St. *Dominic* under the Generalſhip of *Michael Ghiſleri*, who was afterwards Pope by the Name of Pope *Pius* V. Died in 1569. Aged 49 Years. *Page* 97.

WORKS.

Bibliotheca Sancta.
Other Works mentioned by himſelf: See Catalogue, *Page* 97, 98.

JOHN du *TILLET*, Clerk to the Parliament of *Paris.*

Died in *December* 1570. *Page* 99.

WORKS.

See the Catalogue, *ibid.*

JOHN du *TILLET*, (*Brother to the former*) Biſhop of *Meaux.*

Made Biſhop of St. *Brieux* in 1553. Removed to the Biſhoprick of *Meaux* in 1567. Died in *December* 1570. *Page* 99.

WORKS.

See the Catalogue, *ibid.*

JOHN MERCER, Profeſſor of *Hebrew* in the Royal College of *France.*

Promoted to that Chair in 1547. Died in 1570. *Page* 99.

WORKS.

Commentaries and other Works upon the SS: Of which, ſee Catalogue, *Page* 100.

CLAUDIUS ESPENCÆUS, Doctor of Divinity of the Faculty of *Paris.*

Born in 1511. Received his Doctors Cap at 31 Years of Age. Died *October* 5. 1571. *Page* 100.

WORKS.

Commentaries upon St. Paul's *Epiſtle to* Timothy *and* Titus, *with Digreſſions.*
Of Clandeſtine Marriages: Of Continence: Of the Adoration of the Euchariſt, in Five Books: Of publick and private Maſſes: *Of the Duty of Paſtors: Of Waſhing the Feet.*
Letter to William Ruſſee, *concerning the Education of Princes.*
Diſcourſe concerning the Lily's of France.
Againſt thoſe that aſſert, That the Heavens are animated.
Of the triple Spiritual Languor.
Of the Method of Reading Pagan *Books with Advantage.*
Letters in Elegiac Verſe.
Of the Original, Antiquity, Authors and Uſe of Collects.
Other Tracts in French. Of which, ſee Catalogue, *Page* 103, 106.

HIERONYMUS MAGIUS, Judge of [illegible] *magnſta.*

Taken in that City by the *Turks* in 1571. Died in Captivity *May* 27. 1572. *Page* 106.

WORKS.

Tracts of the Conflagration of the World, the Equuteus, *and of Bells.*

MICHAEL de *MEDINA*, a Franciſcan.

Died between the Years 1570, and 1580. *Page* 108.

WORKS.

Chriſtian Exhortation, or of Right Faith towards God.
Tracts: Of Purgatory: Of ſaving Repentance: Of Chriſtian Humility.
Of Reſtitution: Of Indulgences.
Expoſition of the Fourth Article of the Creed.
Apology for John Ferus *againſt* Dominico Soto.

JOHN GENESIUS de *SEPULVEDA*, Divine and Lawyer.

Born in 1491. Died in 1571. *Page* 110.

WORKS.

Treatiſe concerning the King of Spain's *Right over the Perſons and Eſtates of the* Americans.
Three Books of Free-will againſt Luther.
Anti-Apology for Albertus Pius *againſt* Eraſmus.
Theophilus; *or, the way of giving Evidence in hidden Crimes.*
Three Books of Solemnities of Marriages, and of Diſpenſations.
Of the Truth of the Body and Blood of Jeſus Chriſt in the Sacrifice of the Maſs.
Commentary upon the Canticles, out of S. Ambroſe.

CORNELIUS MUSSUS, Biſhop of Bitonto.

Went to the Council of *Trent* in 1545. Sent Nuncio into *Germany* in 1560. Died *January* 9. 1574. Aged 64 Years. *Page* 110.

WORKS.

Commentary upon St. Paul's *Epiſtle to the* Romans.

Commen

Commentary upon the Magnificat.
Five Books of Divine Hiſtory.
Sermons upon the Decalogue, and the Apoſtles Creed.

FRANCISCUS BALDUINUS, a Lawyer.
Born *Jan.* 1. 1520. Died *Nov.* 11. 1572. *Page* 110.

WORKS.

Preface and Notes upon Optatus.
Hiſtory of the Conference of Carthage.
Preface and Notes upon the Hiſtory of the Vandals.
Three Defences againſt Calvin and Beza.
Information concerning the Reformation of the Church.
Apology for that Information.

ANTONY de MOUCHY, vulgarly *DEMOCHARES*, Doctor of Divinity of the Faculty of *Paris*.
Flouriſhed in the Univerſity of *Paris* after 1530. Died in 1574. *Page* 111.

WORKS.

Diſcourſe of the Sacrifice of the Maſs *againſt the Blaſphemies of the Enemies of the Liturgy.*

BARTHOLOMEW CARRANZA, Archbiſhop of *Toledo*.
Born in 1504. Went young into the *Dominican* Order, where he Taught. Went to the Council of *Trent* in 1546. Went into *England* with *Philip* of *Auſtria*. Made Archbiſhop of *Toledo* in 1557. Aſſiſted *Charles* V. at his Death in 1558. Seized by the Inquiſition in 1559. Carried to *Rome* in 1567. Condemned to make an Abjuration in 1576. Died *May* 2. the ſame Year. *Page* 112.

WORKS.

Sum of the Councils: *Catechiſm in* Spaniſh: *That the Reſidence of Biſhops is of Divine Right.*

CORNELIUS JANSENIUS, Biſhop of *Gaunt*.
Born in 1510. Flouriſhed at *Louvain*. Nominated to the Biſhoprick of *Gaunt* in 1568. Died *April* 9. 1576. *Page* 113.

WORKS.

Paraphraſe upon the Pſalms, *with very large Notes.*
Commentaries upon ſome Paſſages in the Old Teſtament.
Concordia Evangelica.

JOHANNES GARETIUS, Canon-Regular.
Died in 1571. *ibid.*

WORKS.

Collections of Paſſages of the Fathers upon the Real Preſence of Jeſus Chriſt in the Euchariſt, the Sacrifice of the Maſs, *Prayers for the Dead, and Invocation of Saints.*

LAURENTIUS SURIUS, a Carthuſian.
Born in 1522. Took the *Carthuſian* Habit at 20 Years of Age. Died *May* 25. 1578. *Page* 114.

WORKS.

Edition of Councils: *Acts of Saints*: *Collections of Homilies of the Fathers*: *Hiſtorical Memoirs*: German *Authors tranſlated into* Latin: See Catalogue, *P.* 114.

STANISLAUS HOSIUS, Cardinal.
Born in 1503. Made Cardinal in 1561. Legate in the Council of *Trent*. Called to *Rome*, and made Great Penitentiary by *Gregory* XIII. Died *Auguſt* 5. 1579. *Page* 114.

WORKS.

Anſwer to Brentius: *Treatiſe of the Word of God*: *Dialogue of Communion under both kinds*: *Of Prieſts Marriages*: *Of Celebration of* Maſs *in the vulgar Tongue*: *Confeſſion of the Catholick Faith*: *Letter of the Authority of the Pope*: *Apology for the Court of* Rome *againſt the Politicians*: *Of Eccleſiaſtical, Civil, and Epiſcopal Juriſdiction*: *Compariſon of the antient Church with ours*: *Letters.*

CLAUDE GOUSTE, Provoſt of *Sens*.
Wrote in the Reign of King *Charles* IX. *Page* 115.

WORKS.

Of the Power of the Civil Magiſtrate in the Church.

JOHN STEVEN DURANTUS, Firſt Preſident of the Parliament of *Thouloufe*.
Died *Feb.* 10. 1589. Aged 55 Years. *Page* 115.

WORKS.

Treatiſe of the Sacred Rights of the Church.

WILLIAM EISENGREIN, Canon of *Spires*.
Flouriſhed about the Year 1560. *Page* 117.

WORKS.

Catalogus Teſtium Veritatis: *Chronicle of* Spires.

MARTIN EISENGREIN, Vice-Chancellor of the Univerſity of *Ingoldſtadt*.
Died in 1588. *Page* 117.

WORKS.

Sermons.

GEORGIUS EDERUS, a Lawyer.
Flouriſhed about the Year 1580. *Page* 117.

WORKS.

See Catalogue, *Page* 117.

NICHOLAS DURAND de VILLEGAIGNON, Knight of *Malta*.
Flouriſhed after the Year 1560. *Page* 117.

WORKS.

Polemical Tracts.

HIERONYMUS OSORIUS, Archdeacon of *Evora*.
Born in 1506. Died *Auguſt* 20. 1580. *Page* 117.

WORKS.

See Catalogue, *Page* 118.

HIERONYMUS OSORIUS, (*Nephew of the former*) Canon of *Evora*. *Page* 118.

WORKS.

See Catalogue, *Page* 118.

SIMON VIGOR, Archbiſhop of *Narbonne*.
Went to *Paris* to ſtudy in 1520. Received into *Navarre-College* in 1540. Commenced Doctor of Divinity in 1545. Made Archbiſhop of *Narbonne* by Pope *Gregory* XIII. in 1570. Died *November* 1575. *Page* 118.

A Chronological Table of Eccleſiaſtical Authors,

WORKS.

Sermons.

PETER EMOTTE, Dean of *Laon.*
Entred into *Navarre*-College in 1566. Commenced Doctor of Divinity in 1572. Died Aug. 1. 1580. *Page* 119.

WORKS.

Catholick Exhortations and Sermons.
Confeſſion of the Catholick Faith.

PETRUS CIACONIUS,
Born in 1525. Died in 1581. *Page* 119.

WORKS.

Reviſion of the Editions of the Works of the Fathers.
Notes upon Tertullian, Arnobius, Minutius Felix, *and* Caſſian.
Tracts of Prophane Antiquities.

JACOBUS BILLIUS,
Abbat of *S. Michael* in *Lerm.* Died *Nov.* 22. 1581. *Page* 119.

WORKS.

Edition and Tranſlation of S. Gregory Nazianzen's *Works, of* Iſidore Peluſiota's *Letters, of ſome of* S. Chryſoſtom's *Pieces,* S. Baſil's *and* S. John Damaſcene's.
Obſervations upon the Greek *Fathers.*
Devotional Tracts in French.

JOHANNES BILLIUS, a Carthuſian, (*Brother to the former*) Flouriſhed about the ſame time. *ibid.*

WORKS.

Devotional Books, and French *Tranſlations.*

NICHOLAS SANDERS,
Went out Batchelor of Arts at *Oxford* in 1550; Made Profeſſor of the Canon-Law about the Year 1556. Retired to *Rome,* where he took Prieſts Orders, and his Doctors Degree, about the Year 1560. Died in 1580. *Page* 120.

WORKS.

Hiſtory of the Schiſm of England.
Of the viſible Monarchy of the Church; Several other Polemical Tracts. See Catalogue. Page 120.

JOHN MALDONAT, Jeſuit:
Born in 1534. Entred into the Society in 1562. Went into *France* in 1563. Died *Jan.* 5. 1583. *Page* 121.

WORKS.

Commentaries upon the Principal Books of the Old Teſtament.
Commentaries upon Jeremiah, Baruch, Ezekiel *and* Daniel.
Commentaries upon the Four Goſpels.
Explication of the CIXth Pſalm.
Treatiſes of Faith; Of the Sacraments; Letters: Relation of a Conference held at Sedan *with ſome Miniſters: Of Free-will: Of Grace: Of Original Sin: Of Predeſtination and Reprobation: Of Righteouſneſs: and Juſtification.*

GENTIANUS HERVETUS,
Canon of *Rheims.*
Born in 1499. Died in 1584. *Page* 125.

WORKS.

Tranſlations of ſeveral Greek *Fathers into* Latin. See Catal. *Page* 126.
Of the Reſtoration of Eccleſiaſtical Diſcipline: Of the Marriages of the Sons of Families: Two Letters of the Reſidence of Biſhops.
Several ſmall Polemical Tracts in French. See Catal. *Page* 126.
Some Tranſlations of Greek *and* Latin *Books into* French. *See* Catal. *Page* 127.

THEODORUS PELTANUS, a Jeſuit, Commenced Doctor of Divinity at *Ingolſtadt* in 1562; Profeſs'd Divinity there. Retired to *Augsbourg* in 1574. Died *May* 2. 1584. *Page* 127.

WORKS.

Tranſlations of Works of Greek *Fathers into* Latin. See Catal. *Page* 127.
Theological and Polemical Treatiſes. See Catal. *Page* 127.

FRANCISCUS TURRIANUS, or *De La* TORRE, a Jeſuit.
Born about the Year 1505: Laboured in the Libraries of *Italy*: Went into the Society of the Jeſuits in 1566. Spent the reſt of his Days in *Germany.* Died there *Nov.* 21. 1584. *Page* 127.

WORKS.

See the Catalogue, Page 127, 128.

JOHANNES MOLANUS,
Doctor of *Louvain.*
Born in 1533. Commenced Doctor in 1570. Died *September* 18. in 1585. *Page* 129.

WORKS.

Uſuardus's *Martyrology, with Notes: Treatiſe of Martyrologies: Catalogue and Chronicle of Saints in* Flanders: *Eccleſiaſtical Calendar: Feſtivals of Flemiſh Saints: Journal of Saints, Phyſitians: Holy Warfare of the Dukes and Princes of* Brabant: *Anſwer concerning Images, and Prayers for the Dead; And, Whether it is lawful to give the Euchariſt to Criminals Condemned to Die: Three Books of the Canons of* Cologne: *Five Books of Faith, to be kept with Hereticks, Rebels, and Tyrants: Of Teſtaments, and Pious Legacies: Of* Agnus Dei's, *and Tithes: Abridgment of Practical Theology:* Bibliotheca Theologica.

CHRISTIANUS ADRICHOMIUS,
Born in 1533. Ordained Prieſt in 1561. Died *June* 20. 1585. *Page* 129.

WORKS.

Life of Jeſus Chriſt, taken out of the Four Goſpels.
Diſcourſe of Chriſtian Bleſſedneſs.
Theatre of the Holy Land, and of the Hiſtory of the Bible.

ALPHON-

ALPHONSUS SALMERON, Jesuit,
Died *Feb.* 13. 1585. Aged 69 Years Five Months and Five Days. *Page* 129.

WORKS.

Prolegomena, *and Commentaries upon the Holy Scriptures.*
Sermons: Discourse before the Council of Trent.

CAROLUS SIGONIUS.
Died in 1585. Aged 60 Years. *Page* 130.

WORKS, *relating to Ecclesiastical Matters.*

Of the Common-Wealth of the Jews.
History of the Bishops of Bononia.

ANTONIUS AUGUSTINUS,
Archbishop of *Tarragona.*
Born in 1516; made Auditor of the Rota by P. *Paul* III. Sent Legate into *England* by *Julius* III. in 1554. Nominated to the Bishoprick of *Alifa* by *Paul* IV. and afterwards to that of *Lerida* by King *Philip* II. Assisted at the Council of *Trent* in 1562. Made Archbishop of *Tarragona* in 1574. Died in 1586. *Page* 130.

Ecclesiastical WORKS.

Corrections upon Gratian. *Abridgment of the Canon-Law. Ancient Collections of the Decretals, with Notes. Penitential Canons, with Notes.*

MARTIN AZPILCUETA, called *NAVARRUS*, Professor of Law,
Died at *Rome* in 1586. Aged 95 Years. *Page* 131.

WORKS.

Several Tracts of Canon Law and Morality. See Catal. *Page* 131.

LEON de CASTRO, Canon of *Valladolid*,
Died very old in 1586. *Page* 131.

WORKS.

Commentary upon Isaiah. *Apology for the Vulgate.*

JACOBUS PAMELIUS, Nominated to the Bishoprick of *St. Omers.*
Born *May* 13. 1536. Died *Sept.* 19. 1587. *Page* 132.

WORKS.

Editions of Tertullian's *and* S. Cyprian's *Works, with Notes.*
Edition of Micrologus, *and of* Cassiodore's *Divine Institutions.*
Commentary upon the Books of Judith, *and the Epistle to* Philemon.
Two Books of the Latin *Liturgy.*
Catalogue of ancient Commentators upon the SS.
Discourse to the States of Flanders, *against Plurality of Religions in a Common-wealth.*

CUNERUS PETRI, Bishop of *Leeuwarden.*
Born in 1531. Studied at *Louvain.* Commenced Doctor in 1560. Made Bishop of *Leeuwarden* in 1570. Died *Feb.* 15. 1580. *Page* 132.

WORKS.

Theological and Polemical Tracts. See Catalogue, *Page* 132.

GULIELMUS LINDANUS, Bishop of *Ruremond*, and afterwards of *Gaunt.*
Born in 1525. Commenced Licentiate in Divinity, in 1552. Went out Doctor in 1556. Made Bishop of *Ruremonde* in 1562. Removed to the Bishoprick of *Gaunt* in 1588. Died *Nov.* 4. that Year. *Page* 132.

WORKS.

Panoplia Evangelica.
Other Polemical Tracts. See Catalogue, *Page* 133.

MICHAEL BAIUS, Doctor of Divinity of the Faculty of *Louvain.*
Born near *Aeth* in *Flanders* in 1513. Profess'd Philosophy in *Louvain*, from 1544, to 1550. Licentiate in Divinity in 1545. Doctor in 1550. Profess'd the SS. at *Louvain.* Entred into Disputes about Grace, about the Year 1560. Died *Sept.* 16. 1589. *Page* 134.

WORKS.

Notes upon the Censured Propositions, with a Letter to the Pope, and one to Cardinal Sirlet.
Tracts of Original Sin; Merit of Works; Original Righteousness; Virtues of Unbelievers; Liberty and Charity.
Of the Sacrifice, with Letters in his own Defence.
Of Indulgences, and Prayers for the Dead. Of Sacraments in general. Of Baptism.
Consultation concerning some Questions about the Sacraments.
Of the Cloistering of Nuns.
Controversial Tracts against Marnix de Ste Aldegonde.
Treatise concerning the Church. Two Discourses of the Power of the Pope.

PETRUS GALESINIUS, Apostolick Prothonotary.
Flourished under the Popedoms of *Gregory* XIII. and *Sixtus* V. Died about 1590. *Page* 147.

WORKS.

Roman *Martyrology. Lives of Saints of* Milan. *Notes upon the Text of the* LXXII. *Interp. Commentary upon the Pentateuch.*

ANDREAS de VEGA, a Franciscan.
Assisted at the Council of *Trent* in 1546. Died after the Year 1560. *Page* 147.

WORKS.

Defence of the Decrees of the Council of Trent, *about Justification, in* 15 *Books.*
Fifteen Questions concerning Grace, Justification, and the Merit of Good Works.

JACOBUS PAIVA ANDRADIUS,
a *Portuguese* Divine.
Assisted at the Council of *Trent*, where he made a *Latin* Sermon in 1562. Died in 1576. *Page* 148.

WORKS.

Orthodox Explications. Defence of the Council of Trent. *Discourse before the Council of* Trent. *Three Volumes of Sermons.*

FLA-

A Chronological Table of Eccleſiaſtical Authors.

FLAMINIUS NOBILIUS.
Divine and Cricick.
Died in 1590. Aged 58 Years. *Page* 149.

WORKS.

Reſtitution of the Text of the old Vulgar Latin.
Of Man's Happineſs.
Of true and falſe Pleaſure.
Of Honour. Of Predeſtination.

CHRISTOPHER de CHEFFONTAINES,
a Franciſcan, afterwards Archbiſhop of *Ceſarea.* Made General of his Order in 1571. Conſecrated Archbiſhop about the Year 1586. Died about the Year 1590. *Page* 149.

WORKS.

Treatiſe of Free-Will.
Defence of the Faith of our Fore-Fathers.
Of the neceſſary Correction of School Divinity.

CLAUDIUS de SAINCTES,
Doctor of *Paris,* Biſhop of *Evreux:*
Was Profeſs'd in the Houſe of the Canons-Regular of *S. Cheron* in 1540. Commenced Doctor of Divinity of the Faculty of *Paris* in 1555. Made Biſhop of *Evreux* in 1575. Died in Baniſhment after the Year 1591: Aged 66 Years. *Page* 150.

WORKS.

Treatiſe of the Euchariſt. Examination of Calvin's *and* Beza's *Doctrine concerning the Euchariſt. Anſwer to* Beza's *Apology. Commentary upon the Edicts of Ancient Princes concerning Toleration.*
Works in French. See Catalogue, *Page* 151.

ALOISIUS de LEON,
A Hermit of *St. Auguſtin,* Doctor of *Salamanca.* Died *Aug.* 23. 1591. Aged 64 Years. *Page* 151.

WORKS.

Treatiſe of the Time when the Typical and Real Lamb were Sacrificed.
Explication of the Canticles.
Three Books of the Names of Jeſus Chriſt.

LATINUS LATINIUS,
Died in the Year 1593. Aged 80 Years, *Page* 152.

WORKS.

Bibliotheca Sacra & Profana; *or Obſervations and various Lections upon Authors.*

JOHANNES LEUNCLAVIUS,
i. e. [Lions Claw.]
Died in 1593. Aged 60 Years, or thereabouts. *Page* 152.

Eccleſiaſtical WORKS.

Verſion of S. Gregory Nyſſen de Opificio Hominis, *into* Latin.
Verſion of S. Gregory Nazianzen's *Works, and of his Commentators into* Latin.

JOHANNES LENSÆUS,
Doctor of Divinity of *Louvain.* Died *July* 2. 1593. *ibid.*

WORKS.

See Catalogue. ibid.

WILLIAM ALAN,
Archbiſhop of *Mechlin,* and Cardinal.
Made Cardinal in 1587. Made Archbiſhop of *Mechlin* in 1589. Died at *Rome Octob.* 16. 1594. Aged 63 Years. *ibid.*

WORKS.

Treatiſe of the Sacraments of the Church in Latin. *Other Tracts in* Engliſh. See Cat. *ibid.*

PETRUS PITHOEUS, a Lawyer.
Died *Novemb.* 1. 1596. *Page* 153.

WORKS.

Treatiſe of the Latin *Interpreters of the Bible.*
Notes upon the Inſtitution of the Supper.
Hiſtory of the Controverſy concerning the Proceſſion of the Holy Ghoſt.
Tract, entituled Comes Theologus.
Liberties of the Gallican Church.
Ancient Code of the Roman *Church.*
Several ancient Authors publiſhed by him. See Catal. Page 153.

FRANCISCUS TOLETUS, Cardinal.
Born at *Corduba* in 1532. Went into the Society of Jeſus in 1558. Made Cardinal in 1593. Died *Dec.* 14. 1596. *Page* 153.

Eccleſiaſtical WORKS.

Commentaries upon the Goſpel of S. John, *Twelve Chapters of* S. Luke, *the Epiſtle to the* Romans, *and the* 37*th* Pſalm.
Sum of Caſes of Conſcience, or *Inſtructions of Prieſts.*

EMANUEL SA, a Jeſuit.
Went into the Society of Jeſus in 1545. Aged 15 Years. Died *Dec.* 30. 1596. *Page* 154.

WORKS.

Notes upon the Bible. Aphoriſms of Confeſſors.

SUFFRIDUS PETRI,
Died in 1597. Aged 70 Years. *Page* 154.

WORKS.

Collection of Treatiſes concerning Eccleſiaſtical Writers.
Edition of Martinus Polonus, *and the Chronicle of the Biſhops of* Utrecht.
Notes upon Euſebius. *Tranſlation of the Three laſt Books of* Sozomen's *Hiſtory, and of the Apology of* Athenagoras.

PETRUS CANISIUS, a Jeſuit.
Entred into the Society of Jeſus in 1543. Died *Dec.* 21. 1597. Aged 77 Years. *ibid.*

WORKS.

See Catalogue. ibid.

GILBERT GENEBRARD,
Archbiſhop of *Aix.*
Was Profeſs'd in the Abbey of *Mauſſac* in *Auvergne.* Went to *Paris,* and there was made Doctor of Divinity in 1563. Nominated Regius Profeſſor

of

of the *Hebrew* Language. Made Archbiſhop of *Aix* in 1593. Expelled in 1596. Died *March* 14. 1597. Aged 60 Years. *ibid.*

WORKS.

Chronologia Sacra. *Notes, and a Commentary upon the* Pſalms.
Several Polemical Diſcourſes. See Cat. Page 155.
Tranſlations out of Hebrew, Greek *and* Latin. See Catal. ibid.
Editions of Authors. ibid.

BENEDICTUS ARIAS MONTANUS,
Clerk of the Order of *S. James.*
Born in 1527. Studied the Sciences and Languages at Alcala. Laboured in 1571. in the Polyglot-Bible of *Antwerp.* Died in 1598. *Page* 155.

WORKS.

Edition of the Polyglot-Bible of Antwerp.
Critical Tracts, and Commentaries upon the Bible. See Catal. *Page* 156.

FRANCISCUS RIBERA, a Jeſuit.
Went into the Society of Jeſus in 1570; Aged 33 Years. Died in *Novemb.* 1591. *Page* 157.

WORKS.

Commentary upon the Minor Prophets.
Abridgment of that Commentary. Treatiſe of the Temple; See Cat. Page 157.

THOMAS STAPLETON.
Profeſſor of *Louvain.*
Born in *England* in 1535. Fled into *Flanders* at the time of the Revolution of Religion in that Kingdom. Died *Octob.* 12. 1598. *Page* 157.

WORKS.

See Catalogue, *ibid.*

ALFONSUS CIACONIUS,
a Dominican.
Died in *February* 1599. Aged 59 Years. *Page* 158.

WORKS.

Hiſtory of Cardinals.
Treatiſes to vindicate the Hiſtory of the Delivery of Trajan's *Soul; and that* S. Hierome *was a Cardinal.*
Of the Signs of the Croſs, and of Faſtings.

LAURENTIUS de VILLAVICENTIO,
Hermit of *S. Auguſtin.*
Commenc'd Doctor of Divinity at *Louvain* in 1558. Flouriſhed till after the Year 1580. *ibid.*

WORKS.

Four Books of the way of forming Theological Studies.
Three Books of the way of making Sermons.
Two Volumes of Sermons.

JODOCUS COCCIUS,
Canon of *Juliers.*
Flouriſhed towards the end of the Sixteenth Century. *Page* 159.

WORKS.

Catholick Treaſure, containing Paſſages of Fathers, and Deciſions of Councils upon Queſtions of Controverſy.

JODOCUS LORICHIUS.
a Carthuſian.
Flouriſhed towards the end of the Sixteenth Century. Died about the Year 1613. *Page* 159.

WORKS.

Several Polemical and Theological Tracts. ibid.

A TABLE OF THE WORKS OF THE Eccleſiaſtical Writers,

Who died between the Years 1550. and 1600, diſpoſed according to the Subjects they treat of.

Books concerning the Truth of Religion.

Titelman, *of the Myſteries of the Chriſtian Faith* Page 1
Alfonſo de Caſtro *againſt Hereſies* 21
Pole, *of Conſtantius's Baptiſm by S.* Silveſter. 24
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Bredenbachius (Tilman) *his Letter concerning Faith, with* Eiſengreinius's *Apology concerning the certainty of Faith* 27
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Sanders, *of the viſible Monarchy of the Church, and of the Key of* David 120
Lenſæus, *of the only Religion* 152
Genebrard, *againſt ſome* Jews *who oppoſed ſome Articles of the Chriſtian Religion* 155
Stapleton, *of the Principles of Faith* 157

Commentaries upon the Maſter of the Sentences and Treatiſes of Theology.

Sasbouth's *Treatiſe upon the Four Books of the Sentences,* 2
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Perionius's *Theological Topics* 30
Soto (Domin. de) *his Commentary upon the Fourth Book of Sentences* 31
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Tillet (John) *Biſhop of* Meaux, *of the Creed, and of the Twelve Articles of Faith* 99
Medina's *Expoſition of the Fourth Article of the Creed* 109
Hoſius (*Cardinal*) *his Confeſſion of Faith* 115
Ederus's *Theological Partitions, or the Oeconomy of the SS.* 117
- - - - *Partitions of Catechiſm of the Council of* Trent, ibid.
Emotte's *Confeſſion of the Catholick Faith* 119
Molanus's *Abridgment of Practical Divinity* 129
- - - - *Bibliotheca Theologica* ibid.
Lindanus's Panoplia Evangelica 133
Caniſius's *Sum of Chriſtian Doctrine* 154
- - - - *Catechiſm* ibid.
Genebrard's *Commentary upon St.* Athanaſius's *Creed* 155
- - - - *three Books of the Trinity* ibid.
Stapleton, *of the Principles of Faith* 157
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General Tracts of Controverſy againſt *Luther*, and other Innovators.

Catharinus's *Apology for the Truth of Catholick Faith and Doctrine againſt* Luther Page 8
Gropper's *Catholick Inſtitution* 20
Bunderius's *Abridgment of the Points of Divinity which are controverted between Catholick and Heretical Divines* ibid.
---- *Conference between Four Doctors of the Catholick Church, and Thirty Articles which are diſputed by Hereticks.* ibid.
---- *Buckler, of Orthodox Faith* ibid.
---- *Diſcovery of the Impertinencies of* Luther, *with a Refutation of the Opinions of the* Lutherans ibid.
Caſtor (Alf. de) *of Hereſies* 21
Pole (Regin.) *of Eccleſiaſtical Union* 24
Gardiner *againſt* Hooper *and* Bucer 25
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Bredenbachius (Matth.) *of the Ways of Compoſing the Differences of the Church* ibid.
---- *Defences of that Book* ibid.
---- *Two Letters of Religion* ibid.
Tapper's *Defence of Twenty Articles of the Faculty of Divinity of* Louvain *againſt the* Lutherans 27
---- *Ten Theological Diſcourſes* ibid.
---- *Memorial of the Cauſes of Hereſies in* Germany 29
Lippomannus's *Confutation of all Catholick Opinions, with a Confutation of all the Foundations of Modern Hereticks* ibid.
---- *Explication of the Creed* ibid.
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Cenalis (Rob.) *Antidote againſt the Interim* ibid.
---- *Plucking off the Scycophantick Maſk of the Impiety of* Calvin 31
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---- *Letters concerning Schiſm* ibid.
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Tillet (Joh.) *Biſhop of* Meaux's *Anſwer to Miniſters, and Advice to Seduced Gentlemen* 99
Eſpencæus, *of the Virtue of the Word of God in the Uſe of the Sacraments, and ſome other Tracts* 106
Medina (Mich.) *Chriſtian Exhortation* 108
---- *Of Purgatory, Saving Repentance, and Indulgences* 109
Balduinus (Fran.) *Three Defences againſt* Calvin 111
---- *Information concerning the Reformation of the Church, and Apology of that Information* ibid.
Hoſius (Stan.) *Anſwer to* Brentius: *Treatiſe of the Word of God: Confeſſion of the Catholick Faith: Compariſon of the Ancient Church with ours* 114
Ederus (Geo.) *Hammer of Hereticks:* Babylon *of Hereticks: Diſcourſe of Catholick Faith: Enquiry into True and Falſe Doctrine* 117
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Oſorius (Hieron.) *Letter to Queen* Elizabeth; *and Three Books in Anſwer to* Haddon, *in Defence of that Letter* 118
Sanders, *of the Viſible Monarchy of the Church, Key of* David, *and ſome other Polemical Tracts* 120
Maldonat's *Relation of Conference with Miniſters of* Sedan Page 125
Hervetus's *Polemical Tracts in* French 127
Turrianus's *Polemical Tracts* ibid.
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Cunerus Petri, *of the Marks of a True Church* ibid.
Lindanus's Panoplia Evangelica 133
---- *Other Polemical Treatiſes* ibid.
Baïus's *Diſcourſe of the Church* 145
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---- *Defence of the Council of* Trent ibid.
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Saincles (Clande de) *Declaration of Atheiſms of* Calvin *and* Beza, *with other Polemical Tracts* 151
Lenſæus, *of the only Religion: of the only Church: and of the admirable Concord of the Church* 152
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Diſcourſes upon the Sacraments.

Of the Sacraments in General.

Catharinus, *of the Intention of the Miniſter, and of the Character of the Sacraments* 16
Canus (Melch.) *of the Sacraments* 38
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Catharinus, *of the Difference between the Baptiſm of* John, *and of Jeſus Chriſt* 16
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Gardiner's *Two Tracts againſt the Sacramentarians* 25
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---- *Of the Uſe of the Cup* ibid.
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Sepulveda, *of the Truth of the Body and Blood of Jeſus Chriſt in the Sacrifice of the Maſs* 110
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---- *Examination of* Calvin *and* Beza's *Doctrine about the Euchariſt* ibid.
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---- *Six Books of Continence* ibid.
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ADDENDUM.

AD Page 151. Line 25, *Pension of* 12000 *Ducats*.] It is so in the Original, *Moyennant une Pension de douze mille Ducats*; but that is either misprinted, or written in hast. *Strada* says, *Charles* V. reserved to himself *Centum aureorum millia*; if the *Aureus* here was a *Ducat of Gold*, then it is likely our Author meant 100000 Ducats.

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